

KOREA

from Kinsler - on Han Kyung Cui's self-effacement. "To my dying day I shall be tortured by the thought that I was in demand with him - he was a class below me - and I hardly knew him. He even belonged to the same eating club. But he worked in the kitchen. And always came in the back door to work." - [Conversation, Nov. 5, 1966.
Hamburg to Tokyo]

한국교회진흥원

KOREA CHURCH GROWTH INSTITUTE



원장 : 한 경직 목사

Director : Rev. Kyung Chik Han, D.D.

협동원장 : 나 일선 목사

Associate Dir. : Rev. Marlin L. Nelson

총무 : 김 군택 목사

Gen'l. Sec'y : Rev. Koon Teak Kim

영화부 : 김 재광 목사

Film Evangelist : Rev. Jae Kwang Kim

“오천만을 그리스도에게로”
“Fifty Million To Christ”

한국교회진흥원 소개

매스콤 전도 시간 안내

1. 설립일자 : 1972년 10월 1일
 2. 설립목적 : 종교개혁의 전통을 계승하여 오천만의 복음화
 1. 교회지도자 자질향상을 위한 세미나 개최
 2. 교회 발전책 모색
 3. 표어 : "오천만을 그리스도에게로"
 4. 사업내용 : 가. 매스콤 전도
 - ※H.L.K.Y. - 1) 오천만의 시간
 - 2) 오천만의 신앙상담
- 나. 영화 전도
서울, 지방도시, 농어촌, 산간벽지순회상영
- 다. 목회 연구회(년 4회)
참가자격 : 현역 목회자
(목사, 남·여 전도사)
- 인원 : 1회 50명
기간 : 단기 1주, 장기 2주
장소 : 선명회 수양관
과목 : 목회와 설교, 교회성장원리
전도학, 교회 운영과 행정, 목회상담, 현대신학, 기독교와 공산주의, 교회와 새마을, 기타.

- 강사 : 한 경직, 나 일선, 조 동진, 조 종남, 홍 현설, 이 중성, 기타 교계 및 학계 저명 인사.
- 라. 문서전도
- 1) 나 일선 성경통신학교
 - 2) 교회 진흥 뉴스 발행(격월 74년 4월부터)
 - 3) 각종 전도지 발행
- 마. 전도 집회
- 1) 연합전도 대회(년 2개처)
 - 2) 특수전도 집회 : 군대, 학원, 산업, 교도소 기타.
- 바. 국제 목회 연구회(년 1회)
- 1) 대상자 : 동남아 지역 교회 목회자
 - 2) 인원 : ①국내 20명 ②외국 20명
 - 3) 교육목표 : ①해외 선교 비전
 - ②한국적 목회 연구
 - ③국제 목회 교류

1. 오천만의 시간 : 한 경직 목사 전담
 - 서울 •
매주.일 06 : 35~55 : 00 840K.Hz - H.L.K.Y.
매주.월 01 : 35~02 : 00 840K.Hz - H.L.K.Y.
 - 지방 •
대구:매주.일 06 : 35~55 1250K.Hz - H.L.K.T.
광주:매주.일 06 : 35~55 1010K.Hz - H.L.C.L.
부산:매주.일 06 : 35~55 1400K.Hz - H.L.K.P.
이리:매주.일 06 : 35~55 1310K.Hz - H.L.C.M.
2. 오천만의 상담시간 : 한 경직 목사 전담
 - 서울 •
매주.일 06 : 55~07 : 00 840K.Hz - H.L.K.Y.
매주.토 19 : 55~20 : 00 840K.Hz - H.L.K.Y.
매주.월 01 : 55~02 : 00 840K.Hz - H.L.K.Y.

Activities of Korea Church Growth Institute

Motto : "Fifty Million To Christ"

- Korea Church Growth Institute was established October 1, 1972 by World Vision International.
- Evangelism by radio, literature, films, crusades and special meetings.
- Seminars for training pastors and Christian workers.
- Research methods for church growth and missions.

Pastors' Seminars

1. Delegates: Ordained pastors and men and women evangelists now serving churches.
2. Session: Two weeks, four times a year.
3. Place: World Vision Center, Seoul.
4. Subjects: Pastors life and ministry, church growth, counseling, evangelism, church management, new theological trends, and special lectures.
5. Speakers: Kyung Chik Han, Marlin Nelson, Dong Jin Cho, Chong Nahm Cho, Hyun Sul Hong, Jong Sung Rhee etc.

Broadcast Schedule

Speaker : Dr. Kyung Chik Han

1. Hour of Fifty Million

Sunday, 6: 35 - 6: 55 A.M. H.L.K.Y. (840K.Hz)
Monday, 1: 35 - 1: 55 A.M. H.L.K.Y. (840K.Hz)

2. Hour of Counseling

Sunday, 6: 55 - 7: 00 A.M. H.L.K.Y. (840K.Hz)
Monday, 1: 55 - 2: 00 A.M. H.L.K.Y. (840K.Hz)
Saturday, 7: 55 - 8: 00 P.M. H.L.K.Y. (840K.Hz)

- 조 종남 박사 : 서울신학대학장
Dr. **John Chong Nahm Cho**
President, Seoul Theological Seminary
- 조 향록 : 오동교회 목사
Rev. **Hyang Rock Cho**
Cho Dong Presbyterian Church
- 최 학철 : 신촌 성결교회 목사
Rev. **Hak Chul Chol**
Shin Chon Holiness Church
- 주 선애 : 장로회 신학대학 교수
Professor, **Sun Ae Chou**
Christian Education, Presbyterian Seminary
- 홍 현설 박사 : 감리교 신학대학장
Dr. **Harold Hong**
President, Methodist Theological Seminary
- 김 장환 : 아세아방송국 집행이사 · 기독교봉사회 대표
Rev. **Billy Kim**
Field Director for Christian Service Inc, Korea
and Far East Broadcasting Company
- 김 정준 박사 : 한국신학대학장
Dr. **Chung Choon Kim**
President, Hankuk Presbyterian Seminary
- 김 혈남 : 숭전대학교 명예총장
Elder **Hyung Nam Kim**
Chairman, Sung Chun Univ. Board of Directors
- 김 준곤 박사 : 한국 대학생 선교회
Dr. **Joon Gon Kim**
Korea Campus Crusade to Christ
- 배 명준 목사 : 남대문교회 목사
Rev. **Myung Joon Bae**
Namdaemoon Church
- 이 권찬 목사 : 한국복음화운동본부 상임협동총무
Rev. **Kwon Chan Lee**
Associate-Gen. Director,
Korea Evangelistic Movement
- 마 삼락 박사 : 장로회 신학대학 협동학장
Dr. **Samuel Moffett**
Associate President, Presbyterian Seminary
United Presbyterian Missionary
- 박 조준 박사 : 영락교회 목사
Dr. **Cho Choon Park**
Young Nak Presbyterian Church
- 박 용익 : 종교교회 목사
Rev. **Young Ik Park**
Chong Kyo Methodist Church
- 이 종성 박사 : 장로회 신학대학장
Dr. **Jong Sung Rhee**
President, Presbyterian Seminary

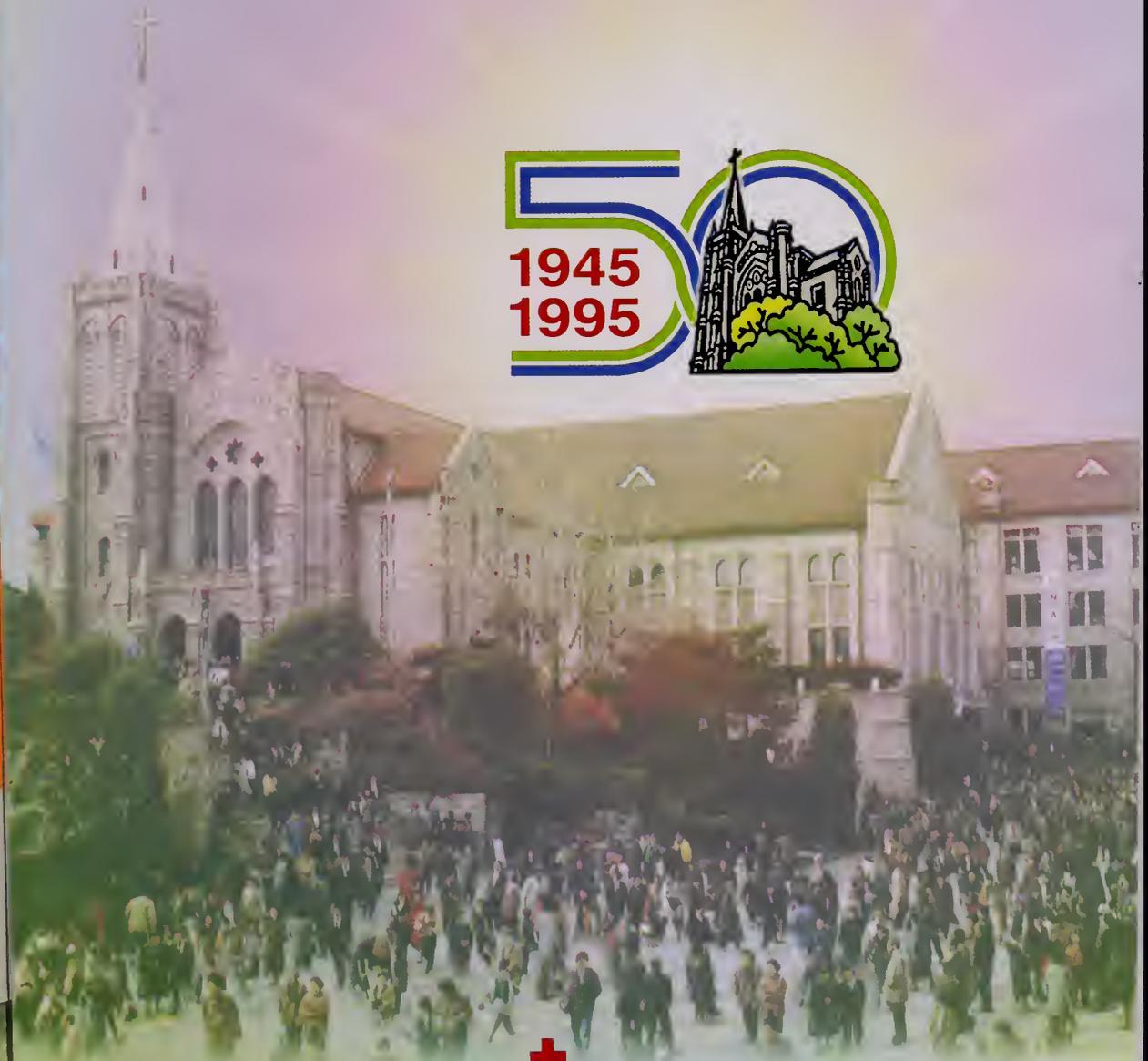
- Rev. **Barnabus Cheung**
Eglise Evangelique, Laos
- Rev. **David J. Cho**
Director, Korea International Mission
- Dr. **Onofre G. Fonceca**
Bishop Emeritus, Philippines
- Rev. **Yung Sun Han**
Chung Dong Methodist Church, Korea
- Bishop, **Bashir Jiwan**
Chairman, Board of Evangelism, Pakistan
- Rev. **Duk Sung Kim**
Korean Missionary, Osaka, Japan
- Rev. **David C. E. Liao**
Director, Overseas Crusade, Republic of China
- Dr. **W. Stanley Mooneyham**
President, World Vision Int, U. S. A.
- Dr. **Peter Octavianus**
Director, Indonesian Missionary Fellowship
- Rev. **Chi Soon Park**
Hai Bang Presbyterian Church, Korea
- Bishop **Chandu Ray**
Executive Director, C. O. F. A. E. Singapore
- Rev. **Sabodh Sahu**
Evangelist, India

한국교회진흥원

우편번호 : 120. 대체 서울 1910
서울 서대문 우체국 사서함 제3호
전화 63-0071~3

Cable : WORVIS, Seoul
Mailing Address :
Sudaimoon P. O. Box 3
Seoul, Korea Zip 120
Telephone: 63-0071-3

영락교회 창립 50주년



 대한예수교
장로회 영락교회

교회창립 50주년 기념예배

1995. 12. 3. (주일) 오후3:00

인도: 임 영 수 목사

전 주.....축전서곡/스트라우스.....금관5중주와 오르간
 예배의부름.....사 60:1-3.....인 도 자
 찬 송.....245장.....일 어 서 서
 성 시 교 독.....다 같 이

내가 이 반석 위에 교회를 세우리니
 음부의 권세가 이기지 못하리라
 내가 천국 열쇠를 네게 주리니 내가 땅에서 무엇이든지 매면 하늘에서도 매일 것이요
 내가 땅에서 무엇이든지 풀면 하늘에서도 풀리리라
 이 집은 살아계시는 하나님의 교회요
 진리의 기둥과 터이니라
 이 닦아둔 것 외에 능히 다른 터를 닦아둘 자가 없으니
 이 터는 곧 예수 그리스도라
 또 만물을 그 발 아래 복종케 하시고 그를 만물 위에 교회의 머리로 주셨느니라
 교회는 그의 몸이니 만물 안에서 만물을 충만케하시는 자의 충만이니라
 내가 이제 너희를 위하여 받는 괴로움을 기뻐하고
 그리스도의 남은 고난을 그의 몸된 교회를 위하여 내 육체에 채우노라

기 도.....문 홍 지 목사
 성 경 봉 독.....계3:7-13.....인 도 자
 찬 양.....주의 이름은 크시고 영화롭도다/디킨슨.....연합성가대와 어린이성가대
 설 교.....면류관을 지키라.....정 복 량 목사
 찬 송.....347장.....다 같 이
 50주년 기념사.....임 영 수 목사
 축 사.....제임스 레이니 대사(James T. Laney)
 정 진 경 목사
 이 영 덕 장로
 50주년기념사업 소개.....정 득 만 장로
 광 고.....인 도 자
 애 국 가.....1, 2절.....일 어 서 서
 축 도.....임 택 진 목사
 후 주.....예수 나의 기쁨/바하.....오 르 간

● 성경말씀/ 요한계시록 3:7-13

빌라델비아 교회의 사자에게 편지하기를 거룩하고 진실하사 다윗의 열쇠를 가지신 이 곧 열면 닫을 사람이 없고 닫으면 열 사람이 없는 그이가 가라사대 불지어다 내가 네 앞에 열린 문을 두었으되 능히 닫을 사람이 없으리라.

내가 네 행위를 아노니 네가 적은 능력을 가지고도 내 말을 지키며 내 이름을 배반치 아니하였도다 보라 사단의 회 곧 자칭 유대인이라 하나 그렇지 않고 거짓말하는 자들 중에서 몇을 내게 주어 저희로 와서 네 발 앞에 절하게 하고 내가 너를 사랑하는 줄을 알게 하리라.

내가 나의 인내의 말씀을 지켰은즉 내가 또한 너를 지키어 시험의 때를 면하게 하리니 이는 장차 온 세상에 임하여 땅에 거하는 자들을 시험할 때라 내가 속히 임하리니 내가 가진 것을 굳게 잡아 아무나 내 면류관을 빼앗지 못하리라 하라.

이기는 자는 내 하나님 성전에 기둥이 되게 하리니 그가 결코 다시 나가지 아니하리라 내가 하나님의 이름과 하나님의 성 곧 하늘에서 내 하나님께로부터 내려오는 새 예루살렘의 이름과 나의 새 이름을 그 위에 기록하리라 귀 있는 자는 성령이 교회들에게 하시는 말씀을 들을지어다

● 찬송/ 245장

1. 시온성과 같은교회 그의영광 한없다 허락하신 말씀대로 주가친히 세웠다
반석위에 세운교회 흔들자가 누구라 모든원수 에워싸도 아무근심 없도다
2. 생명샘이 흘러나와 모든성도 마시니 언제든지 솟아나와 부족함이 없도다
이런물이 흘러가니 목마를자 누구라 주의은혜 풍족하여 넘치고도 넘친다
3. 주의은혜 내가받아 시온백성 되는데 세상사람 비방해도 주를찬송 하리라
세상헛된 모든영광 아침안개 같으나 주의자녀 받을복은 영원무궁 하도다
아멘

● 찬송/ 347장

1. 겸손히 주를 섬길때 괴로운 일이 많으나 구주여 내게 힘주사 잘 감당하게 하소서
2. 인자한 말을 가지고 사람을 감화 시키며 갈길을 잃은 무리를 잘 인도하게 하소서
3. 구주의 귀한 인내를 깨달아 알게 하시고 굳건한 믿음 주셔서 늘 승리하게 하소서
4. 장래의 영광 비추사 소망이 되게 하시며 구주와 함께 살면서 늘 평강언게 하소서
아멘

● 애국가

1. 동해물과 백두산이 마르고 닳도록 하나님이 보우하사 우리나라 만세
무궁화 삼천리 화려강산 대한사람 대한으로 길이 보전하세
2. 남산위에 저소나무 철갑을 두른듯 바람서리 불변함은 우리 기상일세
무궁화 삼천리 화려강산 대한사람 대한으로 길이 보전하세



은혜와 보답

50주년 기념사업을 시작할 때에 “여호와께서 내게 주신 은혜를 무엇으로 보답할꼬”라는 말씀으로 표어를 삼았던 것이 어제 일 같은데 벌써 50주년 기념일이 되었습니다. 돌이켜 보면 모든 것이 하나님의 은혜요 도우심이었습니다.

가끔 40주년기념화보를 통해 지난 50년간 수고했던 여러 주의 종들의 모습을 되새겨 보는 때가 있습니다. 참 많은 수고들을 했습니다. 오늘 영락교회는 다 이런 분들의 숨은 봉사과 헌신으로 된 것입니다.

바라기는 영락교회가 이러한 신앙의 전통을 잘 이어받아 다가오는 21세기의 주역이 되는 교회가 되기를 바랍니다. 우리 교회는 한국교회와 사회를 위하여 특별한 사명을 받은 교회입니다.

1945
1995



지난 50년 동안에는 전도와 교육과 사회봉사를 위해 애써 왔는데, 장차 21세기에는 남북통일과 세계선교를 위하여 크게 쓰임받을 줄로 믿습니다.

지금까지 지켜주신 하나님의 은혜를 다시 한번 감사드리고, 50주년기념사업을 위하여 수고하신 분들과 특별히 어려운 가운데서도 기쁨으로 하나님께 예물을 드린 모든 성도들에게 하나님의 크신 은혜와 축복이 함께 하시기를 기원합니다. 감사합니다.

원로목사 한 경 직



하나님께 영광

영락교회는 미래를 열어가는 교회입니다.
지난 50년의 역사를 돌이켜 보아도 우리 교회는
언제나 다른 교회가 시작하지 못했던 일들을 먼저 시작하여
이 땅에서 주님의 몸된 교회가 어떠해야 하는지를 보여 주었습니다.

또 우리 교회는 항상 나보다 이웃을 먼저 생각하고
베푸는 전통을 가지고 있습니다. 그래서 교회 안에는 30-40년 된
넓은 시설과 비품들이 있지만 많은 예산을
선교와 봉사를 위하여 사용해 왔습니다. 금번 50주년기념사업도
이러한 정신으로 계획되고 시행되었습니다.
장애자를 위한 재활시설과 노인요양원의 건립, 그리고 한국교회를 위한
다목적 문화공간이 될 기독교사회교육문화센터와 장로회신학대학교의
예배실 건축 등이 그러한 예입니다.
이 모든 일은 오직 하나님께 영광을 돌리기 위하여 드리는
우리들의 헌신입니다.

이제 우리 교회는 21세기를 준비하는 교회가 되어야 합니다.
21세기에 가장 중요한 일은 남북통일입니다.
남북통일은 단순히 국토가 통일되는 것 이상의 의미가 있습니다.
특히 이산의 아픔을 겪은 우리들은 북한의 동포들을 위하여,
북한의 교회를 위하여 함께 고통을 분담할 각오를 가지고
통일에 대비해야 합니다. 지금부터 우리 교회는 50주년을 넘어서서
21세기를 향한 힘찬 발걸음을 시작해야 하겠습니까.

담임목사 임 영 수

역사하시는 하나님

금년은 1945년 12월 2일 베다니선교교회로 시작한 영락교회가 창립된 지 50주년이 되는 해입니다.

참으로 감격스러운 해입니다.

이렇게 뜻있는 해를 맞이하여 그동안 우리가 받아누린 하나님의 은혜를 생각하지 않을 수 없습니다.

돌이켜 생각하면 다만 감사할 뿐입니다.

하나님의 기적같은 도우심이 아닌 것이 없었음을 고백하지 않을 수 없습니다.



반세기에 걸쳐 고난과 시련으로 점철된 이 민족의 역사 속에서 이 땅위에 하나님 나라 건설을 위해 많은 믿음의 선배들이 땀과 눈물을 흘렸고 심지어 어떤이들은 이 교회를 지키기 위해 피를 뿌리기도 했습니다.

사랑하는 성도 여러분, 창립50주년을 맞는 역사적인 시점에서 우리 교회의 신앙적 정통성과 역사적 전통성을 깊이 되새겨 보면서 다가오는 2000년대를 향해 힘차게 전진하는 계기가 될 것으로 믿어 의심치 않습니다.

특별히 50주년 기념사업을 주님께서 허락해 주셔서 "50주년기념관" 건립을 위시하여 여러가지 사업이 계획대로 추진되고 있음을 감사드리지 않을 수 없습니다.

지금까지 물심양면의 지원과 헌신적인 봉사 그리고 뜨거운 기도로 참여하시는 교우 여러분의 정성에 다시금 감사드리며 이 모든 일이 여러 교우들의 믿음과 사랑, 그리고 일치와 화합가운데 하나님의 뜻에 합당한 사업으로 영광들릴 때까지 교회를 향한 변함없는 기도를 부탁드립니다.

50주년기념사업위원회 위원장 정 득 만 장로



1945. 12. 2 공산주의의 박해를 피해 월남한 27명의 성도들이 한경직 목사를 중심으로 모여 창립예배를 드린다. 교회 이름은 벤아니 전도교회라 하였고, 일본친리교 경성분소의 신전을 개조하여 예배 장소로 사용하다.

1946. 11. 12 교회 이름을 당시의 지명에 따라 영락교회로 개칭하고 경기노회에 가입함과 동시에 예배위원회와 일반위원회를 조직하여 당회와 제직회의 역할을 하게 하다.

1947. 1. 교회의 급성장으로 2부예배를 시작하였고, 1963년 6월부터는 3부예배를, 1973년 6월부터는 4부예배를, 1982년 1월부터는 5부예배를 드리게 되다.

1947. 3. 사회복지사업으로 영락보린원을 설립하다. 계속하여 1950년에 부산 다비다모자원, 1954년에 서울모자원, 1952년에 경로원을 설립하고 1981년부터 합실 유아원을, 1990년 영락 어린이집을 보린원에 설치 운영하다.

1948. 6. 장로 24명으로 당회를 조직하다. 한경직 목사는 교회의 3대 목표를 교육·전도·봉사로, 4대 지도방침을 복음주의 신앙, 에큐메니칼 협동, 경건한 생활훈련, 사회에 대한 교회의 양심 구현으로 제시하다.

1949. 3. 석조전을 건축하기로 하고 기공식을 가지다. 1950. 6. 4. 에 미완성의 예배당에서 입당예배를 드리고, 1954. 12. 19. 에 봉헌예배를 드린다. 계속해서 교육관(1957), 선교관(1966), 봉사관(1973), 기념도서관(1975)을 봉헌하다.

1949. 6. 한경직 담임목사와 강신명 동사무사의 위임식을 거행하다.

1950. 6. 6·25전쟁의 반발로 본당은 공산군이 점령하였고 대다수의 교인들은 피난하다. 전쟁 중에 김용락 장로와 김창화 집사가 순교하다.

1951. 1. 1·4후퇴시 피난지에서서 예배를 드리던 교우들이 힘을 모아 부산영락교회(1951. 10. 11), 대구영락교회(1951. 2. 12), 제주영락교회(1952. 1. 6)를 각각 세우고 교회당을 신축 봉헌하다.

1953. 4. 최초 해외선교사로 태국에 최찬영 선교사를 파송하다.

- 1956. 9. 영락공원 묘원을 경기도 금곡에 177,000평을 조성하다.
- 1959. 3. 본교회 직영 교육기관으로 영락중등학교를 설립하다. 영락유치원 개원(1966. 3. 2), 영락여자신학교 개교(1969. 3. 1)하다.
- 1961. 10. 영락기도원 본전을 신축 봉헌하다.
- 1969. 1. 교구제를 실시하여 3개 교구를 두다. 1990년 현재 17개 교구, 1,224구역으로 증가하다.
- 1973. 1. 한경직 목사, 정년 은퇴와 동시에 원로목사로 추대하다. 박조준 목사, 담임목사로 위임하다.
- 1984. 6. 박조준 목사 시무 사면하고, 1985. 9. 25. 김운국 목사 담임목사로 부임하다.
- 1985. 12 교회창립 40주년 기념사업으로 영락모자원 원사와 영락경로원을 신축하다(1986. 11.)
- 1987. 12. 교회업무의 전산화를 실시하다. (전산실 개설 IBM S/36설치)
- 1988. 1. 김운국 목사, 신병으로 시무 사면하다.
- 1988. 3. 임영수 담임목사 부임, 1988. 12. 5. 위임식을 갖다.
- 1989. 12. 영락 농아인교회를 독립교회로 자립시키다.
- 1990. 영락보린원 신축 및 영락고등학교 강당 신축하다.
- 1991. 2. 교회 창립 50주년 기념사업위원회 조직하다.
- 1992. 4. 한경직 원로목사 템플턴상(The Templeton Prize) 수상하다.
- 1993. 1. 심방, 선교, 예배, 교육, 사회, 상담, 행정 등 전담 목회를 실시하며 전담목사를 두다. 19교구, 1290구역으로 편성하다.
- 1994. 4. 본 교회 50주년 기념관 기공 예배를 드리다.
- 1994. 7. 교회창립50주년기념 사업으로 중증장애아동 수용시설 애니아의 집과 영락노인복지센터 노인요양원 준공하다.
- 1995. 12. 교회창립50주년 기념사업으로 장로회 신학대학교 예배당 신축 지원하다.



50주년기념관 건축현장



교회 자체 사업

1. 50주년 기념관

하나님께서 우리들에게 맡겨주신 교회교육의 사명을 다하기 위하여, 대내적으로는 현재와 미래에 맞는 교회학교의 종합적인 교육관 역할로, 대외적으로는 21세기를 향한 사회선교 문화의 공간으로서 활용키 위한 건물로 마련함과 동시에 예배와 교회음악을 수행키 위한 공간과 부족한 주차시설 등을 해결하기 위한 시설을 건설 중에 있다.

- 규모- 지상 8층, 지하 5층
총 8,543평 (28,241㎡)
- 대지 - 2,334 평 (7,716㎡)
- 구성
 - 1) 활용 공간: 10,000명 - 12,000명

- 2) 대형 예배실/ 교회음악당: 1,500명 수용
(무대 조정 200석)
- 3) 청년, 학생 예배실: 청년, 대학부 1,350석,
중·고등부 1,000석, 아동부 1,000석
- 4) 식당(친교실): 800명 수용
- 5) 육아부, 영아부, 유치부를 위한 별동: 350평
- 6) 소형 예배당: 450명 수용
- 7) 지하 주차장 (3,4,5층): 약 300대 수용
- 8) 다목적 연수실(온돌, 숙식): 360명 수용 (2층)
- 9) 유년부, 중등부, 장년부 등 각부 활동실:
4층까지 21개 부서
- 10) 세미나실: 100명 × 2개 (5층)
- 11) 다목적 이용실 (교역자 준비실, 교사 성경공부
준비): 20명, 30명 수용(6층 - 8층)



2. 목사관

기념관 건립과 연계하여 지상 726평(2,400㎡), 지하 956평(3,160㎡) 계1,682평의 지상 5층 및 지하 5층에 9개형 전용면적을 가진 교역자 및 기타 목적의 30세대와 76평의 외빈을 위한 숙소들을 마련하고 지하에는 주차장 시설을 마련키 위한 공사가 진행중에 있으며 50주년 기념관과 같이 준공될 예정이다.



3. 본당 개수

한국의 대표적 '피난민교회'인 영락교회의 태동을 알리는 첫 예배는 1945년 12월 2일 한경직 목사와 27명이 참석했고 점차 북한을 탈출한 기독교인들이 급증함에 따라 1947년 9월 본당 건축을 위한 위원회를 조직하여 석조건물을 짓기로 하고 설계는 한경직 원로목사님의 오산학교 동창인 박동진 씨(작고, 고려대등 수많은 석조건물 설계)에게 위촉했다. 신축예배당 정초식을 1949년 8월 15일 가졌고 1950년 6월 4일(6.25전쟁 발발 3주전) 350평의 신축교회당 입당 예배를 드렸으며 1978년 5월 21일 현 남쪽 및 북쪽 날개를 증축(540평) 현재에 이르고 있다. 그러나 예배좌석 및 강단 성가대석 등의 문제점을 보완 향상시키기 위하여 45억원을 예상하고 있으며 2단계 사업으로 약 1,120평을 1998년 개축할 예정이다.

4. 영락 기도원 개축

수유리에 위치한 영락기도원은 현재 서울근교에서 가장 이용이 편리한 기도원이지만 낙후된 시설을 보완 개축하려고 노력하고 있다.

이를 위한 설계 및 감리계약을 1995년 3월 23일 체결한 바 있으나 자연공원법 개정이 요구되므로 법령처리를 기다리고 있음.

5. 포천수도원 1단계사업

포천군 신북면 고일리 40번지 임야 약 117,475평 외 차후 개발을 위하여 1993년 3월 시설의 기본계획 및 설계 지침서를 서울대학교 공학연구소로 하여금 연구작성케 하고 21세기를 향한 교회의 중장기 계획과 관련하여 장래의 새로운 기능 및 시설확장에 대처할 수 있도록 하다.

교회 창립 50주년을 기념하기 위하여 다양한 행사를 실시했으며 또한 계획하고 있다.



기념행사

실시한 행사

1. 워크샵 및 심포지움

1) 워크샵

주제: "일어나 빛을 발하라."

일시: 1992. 10. 31.

- 영락교회의 방향제시- 나학진 장로
- 영락교회의 교육- 장진호 장로
- 토의: 예배, 행정, 교육, 선교, 사회

2) 심포지움

주제: "21세기와 한국교회"

일시: 1994. 7. 23. -25.

- 제1주제: '한국교회의 신학적 도전과 대응' 박봉배 박사
- 제2주제: '역사적 변화의 전망' -이원설 박사
- 제3주제: '사회변동의 전망' -김경동 박사



2. 체육대회

1995년 10월 3일 잠실 실내체육관에서 19개 교구 식구 약 8,000명이 회집, 체육축제를 가졌다.

3. 기념예배

1995. 12. 3(주일) 오후 3시
영락교회 본당

4. 기념음악제

지난 9월 3일 찬양예배 후 갈보리성가대 연주회를 시작으로 11월 26일 주일 저녁까지 매주 저녁 12회에 걸쳐 축하 소음악회를 가졌다. 12월 7일에는 칸타타 "뿌리, 온 땅에 편만하리" 제목의 교회 창립 50주년 칸타타 연주회를 개최할 예정이다.

예정된 행사

1. 교회 창립 50주년 기념 사진전시회

50주년 기념 사진전시회를 계획하여 기구를 편성하고 사진전시재료를 수집 중에 있으며 기념관이 완성된 후에 실시할 예정이다.



출판사업

영락교회 50년사 편찬

영락교회 50년사의 편찬을 위한 계약을 윤경로 교수와 1993년 6월 1일 계약하여 현재 집필 중에 있으며 1996년 5월에 완간예정으로 있다.

지침 : 집필 지침은 하나님께서 역사의 주인이심을 보다 우선적인 원칙으로 삼고 다음과 같은 관점에서 서술된다.

- 1) 영락교회의 창립정신이 무엇이며 그것이 50년 동안 어떻게 교회 내외에 구현되었는가를 역사적으로 규명
- 2) 한경직 목사님의 목회철학을 밝히는 한편 그것이 영락교회와 한국교회에 미치는 영향에 대하여
- 3) 광복 직후 서울에 세워진 '피난민교회'로 시작하여 한국의 대표적 교회로 평가받게 된 요인을 역사적으로 신학적 입장에서 찾는다.

집필 : 교회 50년사의 편찬내용을 위한 집필내용을 다음과 같이 요약한다.

〈서언〉 영락교회의 창립정신과 지도이념

(1) 3대 목표

(2) 4대 지도이념

(3) 한경직 목사의 신앙과 목회철학

제1부 1945년대

제2부 8.15해방과 영락교회 창립(1945-1950)

제3부 6.25와 영락의 시련(1950-1955)

제4부 한국교회의 분열과 영락교회의 발전(1956-1965)

제5부 한국사회의 격동과 영락의 부흥(1966-1970)

제6부 새로운 체제로 도약하는 영락(1971-1984)

제7부 21세기를 준비하며 발전하는 영락(1985-1994)



50년사 편찬위원회 회의모습

사회봉사적인 사업

영락교회는 교회창립과 함께 사회복지를 위한 사업을 시작하여 이 땅에 버려지고 소외된 자들을 위하여 계속적으로 사회사업을 전개해 왔다. 50주년을 기념하여 기존의 사회복지시설에 노인요양시설, 중증장애아를 위한 시설 등을 추가하였으며, 계속적으로 확장하여 사회에 이바지하고자 한다.



1. 노인요양원

현대사회의 추세인 고령화 핵가족화에 따라 부양을 필요로 하는 치매(노망)환자, 뇌졸중환자 등 불우한 노인들을, 현존하는 경로원 내에 병설 요양시설을 증축하여 수용 치료하고 있다.

〈내용〉 명 칭: 영락노인요양원
건 평: 288평
수용인원: 50명
준공예배: 1994년 8월 16일
건축비용: 620,000,000원



2. 중증장애자 요양시설

우리사회의 현대화 물결을 타고 각종 장애자 수가 급속히 확산되어 가고 있으나 이들을 따듯이 보호하여 줄 시설이 절대적으로 부족하여 사회적 문제가 되고 있으므로 교회가 중증장애아들을 수용할 요양시설을 아래와 같이 설립하여 운영 중에 있다.

〈내용〉 명 칭: 영락에니아의 집
건 평: 350평 (지하 1층, 지상 2층)
수용인원: 40명
공사기간: 1993. 12. - 1994. 6.
준공 및 개원예배: 1994. 7. 28.
건축비용: 819,500,000 원



3. 기존 사회복지사업

● 아동복지사업

- ◎ 영락보리원- 1939. 5 설립(1948. 5. 17. 인가)
대지 969평, 연건평 983평
고아, 기아의 수용보호
수용인원 135명
- ◎ 병설 영락어린이집- 1990. 6. 1개원
시설규모 건평 98평, 30명 수용
지역의 영아, 탁아 놀이방
- ◎ 합설어린이집- 1981년 9. 30설립
대지 245평. 건평 104평
빈민지역 탁아 및 공부방 제공
수용인원 86명

● 모자복지사업

- ◎ 영락모자원 1957. 10. 1. 설립
대지 1,123평, 연건평 625평
모자보호시설
수용인원 31세대 100명

● 노인복지사업

- ◎ 영락경로원- 1952. 8. 1. 설립
대지 13,000평, 연건평 1,000평
무의탁한 65세 이상 노인수용보호
수용인원 100명



영락보리원



영락모자원



보리의 아이들



교회교육을 위한 사업

1. 교회학교 교육교재의 개발

● 단계사업

21세기를 향한 장단기 교육발전을 위한 기초연구과제로써 영락교회 교회교육진단과 개선방안을 연구하기 위하여 장로회 신학대학교 기독교 교육연구원과 계약을 1994년 11월 10일 체결, 1차 개선방안에 관한 연구보고서를 지난 9월 30일 수령했고 10월 5일 평가회의를 거쳤다.

1단계사업:

영락교회 교회교육의 진단과 개선방안 연구
기간 1994년 11월 10일부터
1995년 10월 20일까지

상기 연구의 2단계 사업으로 영락교회와 한국교회의 성인기독교교육을 위한 커리큘럼을 장로회신학대학교 기독교교육연구원과 협력하여 단계별로 개발할 계획이다.

2단계사업: 성인교육 커리큘럼 개발
1996년 1월부터 1998년도까지

2. 장로회 신학대학 예배당 건축

최초 계획은 영락학사를 건립하여 운영할 계획이었으나 중요한 일부터 우선적으로 할 것을 당회가 결정하였다. 즉, 우리교단의 신앙과 신학의 요람인 장로회신학대학교 시설이 너무 부족하고 빈약하여 고심하던 중 총회 허락을 받아 예배당을 위시한 본관, 도서관 등을 서울 광장동 부지에 6천여평 규모(총예산 180억)로 새롭게 건축하여 역사와 전통있는 신학교육의 터를 마련하고 있다.

한국신학교육의 중추적 역할을 하는 교역자 양성기관인 신학교에 전교 학생을 수용할 수 있는 예배당이 꼭 필요하기에, 신축 건물 중 가장 중요한 이 예배당을 우리교회 50주년 기념사업 중 한 사업으로 결정하고 지원하고 있다.

〈내 용〉

예배당 규모: 지하 1층, 지상 3층
연면적: 804평
공사비: 26억원 지원





50주년기념사업위원회 조직

원로목사 한 경 직
 담임목사 임 영 수
 위 원 장 정득만 장로
 부위원장 김철우, 안세희 장로
 서 기 이재규 장로
 회 계 강용수 장로

◇역사분과위원회

위원장 유재호 장로
 이동범 장로(직전)

◇사회분과위원회

위원장 이회관 장로
 조진규 장로(직전)

◇시설분과위원회

위원장 김윤근 장로

◇행사분과위원회

위원장 박문갑 장로

◇재정분과위원회

위원장 김영배 장로

◇교회교육개발분과위원회

위원장 석세일 장로

· 각분과의 자문위원,
 전문위원, 실행위원 및
 분과위원의 명단은
 지면관계상
 별도의 유인물로
 발표합니다.

(95년 교회요람 수록)



영락교회 창립50주년 기념 칸타타

“뿌리, 온 땅에 편만하리”



작사/송 성 찬

50주년을 맞는 교회의 역사를 기술한 칸타타 “뿌리, 온 땅에 편만하리”는 송성찬 장로의 작사와 박재훈 목사의 작곡으로 탄생했다. 독창, 중창, 합창으로 영락교회의 어제와 오늘, 그리고 지금까지 인도해 오신 하나님의 은혜에 감사드리며 온교우들의 신앙고백을 장엄하게 연주하는 이 찬양음악의 내용은 크게 5부로 구성되었다.

♥1부 - 교회설립의 배경: 별빛 하나 보이지 않는, 요욕의 역사, 깃뻛힌 이 강토, 회개의 숨결 높이 일고, 선조들의 슬기와 멋, 해방의 나팔소리, 북에서 남으로 탈출, 고난 통한 큰 뜻이, 조국 땅이 조각나니

♥2부 - 교회설립: 이레이션 주 하나님, 피난민의 베다니, 보혈 흘려 사신 교회

♥3부 - 시련과 극복: 광풍 폭우 웬말인가, 순교자의 거룩한 피, 뜻을 좇아 심은 유목, 우리 주님 사랑의 우로로, 주도 하나요, 사랑과 섬김으로, 경건한 복음주의 신앙은, 만유 위에 계시고, 혼돈된 땅 우리를 이끌어 주신 주, 모세 주신 하나님께, 백석의 전

♥4부 - 개신된 교회: 피 뿌려 사신 교회, 말씀으로 자란 교회, 고난이 약이 되고, 시온성과 같은 교회, 보혈로 사신 교회, 개신된 교회라도, 베다니의 참 모습은

♥5부 - 희년의 찬양: 희년의 문 활짝 열자, 산 위에 길 열으시고, 문호를 넓게 열고, 하늘 이어 노래하라 할렐루야

영락교회 창립50주년 기념음악회

컨타트 뿌리, 온 땅에 편만하리

- 작 사/ 송성찬 장로
- 작곡·지휘/ 박재훈 목사
- 관현악/ 서울시립관현악단
- 합창/ 연합성가대
- 독창자/ Sop. 국영순
Alto. 김신자
Ten. 최원범
Bass 박수길

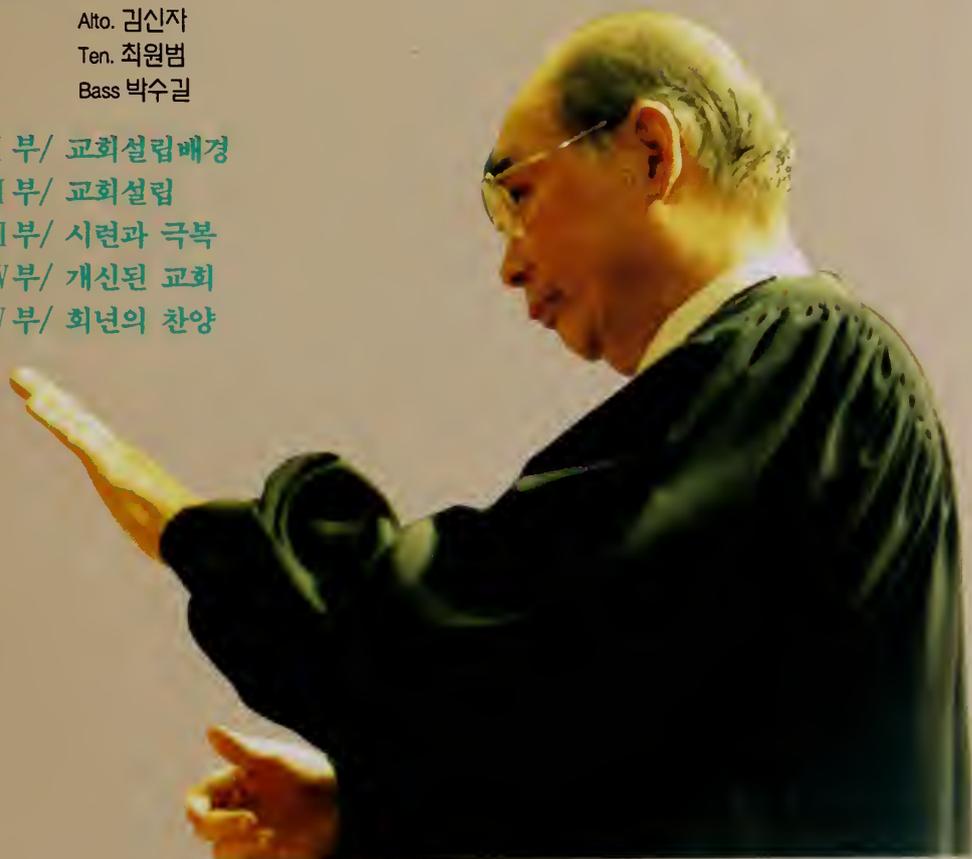
I 부/ 교회설립배경

II 부/ 교회설립

III 부/ 시련과 극복

IV 부/ 개신된 교회

V 부/ 회년의 찬양



- 일시: 12월 7일(목) 오후 7시
- 장소: 세종문화회관 대강당



대한예수교
장로회 **영락교회**

YOUNGNAK PRESBYTERIAN CHURCH

100-032 서울특별시 중구 저동2가 69 ☎ 273-6301
69, 2-Ga, Ju-Dong, Joong-Gu, Seoul, 100-032 Korea



Sir John Templeton



THE
TEMPLETON
PRIZE

FOR PROGRESS IN RELIGION



PURPOSE



he Templeton Award is not for good works. It is an award for progress in religion. The judges ask first what has this person done which was entirely original? Secondly, was it primarily spiritual rather than merely humanitarian? Lastly, did this original contribution by this nominee result in a great increase in either man's love of God or man's understanding of God? To clarify this important difference, for example, if a church should found a hospital that is humanitarian, but if out of the witness of the hospital new congregations were formed, that is originality in religion. Many other awards honour wonderful humanitarian works, but this award is reserved for originality or research in religion or spirituality.

This award is intended to encourage the concept that resources and manpower are needed for progress in spiritual knowledge. We hope that by learning about the lives of the awardees, millions of people will be uplifted and inspired to be enthusiastic about the further study and worship of God. The Prize is intended to help people see the infinity of the Universal Spirit still creating the galaxies and all living things and the variety of ways in which the Creator is revealing himself to different people. We hope all religions may become more dynamic and inspirational. We hope that more manpower and resources will be devoted to research and discovery in spiritual forces than in the physical sciences. We hope that everyone will study and work for personal spiritual growth and progress. Progress comes in many different forms and by their fruits you shall know them.

The Templeton Prize is awarded annually to a living person of any religious tradition or movement. The Templeton Prize does not encourage syncretism but rather an understanding of the benefits of diversity. It seeks to focus attention on the wide variety of highlights in present-day religious thought and work. It does not seek a unity of denominations or a unity of world religions; but rather it seeks to encourage understanding of the benefits of diversity. There is no limitation of race, creed, sex, or geographical background.

OBJECTIVE

Progress is needed in religion as in all other dimensions of human experience and endeavour. There has been a long departure, at least in Western culture, from the last synthesis when religious knowledge and scientific knowledge were organically related. It is urgent that progress in religion be accelerated as progress in other disciplines take place. A wider universe demands deeper awareness of the dimension of the spirit and of spiritual resources available for man, of the infinity of God, and of the divine knowledge and understanding still to be claimed.

The Templeton Prize serves to stimulate this quest for deeper understanding and pioneering breakthroughs in religious knowledge by calling attention annually to the achievements in this area. It is hoped that there will result from this enterprise a deeper spiritual awareness on the part of man, a better understanding of the meaning of life,

heightened quality of devotion and love, and a greater emphasis on the kind of dedication that brings the human life more into concert with the divine will, thus releasing new and creative energies into human society today.

CRITERIA

The judges consider a nominee's contribution to progress in religion made either during the year prior to his selection or during his entire career. The qualities sought in awarding the Prize are: freshness, creativity, innovation and effectiveness. Such contributions may involve new concepts of the spirit, new organizations, new methods of evangelism, new and effective ways of communicating God's wisdom and infinite love, creation of new schools of thought, creation of new structures of understanding the relationship of the Creator to his ongoing creation of the universe, to the physical sciences, the life sciences, and the human or man sciences, the releasing of new and vital impulses into old religious structures and forms, etc.

AWARD

The Prize, a sum in the amount of £410,000 sterling or its equivalent, is awarded each year at a ceremony in honour of the recipient, at which the recipient delivers a lecture.

NOMINATIONS

The Templeton Prize is awarded annually on the decision of a panel of nine judges from the major faiths of the world today.

Nominations are sought from all major religions of the world. Leaders of theological and religious institutions and those engaged in innovative and creative work are invited to submit nominations. Other persons desiring to nominate should write to the Templeton Prize, P.O. Box N7776, Nassau, Bahamas.

The good influence of the prize is increased by a wide diversity of winners. Accordingly, if for five years no scientist has been elected, then only scientists may be circulated to the judges the following year. Similar procedures may apply also to evangelists and nominees from different races, sexes and religions.

All nominations are considered by a central committee, with finalists then being submitted to the panel of judges, whose decision is final. No additional votes can be taken after the public announcement of the awardee.

JUDGES

Dr James Billington is The Librarian of Congress in the USA since September 1987. A graduate of Princeton and Oxford where he was a Rhodes Scholar. From 1964–1974 he was Professor of

History at Princeton. From 1973–1987 he was director of the Woodrow Wilson International Centre for Scholars. A distinguished author, two of whose books were nominated for National Book Awards. Concurrently he has been a member of the editorial advisory board of Foreign Affairs and a former member of the editorial advisory board of Theology Today.

Mr George Gallup, Jr. is co-chairman of the Gallup Organization, Inc., and Executive Director of the Princeton Religion Research Center. He is a member of the Board of Directors of Religion in American Life, Inc. and of the Laymen's National Bible Association. He is a Trustee of the Episcopal Radio & TV Foundation and a member of the Board of Advisors of the Alister Hardy Research Center, Oxford. He is President of the Living Church Associates. He is also a member of the Board of Trustees of The Trinity Episcopal School of Ministry. A graduate of Princeton, he is a member of All Saint's Episcopal Church in Princeton, New Jersey, USA.

The Right Hon. Lord Griffiths has been Head of the Prime Minister's Policy Unit, 10 Downing Street, since 1985. Born in Wales, 1941, he was educated at Dynevor Grammar School and the London School of Economics. He taught economics and banking at the LSE for 12 years and was appointed to a Chair in Banking and International Finance at the City University in 1977. He became Dean of the Business School in 1981 and was appointed a member of the Court of the Bank of England in 1983. He has written and broadcast extensively in the field of economics, politics and

ethics. He has been actively involved in the Church of England and various other Christian and charitable organisations.

Dr Otto von Habsburg was born in Reichenau, Lower Austria, son of Archduke Charles (later Emperor of Austria and King of Hungary). He was educated in Switzerland and Portugal and at University of Louvain in Belgium. He is a member of the European Parliament and President of the Paneuropean Union. Memberships include Académie des Sciences Lunales et Politiques, Institut de France, in Paris. Dr von Habsburg has been honoured by the Vatican with the Grand Cross of the Papal Order of Gregory the Great with Grand Cordon and Star. His weekly newspaper column on world affairs appears in 21 newspapers in five languages.

Mr Yasuf A. Haroon, is the Chairman of Development Industrial Corporation. A politician as well as businessman, he has been active in the political life of his native Karachi/Sind/Pakistan since 1936. He has held a variety of public offices and played an active role in the struggle for the creation of Pakistan. Before migrating to the U.S. in 1965 he was the Chairman and Chief Executive Officer of the Haroon conglomerate in Pakistan. He has gathered and maintains an outstanding collection of Korans.

Dr Glenn R. Mosley is the executive director of The Association of Unity Churches since 1985. A graduate of Walden University he has been a Trustee of the Association for 20 years and a member of its Executive Committee for 16 years.

He is editor-in-chief of two Association periodical publications. Author of several books he has also served on the editorial staff of *The Journal of Thanatology*.

Mr Edward S. Rogers, a Canadian layman, is President and Chief Executive of Rogers Communications Inc., a major diversified force in Canadian telecommunications. Born in Toronto he was educated at Upper Canada College, The University of Toronto and Osgoode Hall Law School. He later developed local radio, cable television and the national cellular telephone network. He is an active member of The Anglican Church in Canada and is a Vestryman of St. Christopher's, Lyford Cay, Nassau, Bahamas.

Sir Sigmund Sternberg is Chairman of the Executive Committee of the International Council of Christians and Jews. A Governor of the Hebrew University in Jerusalem and a member of the Council of Management of Keston College. Sir Sigmund who was knighted in 1976 is also Knight Commander of the Pontifical Order of St. Gregory the Great and member of the Most Venerable Order of the Hospital of St. John of Jerusalem. A Freeman of the City of London he is also a Trustee of the Sternberg Centre for Judaism, the largest Jewish cultural centre in Europe.

The Rt. Hon. the Viscount Tonyandy PC is a Methodist lay Preacher and former Vice President of The Methodist Conference. He was Speaker of the British House of Commons, and a member of Parliament from 1945–1983 during which time he

held several ministerial appointments. He is President of The National Childrens Home. An Honorary fellow of two Oxford Colleges, he has received several degrees from Universities in England and the USA as well as several national awards. Educated at Tonypandy Grammar School and University College, Southampton he was a schoolmaster prior to entering Parliament in 1945.

FORMER JUDGES

The Duchess of Abercorn.

His Royal Highness Prince Albert of Belgium.

The Honourable Walter H. Annenberg, who was United States Ambassador to the Court of St. James from 1969–74.

Mr K. Shankar Bajpai, Indian Ambassador to U.S.A.

Justice P. N. Bhagwatti, who was Chief Justice of India.

The Rev. Dr Eugene Carson Blake who was General Secretary of the World Council of Churches, U.S.A.

The Most Rev. Stuart Blanch, who was Archbishop of York.

The Right Rev. and Right Hon. Lord Coggan who was Archbishop of Canterbury.

Professor Suniti Kumar Chatterji, who was National Professor of India in the Humanities and President of the Senate of Bengal.

The Dalai Lama, Tibet.

Senator John C. Danforth represents the State of Missouri in the United States Senate.

His All Holiness Demetrios I, Ecumenical Patriarch, Constantinople, Turkey.

Mr Masakazu Echigo, Buddhist layman, who was President of C. Itoh Co. Japan.

Her Majesty Fabiola, Queen of the Belgians.

Mr Charles R. Fillmore is Chairman of The Board of Directors of Unity School of Christianity, U.S.A.

President Gerald Ford, who was President of U.S.A.

Mr J. Peter Grace, who was Chief Executive of W. R. Grace & Company, U.S.A.

The Most Reverend John Habgood is Archbishop of York in England.

Senator Orrin Grant Hatch represents the State of Utah in the United States Senate.

Senator Mark O. Hatfield represents the State of Oregon in the United States Senate.

Rt. Hon. Sir Geoffrey Howe, who was Lord President of the Council, London.

Dr Inamullah Khan, Secretary-General, World Muslim Congress and a president of the World Conference on Religion and Peace, Pakistan.

Sir Muhammad Zafrulla Khan, who was President of the International Court of Justice at the Hague.

Dr Margaretha Klompe, who was a Cabinet Member of the Netherlands.

The Hon. Philip M. Klutznick, who was Secretary of Commerce of the United States.

Dr Harry G. Kuch, founder of H. G. Kuch & Company in Philadelphia, and was Vice-Chairman of Princeton Theological Seminary, U.S.A.

Sir Bernard Lovell, former Professor of Radio Astronomy at Manchester, England.

Her Royal Highness the Grand Duchess Josephine of Luxembourg.

Dr Davis McCaughey, Governor of State of Victoria, Australia.

The Rev. Dr James I. McCord, who was President of Princeton Theological Seminary and President of World Alliance of Reformed Churches, U.S.A.

The Most Reverend Mark McGrath who is Archbishop of Panama.

The Reverend David Mainse who is founder and President of Crossroads Christian Communications, Inc., Toronto, Canada.

The Right Rev. Michael Mann, who was Dean of Windsor and Domestic Chaplain to Her Majesty Queen Elizabeth.

The Hon. Sir Clement Maynard who is Deputy Prime Minister of The Bahamas.

Sir Yehudi Menuhin, Violinist, England.

Sir Alan Macotta, who was a Judge of the Queen's Bench Division of the High Court in England and President of the Restrictive Practices Court.

Rev. Nikkyo Niwano, Founder of Rissho Kosei-Kai and World Conference on Religion and Peace, Japan.

Major General The Duke of Norfolk, KG.

The Lord Abbot Kosho Ohtani, Patriarch of the Nishi Hongwanji Temple, Japan.

The Hon. Apasaheb Balasaheb Pant, who was Ambassador of India to Italy.

Dr Arthur R. Peacocke, who was Director of the Ian Ramsay Institute, Oxford and Dean of Clare College, Cambridge, England.

The Rev. Dr Norman Vincent Peale, who was Minister, Marble Collegiate Church, New York, and Founder of Guideposts Magazine.

Mr Robin Leigh-Pemberton who is Governor of The Bank of England.

The Right Honourable Sir Lynden Pindling, P.C., M.P., Prime Minister and Minister of Tourism of the Bahamas.

Her Serene Highness Princess Poon Pismai Diskul, Thailand, who was President of World Federation of Buddhists.

Mr Edmund Leopold de Rothschild, who was President of N. M. Rothschild & Sons, England.

Mrs Anwar el Sadat, widow of the former President of Egypt.

Mr William Simon, Former Secretary of the Treasury, U.S.A.

Dr Nagendra Singh, President of the International Court of Justice at the Hague.

The Rt. Rev. John V. Taylor, who was Bishop of Winchester, England.

The Rt. Hon. The Lord Thurlow, England, who was Governor of the Bahamas.

The Hon. Leo Tindemans, who was Prime Minister of Belgium.

His Royal Highness, The Prince of Wales.

The Rt. Hon. Lord Wigoder, Q.C., who was Liberal Chief Whip in House of Lords, England.

The Rt. Rev. Sir Robin Woods, who was Bishop of Worcester, England and Chaplain to her Majesty Queen Elizabeth.

RECIPIENTS

- 1973 **Mother Teresa of Calcutta**, founder of the Missionaries of Charity.
- 1974 **Brother Roger**, founder and Prior of the Taize Community in France.
- 1975 **Sir Sarvepalli Radhakrishnan**, who was President of India and Oxford Professor of Eastern Religions and Ethnics.
- 1976 **H. E. Leon Joseph Cardinal Suenens**, who was Archbishop of Malines-Brussels.
- 1977 **Chiara Lubich**, founder of the Focolare Movement, Italy.
- 1978 **Prof. Thomas F. Torrance**, who was Moderator of the Church of Scotland.
- 1979 **Rev. Nikkyo Niwano**, founder of Rissho Kosei-Kai and World Conference on Religion and Peace, Japan.
- 1980 **Prof. Ralph Wendell Burhoe**, founder and former Editor of Zygon Journal, Chicago, U.S.A.
- 1981 **Dame Cecily Saunders**, originator of the modern hospice movement, England.
- 1982 **The Rev. Dr Billy Graham**, founder of the Billy Graham Evangelistic Association, U.S.A.
- 1983 **Mr Alexander Solzhenitsyn**, U.S.A.
- 1984 **The Rev. Michael Bourdeaux**, Founder of Keston College, England.

- 1985 **Sir Alister Hardy**, who was founder of the Sir Alister Hardy Research Centre at Oxford, England.
- 1986 **Rev. Dr James McCord**, who was Chancellor of the Center of Theological Inquiry, Princeton, U.S.A.
- 1987 **Rev. Professor Stanley L. Jaki, O.S.B.** Professor of Astrophysics at Seton Hall University, U.S.A.
- 1988 **Dr Inamullah Khan**, Secretary-General, World Muslim Congress, Karachi, Pakistan.
- 1989 **The Very Reverend Lord MacLeod** of the Jointly Iona Community, Scotland and, **Professor Carl Friedrich von Weizsäcker** of Starnberg, West Germany.
- 1990 **Baba Amte**, India
Jointly **Professor Charles Birch**, Sydney, Australia.
- 1991 **The Rt. Hon. Lord Jakobovits**, London.

CHAIRPERSONS OF THE PUBLIC CEREMONIES

- 1973 H.R.H. The Duke of Edinburgh.
1974 The Rt. Hon. The Earl of March.
1975 The Rt. Rev. and Rt. Hon. Lord
Coggan.
1976 The Rt. Hon. Margaret Thatcher,
P.C., M.P.
1977 Johannes Cardinal Willebrands.
1978 The Rev. Dr James I. McCord.
1979 The Hon. Leo Tindemans.
1980 Lady Marguerite Pindling.
1981 The Rt. Hon. Lord Rees-Mogg.
1982 The Rt. Hon. Sir Geoffrey Howe,
P.C., M.P.
1983 The Rt. Hon. Lord Pritchard.
1984 The Rt. Hon. Sir Edward duCann,
K.B.E.
1985 His Grace, The Duke of Norfolk,
K.G.
1986 The Rt. Hon. Viscount
Tonypandy, P.C.
1987 Dr A. J. P. Kenny.
1988 —
1989 Mr Takeo Fukuda.
1990 The Duke of Abercorn.
1991 (Toronto) The Rt. Hon. Jeanne Suavè.
1991 (Vancouver) The Honourable David Lam.

THE TEMPLETON PRIZE
P.O. BOX N776
NASSAU, THE BAHAMAS

THE TEMPLETON FOUNDATION PRIZE

1 9 9 2



for
Progress in Religion

to

The Reverend Dr. W. C. Harold Scott, Stuhl-Kathed.
Wednesday 7th April 1992 at 10.15 pm (two o'clock)
Schauplatzhaus - Berlin



Frederickson Foundation Officers:

- 1994-95: **John W. Frederickson**,
President
- 1995-96: **John W. Frederickson**,
President; **William W. Frederickson**,
1st Vice President; **William W. Frederickson**,
2nd Vice President;
William W. Frederickson,
Secretary

The award for 1992 of the Templeton Prize for

Progress in Religion

Schauspielhaus Berlin, 29th April 1992, at half past two o'clock

Staats- und Domchor Leitung Prof. Christian Grube Conductor	Der 100. Psalm Felix Mendelssohn-Bartholdy
Eröffnungsgebet Opening prayer	Dr. Martin Kruse, Bischof der Evangelischen Kirche in Berlin-Brandenburg
Begrüßung Welcome	Der Regierende Bürgermeister von Berlin, Eberhard Diepgen
Ansprache Address	Lady Templeton
Staats- und Domchor	Gleichnis vom Unkraut zwischen dem Weizen Ernst Pepping
Ansprache Address	Dr. Otto von Habsburg
Ansprache Address	The Reverend Kyung-Chik Han Preisträger 1992 Recipient for 1992
Staats- und Domchor	Fürchte Dich nicht Johann Christian Bach
Segen Benediction	Georg Kardinal Sterzinsky, Bischof von Berlin

Die Preisrichter: The Judges:

- Dr. James Billington
United States of America
- Mr. George Gallup, Jr.
United States of America
- The Right Hon. Lord Griffiths
England
- Dr. Otto von Habsburg
Germany
- Mr. Yasuf A. Haroon
Pakistan
- Dr. Glenn R. Mosley
United States of America
- Mr. Edward S. Rogers
Canada
- Sir Sigmund Sternberg
England
- The Right Hon. the Viscount Tonypany PC
Wales

Frühere Preisträger: Previous Recipients:

- 1973 Mother Teresa of Calcutta
- 1974 Brother Roger of Taizé
- 1975 Dr. Sarvepalli Radhakrishnan,
former President of India
- 1976 Cardinal Suenens, Archbishop of
Mallness-Brussels
- 1977 Chiara Lubich, Italy
- 1978 The Very Revd Professor
Thomas F. Torrance, Edinburgh, Scotland
- 1979 Mr. Nikkyo Niwano, Japan
- 1980 Professor Ralph Wendell Burhoe, USA
- 1981 Dame Cicely Saunders, England
- 1982 The Revd Dr. Billy Graham, USA
- 1983 Mr. Aleksandr Solzhenitsyn, CIS
- 1984 The Revd Michael Bourdeaux, England
- 1985 Sir Alister Hardy, England
- 1986 The Revd Dr. James I. McCord, USA
- 1987 Revd Professor Stanley L. Jaki,
Hungary/USA
- 1988 Dr. Inamullah Khan, Pakistan
- 1989 Jointly: The Very Revd Lord MacLeod,
Scotland
Prof. Carl Friedrich von Weizsäcker,
Germany
- 1990 Jointly: Baba Amte, India
Prof. L. Charles Birch, Australia
- 1991 The Rt. Hon. Lord Jakobovits, England

Der Preisträger 1992: Dr. Kyung-Chik Han

Dr. Kyung-Chik Han ist der Gründer der größten presbyterianischen Gemeinde in Seoul mit dem Namen Young Nak; er ist ein Evangelist, dessen Einsatz für Flüchtlinge und für Arme die Aufmerksamkeit in aller Welt auf das Wachstum des Christentums in Korea gelenkt hat. Dr. Han (89) ist wahrscheinlich Koreas bekanntester Pfarrer im 20. Jahrhundert. Er ist zu einem Symbol der Evangelisation geworden, durch die die Presbyterianische Kirche in Korea und in anderen Ländern noch nie dagewesene Mitgliedszahlen erreicht. Die missionarische Tätigkeit reicht über Asien nach Afrika, Europa und nach Nord- und Südamerika. Die Young Nak-Gemeinde in Seoul – der Name bedeutet „ewige Freude“ – ist mit ihren 60 000 Gemeindemitgliedern weltweit die größte presbyterianische Gemeinde. Durch sie sind mehr als 500 Gemeinden in aller Welt entstanden; dazu gehört etwa auch eine Young Nak-Gemeinde in Los Angeles mit 5000 Gemeindemitgliedern.

Der „Templeton-Preis für Fortschritt in Religion“ wird jährlich an einen Menschen vergeben, der das Verständnis der Menschheit von Gott vorangebracht hat. Er hat einen Wert von 575000 Britischen Pfund, mehr als eine Million Dollar, und ist der höchste jährlich vergebene Preis. Dr. Han hat mitgeteilt, daß er den größten Teil des Preises für den Wiederaufbau von christlichen Kirchen in Nordkorea geben wird. Bei der Bekanntgabe des Preisträgers in New York am 11. März 1992 ließ er von seinem Sohn, Pfarrer Hewon Han aus North Carolina, folgende Erklärung verlesen:

„Seit vielen Jahren haben ich davon geträumt, Nord- und Südkorea wiedervereignet und die christliche Kirche im Norden aufblühen zu sehen. Darum beabsichtige ich, den Großteil des Preises zu nutzen für den Wiederaufbau von Kirchen im Norden, sobald dies politisch möglich ist.“

Dr. Han wurde 1902 im koreanischen Pyungwon-Bezirk geboren, der heute zu Nordkorea ge-

hört. Als Sohn armer Eltern, die Konfuzius-Anhänger waren, wurde Han im Alter von sieben Jahren durch einen Vetter zum Protestantismus bekehrt. 1915 trat er in die O-San-Akademie ein, eine von der Kirche geförderte Oberschule. Dort lag ein besonderer Schwerpunkt auf dem koreanischen Nationalbewußtsein – eine Reaktion auf die im Jahre 1910 in Korea eingefallenen japanischen Besetzer. Religion, Gelehrsamkeit und Nationalbewußtsein sollten zur Grundlage von Dr. Han's Leben werden. Bereits vor dem 2. Weltkrieg wurde er von den japanischen Machthabern verfolgt und eingesperrt. Später floh er um sein Leben, als nach dem Krieg die von Sowjets unterstützte Regierung an die Macht kam. Dr. Han wurde ein glühender Verteidiger der Religionsfreiheit, der Wiedervereinigung und des sozialen Engagements.

Seine Vision und seine harte Arbeit haben aus seiner Kirche eine der größten christlichen Institutionen Asiens gemacht. Wenn er evangelisierte, sorgte er sich auch um Herberge, Erziehung und andere soziale Leistungen für seine Anhänger.

Eine Vielzahl von pädagogischen Einrichtungen wurden von Dr. Han gegründet, so Grund-, Ober- und Berufsschulen, ein Kindergarten, eine Bibliothek und ein theologisches Seminar. Er hat verschiedene Pflegeeinrichtungen für Waisen, Säuglinge, Witwen und Alte geschaffen; er war Vorsitzender von World Vision Korea und zuletzt von der „Love Rice“-Bewegung, die weltweit Nahrungsmittel verteilt.

Diese Geschichte begann, als im Jahre 1945 Dr. Han die presbyterianische Young Nak-Gemeinde in Seoul gründete. Sie ging hervor aus einem Treffen von 27 Mit-Flüchtlingen aus dem Norden, die wöchentliche Gebetsgottesdienste hielten. Innerhalb eines Jahres hatte die Kirche 1438, ein Jahr später bereits 4435 Gemeindemitglieder. 1978 erreichte man die Zahl von 30 000 Christen, und im Jahre 1990 wurden es 60 000.

Die erste überseeische Missionsarbeit der Kirche begann 1953 in Thailand. Heute arbeiten Young Nak-Missionare in 21 Ländern. Dr. Han trat 1973 in den Ruhestand; als Pastor emeritus predigt er aber weiterhin einmal im Monat in Young Nak.

Dr. Han hat drei Studienabschlüsse: im Jahre 1925 von Soongsil (Union Christian) College in Pyongyang (Nordkorea), 1926 vom College Emporia in Kansas (USA) und 1929 vom Theolo-

gischen Seminar in Princeton, New Jersey (USA). Einen theologischen Ehrendoktor bekam er 1948 vom College Emporia und 1956 von der Yonsei-Universität in Seoul, einen philosophischen Ehrendoktor 1977 vom Soongsil College. 1985 verlieh ihm das Theologische Seminar in Princeton seine Auszeichnung für hervorragende ehemalige Studenten. 1989 errichtete das Seminar den Dr. Kyung-Chik Han-Lehrstuhl für Systematische Theologie.

The Recipient 1992: Dr. Kyung-Chik Han

Dr. Kyung-Chik Han is founder of the largest Presbyterian Church in Seoul, the Young Nak Church, and an evangelist whose work for refugees and the poor has attracted the world's attention to the growth of Christianity in Korea. Dr. Han, 89, is perhaps Korea's most prominent pastor of the 20th century. He has become a symbol of the evangelism that has expanded the Presbyterian church to unprecedented numbers in Korea and beyond, including missionary outreach in Asia, Africa, Europe and the Americas. The Young Nak Church in Seoul – the name means „eternal happiness“ – is the largest Presbyterian congregation in the world with its 60000 members. They have started over 500 churches around the globe, including the 5000 member Young Nak Church of Los Angeles.

The Templeton Prize for Progress in Religion, awarded annually to a living person who has advanced humankind's understanding of God, is valued at 575000 pounds sterling, over one million dollars and is the world's largest annual prize. Dr. Han has indicated he will dedicate most of the award to rebuilding christian churches in North Korea. At the announcement of this year's

recipient in New York on 11th March 1992, the winner had his son, Rev. Hewon Han of North Carolina, deliver the following statement:

„For many years I have dreamed of seeing North and South Korea reunited and the Christian church flourishing again in the north. That is why I intend to set aside the majority of the Prize money to rebuild the churches in the north as soon as it is politically possible.“

Dr. Han was born in 1902 in Pyungwon County, Korea in an area today known as North Korea. The son of impoverished parents, followers of Confucius, Han was converted to Protestantism by a cousin at the age of seven. In 1915, he entered O-San Academy, a church-sponsored high school with an intense focus on Korean nationalism, which grew in reaction to Japanese occupation forces that had invaded Korea in 1910. Religion, scholarship and nationalism would become the foundation of Dr. Han's life. Persecuted and arrested by Japanese authorities before World War II, he later fled for his life when a Soviet-backed government came into power after the war. Dr. Han went on to become a fer-

vent advocate of religious freedom, political reunification and social outreach.

His vision and hard work have made his church one of Asia's largest Christian Institutions. As he has evangelized, he has also provided shelter, education and other social services to his followers.

A multitude of educational institutions have been created by Dr. Han, including primary, secondary and vocational schools, and a Kindergarten, library and seminary. He has built several care facilities for orphans, babies, widows and the elderly and has served as chairperson of World Vision Korea and, most recently, the „Love Rice“ movement, which distributes food worldwide.

Dr. Han founded the Young Nak Presbyterian Church in Seoul in 1945, which sprang from a gathering of 27 fellow refugees from the North who were holding weekly prayer services. With-

in a year, church membership reached 1438. One year later, it stood at 4435. Membership was almost 30000 by 1978 and reached 60000 in 1990. The church's first overseas missionary was dispatched to Thailand in 1953. Today, Young Nak missionaries serve in 21 countries. Dr. Han, Pastor Emeritus at the church, retired from his position as Senior Pastor in 1973. He continues to deliver monthly sermons at Young Nak.

Dr. Han graduated from Soonsil (Union Christian) College in Pyongyang, northern Korea (1925), the College of Emporia in Emporia, Kansas (1926), and Princeton Theological Seminary in Princeton, New Jersey (1929). He received Doctor of Divinity degrees from the College of Emporia (1948) and Yonsei University, Seoul (1956), and a Ph.D. from Soongsil College (1977). In 1985, Princeton Theological Seminary awarded Dr. Han its Distinguished Alumnus Systematic Theology.

Zielsetzung

Ziel des Templeton-Preises ist es, überall auf der Welt das Wissen über Gott und die Liebe zu ihm zu fördern. Eine solche Einstellung und eine solche Beziehung haben ihren eigenen, ihnen innewohnenden Wert. „Des Menschen höchstes Ziel ist es, Gott zu lobpreisen und sich auf immer seiner zu erfreuen.“ Der Mensch wurde von Gott erschaffen, damit er Gemeinschaft mit ihm habe, ihn kenne, in verehere und ihm diene. Des Menschen Herz ist unruhig, bis es Ruhe in Gott findet.

Fortschritt in der Religion ist ebenso notwendig wie in anderen Dimensionen menschlichen Lebens und Strebens. Zumindest in der westlichen Welt ist man schon lange von der Einstellung abgewichen, daß religiöse und wissenschaftliche Erkenntnisse organisch miteinander verbunden sind. Es ist dringend notwendig, daß „Fortschritt in der Religion“ in dem Maße gefordert wird, wie dies auch in anderen Disziplinen geschieht. Ein sich erweiterndes Weltbild erfordert eine tiefere Wahrnehmung

- der Dimension des Geistes und der dem Menschen verfügbaren religiösen Kräfte,

- der Unermeßlichkeit Gottes, seiner Weisheit und unseres noch unvollkommenen Verstehens.

Der Templeton-Preis dient dem Zweck, dieses Streben nach tieferem Verstehen zu beleben. Es sollen bahnbrechende Arbeiten im Wissen um Religion gefördert werden. Deswegen wird jährlich auf die neuen Erkenntnisse auf diesem Gebiet hingewiesen. Es ist zu hoffen, daß durch dieses Vorhaben bei den Menschen eine tiefere Wahrnehmung des Geistlichen ermöglicht wird, verbunden mit einem besseren Verständnis vom Sinn des Lebens, einem größeren Maß von Ergebenheit und Liebe und einer nachdrücklicher verwirklichten Hingabe, die das menschliche Leben mehr mit dem göttlichen Willen in Einklang bringt. Nur so können neue und schöpferische Kräfte in der heutigen menschlichen Gesellschaft freigesetzt werden.

Objectives

The objective of the Templeton Prize is to stimulate the knowledge and love of God on the part of mankind everywhere. Such an attitude and such a relationship have their own intrinsic value. „Man's chief end is to glorify God and to enjoy Him forever.“ Man was created by God for fellowship with Him, to know Him, and to worship and serve Him. Man's heart remains restless until it finds rest in God.

Progress is needed in religion as in all other dimensions of human experience and endeavour. There has been a long departure at least in Western culture, from the last synthesis when religious knowledge and scientific knowledge were organically related. It is imperative that progress in religion be accelerated as progress in other disciplines takes place. A wide universe demands deeper awareness of the dimension of the spirit and of its spiritual resources available for man, of the immensity of God, and of the divine knowledge and understanding still to be claimed.

The Templeton Prize serves to stimulate this quest for deeper understanding and pioneering breakthroughs in religious knowledge by calling attention annually to the achievements that are being made in this area. It is hoped that there will result from this enterprise a deeper spiritual awareness on the part of men, a better understanding of the meaning of life, a heightened quality of devotion and love, and a greater emphasis on the kind of dedication that brings the human life more into concert with the divine will, thus releasing new and creative energies into human society today.

Der 100. Psalm

Psalm 100

„Jauchzet dem Herrn, alle Welt“ Felix Mendelssohn-Bartholdy für 8-stimmigen Chor

Jauchzet dem Herrn, alle Welt.

Dienet dem Herrn mit Freuden, kommt vor
sein Angesicht mit Frohlocken.

Erkennet, daß der Herr Gott ist. Er hat uns
gemacht und nicht wir selbst zu seinem Volk und
zu Schafen seiner Weide.

Gehet zu seinen Toren ein mit Dàhnen, zu
seinen Vorhöfen mit Loben; danket ihm, lobet
seinen Namen.

Denn der Herr ist freundlich und seine Gna-
de währet ewig und seine Wahrheit für und für.

Acclaim the LORD, all men on earth.

Worship the LORD in gladness; enter his pre-
sence with songs of exultation.

Know that the LORD is GOD; he has made us
and we are his own, his people, the flock which
he shepherds.

Enter his gates with thanksgiving and his
courts with praise.

Give thanks to him and bless his name; for
the LORD is good and his love is everlasting, his
constancy endures to all generations.

Gleichnis vom Unkraut zwischen dem Weizen

Ernst Pepping

Das Himmelreich ist gleich einem Menschen, der guten Samen auf seinen Acker säte. Da aber die Leute schliefen, kam sein Feind und säte Unkraut zwischen den Weizen und ging davon. Da nun das Kraut wuchs und Frucht brachte, da fand sich auch das Unkraut. Da traten die Knechte zu dem Hausvater und sprachen: Herr, hast du nicht guten Samen auf deinen Acker gesät? Woher hat er denn das Unkraut? Er sprach zu ihnen: Das hat der Feind getan. Da sprachen die Knechte: Willst du, daß wir es ausjäten? Er sprach: Nein! auf daß ihr nicht zugleich den Weizen mit ausraufet. Laßt beides miteinander wachsen bis zu der Ernte, und zu der Ernte Zeit will ich zu den Schnittern sagen: Sammelt zuvor das Unkraut und bindet es in Bündlein, daß man es verbrenne, aber den Weizen sammelt mir in meine Scheuer.

Gleichnis vom Unkraut zwischen dem Weizen

from Matthew 13, 24–30

Here is another parable that he put before them: „The kingdom of Heaven is like this. A man sowed his field with good seed; but while everyone was asleep his enemy came, sowed darnel among the wheat, and made off. When the corn sprouted and began to fill out, the darnel could be seen among it. The farmer's men went to their master and said, ‚Sir, was it not good seed that you sowed in your field? Then where has the darnel come from?‘ ‚This is an enemy's doing,‘ he replied. ‚Well then,‘ they said, ‚shall we go and gather the darnel?‘ ‚No,‘ he answered; ‚in gathering it you might pull up the wheat at the same time. Let them both grow together till harvest; and at harvest-time I will tell the reapers, gather the darnel first, and tie it in bundles for burning; then collect the wheat into my barn.“

Johann Christoph Bach (1642–1703)

Fürchte dich nicht, denn ich habe dich erlöst, ich hab dich bei deinem Namen gerufen, du, du bist mein.

Fürchte dich nicht, denn du bist mein, denn ich hab dich erlöst.

Wahrlich, wahrlich, ich sage dir: heute wirst du mit mir im Paradies sein, du, du bist mein.

O Jesu du, mein Hilf und Ruh, ich bitte dich mit Tränen: hilf, daß ich mich bis ins Grab

nach dir möge seh

nach dir möge sehen.

(from Isiah 43, 1–2 and 5)

Have no fear; for I have paid your ransom; I have called you by name and you are my own.

Have no fear; for I am with you;

(from Luke 23,43)

I tell you this: today you shall be with me in Paradise.

re
an
r-
e
rn
d
er
at
r-
re
no
e-
re
st.
er
g.

t.
n

in

Kyung Chik Han
Young Nak Presby. Church
Seoul, Korea

Feb. 6, 1992

Dear Dr. Moffett:

Words fail to express all my appreciation of your kindness through the years and especially for your effort for me for Templeton Prize.

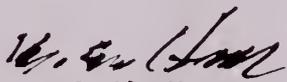
I had wondered who gave them information about me and now I found out that you were the one who did everything for me. I want to thank you for your friendship and especially for your love for Korea and the Korean church.

Recently I have found out that my old Cha-Chak church was founded by your deceased father. I am here what I am because your father had established this small country church many years ago I think around 1895.

I am told from Hewon, my son. that you might come to Berlin. Years ago I spoke at "the World Congress for Evangelism" meeting there. I remember even now that you had corrected my manuscript for the sermon.

Thank you again for all your kindness to Korean church and myself. It is my prayer and wish that Mrs. Moffett and yourself will always be healthy and happy.

Very Sincerely Yours


Kyung Chik Han

Your father certainly left his mark!

RELIGION

Medford Ore., Mail Tribune

Templeton winner urges U.S. to recapture spiritual force

By DAVID BRIGGS
The Associated Press

NEW YORK — An American missionary helped lead the Rev. Kyung-Chik Han to Christianity, and it was this country he turned to for his college and divinity school degrees more than 60 years ago.

But in his first visit back since winning the 1992 Templeton Prize for Progress in Religion, the 89-year-old Han said he encountered a different nation from the one he remembered as offering a haven to immigrants.

Now it is a country torn apart by racial conflict, with Koreans being a particular target in the riots in Los Angeles after the Rodney King verdict.

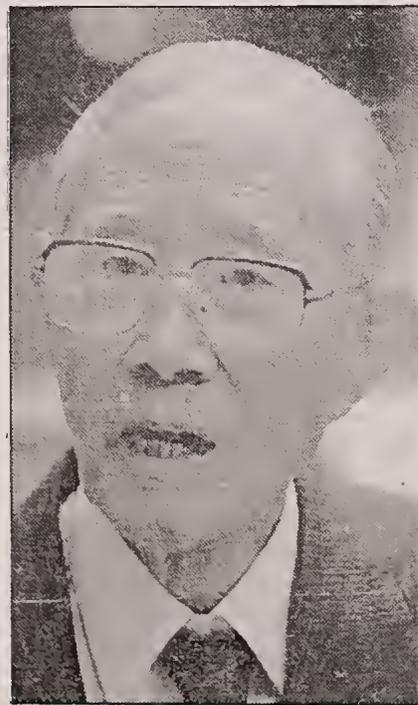
And there is no "Christian force" powerful enough to promote racial and ethnic harmony, Han said.

"Why don't you send mission-

aries to black people right here in this country" is the question the slight, 89-year-old Han poses to religious leaders on his trip. "It seems to me the only way to solve social problems in this country is through mission efforts among the black people and the new immigrants."

Han was given the more than \$1 million Templeton Prize in April for his career as an evangelist who gained international attention for his work with refugees and the poor. Founder of Seoul's 60,000-member Young Nak Presbyterian Church, Han has started over 500 churches around the world, including the 5,000-member Young Nak Presbyterian Church of Los Angeles.

In an interview this week, Han gave credit to an American missionary who founded a country church and day school in his small village with providing him the opportunity to learn about



Rev. Kyung-Chik Han

Christianity.

With the help of the church, Han was sent to a Christian high school. He later came to the United States to study, graduating from Emporia College in Kansas in 1926 and from Princeton Theological Seminary in 1929.

After a bout with tuberculosis, he returned to Korea in 1931, and established an orphanage in 1939. In 1942, he was briefly imprisoned and later stripped of his ministry at a church because he refused to worship Emperor Hirohito at a Shinto shrine.

When Korea gained independence from Japan, Han became mayor of Shinuiju, but he was forced to flee when Soviet troops occupied what is now North Korea. He started what was to become the largest Presbyterian congregation in the world with 27 refugees in 1945.

He retired as senior pastor of Young Nak in 1973, but continues

to give monthly sermons there. In 1989, Princeton established a Dr. Kyung-Chik Han Chair in Systematic Theology. In 1990, Han served as chairman of the "Love Rice" movement, a program to distribute rice to the world's poor.

What Christianity brings to a culture is faith, hope and love, and the greatest of these is love, said Han, referring to the passage in the 13th chapter of I Corinthians.

What is missing in Los Angeles and other U.S. cities is a culture that keeps these principles a reality for the black population and the non-European immigrants that have in large numbers to the United States in recent times, according to Han.

When he first came to America, the church usually helped immigrants integrate into society, Han said.

"But now, about half a century

later, when I see America, there are many different nationalities coming to America. But there is no force to influence these immigrants," he said.

The Christian church has become too weak to fulfill its responsibility, he said.

Entering into what some commentators have called a "post-Christian" era would be a great mistake, particularly at a time when events in Eastern Europe are part of an international movement toward freedom and democracy, said Han, who has indicated he would dedicate most of his Templeton award to rebuilding churches.

"The world, I believe, needs a spiritual force to push toward real peace and prosperity of all the people living in this world," Han said.

New Briefs

Coupons issued for half-off finance

rich in Providence people



한경직기념관 건립안내



한경직목사님 발자취

한경직목사님은 1902년 평남 평원에서 하나님의 축복아래
이땅을 복음화하라는 사명을 띠고 태어나셨습니다.

애국애족의 세계적 영적지도자

한경직 목사님은 애국애족의 상징이시고, 한국이
낳은 세계적인 성자이십니다. 한목사님의 숭고한
활동은 미국을 위시하여 전 세계가 한국의 대표
적 지도자로 인정하게 되어 **한국인 최초로 세계
적 영적 지도자에게 주어지는 템플턴 상**을 수
상(1992. 4. 29)하셨습니다. 한목사님은 항상 우리
민족이 하나님으로부터 선택받은 민족임을 일깨
워 왔으며 청렴과 경건, 성실과 영적인 힘으로 이
나라를 재건하려 하셨습니다. 한목사님은 항일정
신의 산실이며 민족운동의 본거지인 오산학교 출
신으로 민족지도자이신 도산 안창호, 고당 조만
식, 남강 이승훈, 주기철 목사님 등과 함께 신앙적
입장에서 독립운동을 하셨으며, 해방후에는 공산
세력에 맞서 윤하영 목사님과 함께 기독교사회민
주당을 조직하여 건국에 혼연의 힘을 다하셨습니
다. 그리고 현재도 고당 조만식선생 기념사업회
총재와 독립운동후원단체인 재단법인 남강 문화
재단의 이사장직을 맡고 계십니다.



화해의 사도

한경직 목사님은 성공적인 목회자이십니다. 신의
주 제2장로교회에서 13년, 영락교회에서 27년
간의 목회활동을 통하여 세계 제1의 최대 장로교
회로 성장케 하셨습니다. 이를 통해 영락교회는
한국교회의 대명사처럼 되었습니다. 한목사님은
교단발전에 절대적인 공헌을 하시는 동시에 역사
적인 한국교회 100주년을 기하여 전한국교회
연합사업을 주도하시며 한국기독교연합 유일의
지도자가 되셨습니다. 대한예수교장로회 제40회
총회장을 역임하시고, 한국기독교 총연합회를
창설하시어 초대 회장을 역임하셨으며, 한국 기
독교 100주년기념사업회 총재, 선명회 명예회장,
한국교회 총연합회 명예회장 등을 두루 역임하
셨습니다.

한경직목사님 발자취



90수가 넘는 고령에도 불구하고 한경직 목사님은 하나님의 말씀을 전파하고자 활동하고 계시며, 이땅의 평화를 기도하고 계십니다.

가난한 이웃의 벗

한목사님은 한국의 페스탈로치요, 프란치스코라 할만큼 불우한 이웃을 사랑으로 돌보셨습니다. 신의주 보리원을 설립하시어 많은 고아들을 모범시민으로 양육시켰으며, 서울에서도 보리원을 계속 설립하시어 불우한 어린이들을 사회의 여러 분야에서 중요한 역할을 담당하도록 훌륭한 지도자로 만드셨습니다. 이밖에도 한목사님은 기독교 아동복지재단 이사장, 영락 경로원 설립 및 원장, 영락 모자원 설립 및 원장, 부산 다비다 모자원 설립, 홀트 양자회 이사장, 사랑의 쌀 나누기운동 명예회장 등을 역임하셨습니다. 한목사님은 사유재산이 전혀 없으며, 가구 하나 사진 일이 없이 일평생 남을 돕는 일로 사셨습니다.



교육입국의 실천자

한경직 목사님은 이나라의 주권 상실과 남북분단의 근본적 원인을 우리들이 깨어 있지 못한 탓으로 생각하시고 민족의 지도자 양성에 힘써 오셨습니다. 그리고 전쟁의 폐허와 약소 민족의 좌절을 극복하기위해 많은 교육기관을 설립하였으며, 직접 교육에 참여하시기도 하면서 이나라의 장래를 책임질 일군들을 길러왔습니다.

대광 중고등학교를 설립하시고, 보성여자 중고등학교를 세우시고, 송실대 재건 및 학장·이사장, 서울여대 이사장, 대한예수교장로회 신학대학 이사장, 아세아연합신학원 이사장을 역임하셨으며, 영락 중고등학교, 송의여자 중고등학교, 송실 중고등학교, 오산 중고등학교 등 많은 학교를 설립하시어 이땅에 무수한 인재를 양성하셨습니다.



한경직 목사님의 정신으로.....

남북통일과 21세기 국제화시대를 대비하기 위하여 우리는 새로운 가치관으로 무장하지 않으면 안됩니다. 사상이 다른 동포를 포용하는 공동체적 정신과 국제경쟁에 뒤떨어 지지 않기 위해서는 기독교적 협동과 진취의식이 필요합니다. 한목사님은 이러한 범세계적 기독교 정신을 몸소 실천해 오셨습니다.

한경직목사님 약력



● 학력

1916 평남 평원 진광학교 졸업
 1919 평북 정주 오산중학교 졸업
 1925 평양 숭실대학교 졸업
 1926 미국 엠포리아 대학 졸업
 1929 미국 프린스턴 신학대학 졸업
 1948 미국 엠포리아 대학 명예 신학박사 학위
 1956 연세대학 명예 신학박사 학위
 1977 숭실대학 명예 철학박사 학위

● 경력

1931 평양 숭인 상업학교 교목 겸 교사
 1933 신의주 제2교회 목사(10년 시무)
 1939 신의주 보린원 설립자 겸 원장
 1945 서울 영락교회 목사(27년 시무)
 1947 영락 보린원 설립자 겸 원장
 1947 대광학원 이사장 취임
 1950 보성학원 이사장 취임
 1950 CCF(기독교 아동복지 재단)이사장
 1951 부산 다비다모자원 설립
 1952 영락 경로원 설립자 겸 원장
 1953 홀트 양자회 이사장
 1953 선명회 이사장(36년간)
 1954 영락 모자원 설립자 겸 원장
 1954 숭실대학교 학장 역임
 1955 대한 예수교 장로회 제40회 총회장 역임
 1956 한국 기독교 연합 회장
 1962 서울 여자대학 이사장 역임
 1967 숭실대학 이사장 역임
 1971 대한 예수교 장로회 신학대학 이사장 역임
 1973 서울 영락교회 원로목사 추대

1973 군 복음화 후원회 회장
 1973 한국교회 진흥원 원장
 1973 아세아 연합 신학원 이사장
 1976 고당 조만식 선생 기념사업회 총재
 1976 한국 외향 선교회 명예회장
 1983 한국 기독교 100주년 기념사업회총재
 1984 재단법인 남강 문화재단 이사장
 1985 벨엘 기독교 재단 이사장
 1985 한국 기독교 100주년 기념사업회 재단법인 이사장
 1988 군 복음화 후원회 명예회장
 1989 한국 기독교 총연합회 대표
 1989 선명회 명예 이사장
 1990 한국교회 총연합회 명예 명예회장
 1990 고당 조만식 선생 기념사업회 명예회장
 1990 사랑의 쌀 나누기 운동 명예회장

● 포상

1970 국민훈장 무궁화장
 1992 템플턴상 수상

● 저서

1. 건국과 기독교
2. 한경직 목사 설교집(12권)
3. 원자탄 시대와 신앙생활
4. 청년이 일어나 빛을 발하라
5. 기독교란 무엇인가
6. 내일을 사는 인생
7. 사도 바울에게 배운다.
8. 병상에서의 묵상
9. 예수를 바라보자

한경직기념관을 건립하면서

이시대를 향한 빛과 소금의 공간



현재 우리사회가 도덕적위기의 시대에 놓여 있다는 사실은 누구나 인지하고 있습니다. 그럼에도 불구하고 이 사회가 유지되고 발전을

향해 한 걸음씩 나아갈 수 있는 것은 우리 곁에 완벽한 삶의 표상이 되고 있는 분들이 있기 때문입니다. 우리 국민과 세계인이 존경하고 있는 추양 한경직목사님은 이 시대의 선지자이면서 우리의 나아함마저 감싸주는 지도자로서 청빈, 고귀한 생활을 통해 이 시대의 빛과 소금의 역할을 해오고 계십니다.

한경직목사님은 이 민족이 무지와 혼란속에 있을 때 민족이 나아가야 할 길과 목표를 천명해 왔습니다. 그리고 폐허속에서 울고 있는 고아들을 부둥켜안고 고아원을 설립하고 쉴 곳을 잃은 노인들을 위해 양로원과 모자원을 세우기도 했습니다. 목사님은 국가와 민족의 장래를 위하여 교육사업에 헌신적인 노력을 아끼지 않으셨습니다. 그 암울했던 시절 목사님은 대광중·고등학교를 세우고 숭실대학교를 재건하고 보성학원을 설립했습니다. 그뿐 아니라 기독교인들의 교파간의 갈등, 가치관의 난립, 이념의 소용돌이속에서 한경직목사님은 언제나 화해의 사도로서 이 민족의 아픔을 치료해 주셨습니다. 목사님의 업적을

어떻게 이 적은 지면에 다 담을 수 있겠습니까?

지금 분명히 말씀드릴 수 있는 것은 우리 사회와 세계는 한경직목사님과 같은 분 또는 목사님의 정신을 살고 있는 사람들을 더 원하고 있다는 사실입니다.

그래서 우리는 그분이 추구해온 정신과 삶의 모습을 후세에 길이 전하고 계승하기 위하여 <한경직 기념관>을 건립하기로 했습니다.

이 기념관은 한경직목사님이 일평생 힘써온 사업을 계승, 발전시켜나가는 복합공간으로써의 기능을 다 하려고 합니다. 한국 기독교의 역사를 보존, 전시하는 박물관, 초교파적 선교정책을 모색, 실천에 옮길 수 있는 선교센터, 미래의 이 나라 주인공들을 교육할 수 있는 채플, 믿음의 표현을 보다 정숙하고 세련되게 할 수 있는 크리스천 아트 스튜디오 등을 마련하려고 합니다.

저는 여러분들의 정성에 의해 <한경직 기념관>이 우리들이 계획한 대로 웅장하게 설 것을 의심하지 않습니다. 이 사업의 성공을 위해 기도해 주실것을 부탁드립니다. 건립 인사를 마치겠습니다.

1996년 3월

한경직기념관 건립추진위원회 위원장

최 태 섭

기념관 건립 추진 경과

건립 추진 위원회

1994. 8. 25(목)

한경직목사님을 존경하는 교계 인사들이 모여
그분의 위대한 발자취를 남겨야 한다고 뜻을
모아 건립추진위원회를 구성하고 임원을
조직하였으며, 우선 기념관을 그분의 묘교인
송실대학교에 건립기로 하다.



전형위원회

1994. 9. 16(금)

한경직기념관 건립사업 전반에 관한 업무를
추진할 집행위원을 구성기로 하다.



1차 집행위원회

1994. 10. 26(수)

건립 추진사업을 효과적으로 운영하기 위하여
3개 분과위원회를 두기로 한다.
(가) 건축분과위원회 (나) 모금분과위원회
(다) 법인추진분과위원회 기념관건립과 관련된
제반 행정업무는 송실대학교에서
담당기로 하다.



제1차 건축 소위원회

1995. 1. 5(목)

기념관의 연건평은 박물관 포함 4,500평으로
설계기로 하다.



제2차 건축 소위원회

1995. 3. 24(금)

기념관건립 사항을 건립추진위원회에 보고하여
조속한 시일 내에 착공기로 하다.



제2차 집행위원회

1995. 3. 31(금)

한경직기념관 기공식을 6월 1일(목)에 갖기로
하다.

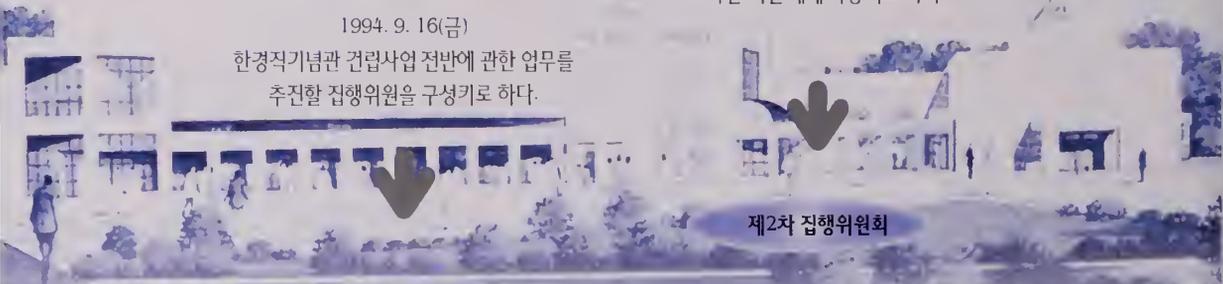


1995. 5. 26(금)

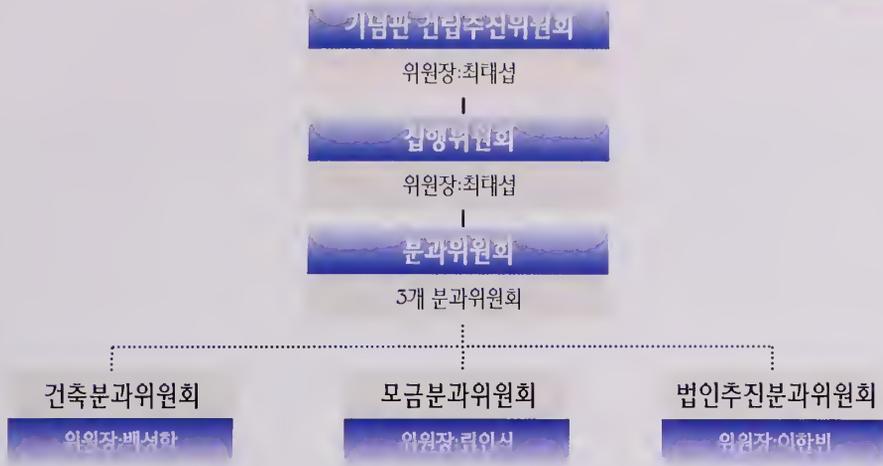
김덕윤권사의 한경직기념관
기금 헌납예배를 드리다.

1995. 6. 1(목)

한경직기념관 기공식을 갖다.



기념관 건립 추진위원회



위원장

최태섭(한국유리 회장)

부위원장

정진경(신촌교회 목사), 최창근((주)밀알 회장)

위원

- | | |
|------------------|-------------------|
| 강성모(린나이주식회사 회장) | 안병욱(송실대학교 명예교수) |
| 곽선희(소망교회 목사) | 오경린(동대문교회 원로목사) |
| 김동수(한국도자기 회장) | 오제도(변호사) |
| 김삼환(명성교회 목사) | 이봉수(신일기업(주) 회장) |
| 김성섭(대동개발주식회사 회장) | 이영덕(한국정신문화연구원 원장) |
| 김성진(송실대학교 총장) | 이창로(대광고교 부이사장) |
| 김영호(일산방직(주) 사장) | 이한빈(과학기술월 이사장) |
| 김인득(백산그룹 회장) | 임영수(영락교회 목사) |
| 김장환(극동방송 사장 목사) | 장익웅((주)서광 회장) |
| 김정식(정림건축 부회장) | 장치혁(고려합섬(주) 회장) |
| 김정철(정림건축 회장) | 조요한(송실대학교 명예교수) |
| 림인식(노량진교회 원로목사) | 조용기(여의도순복음교회 목사) |
| 박용학((주) 대농 회장) | 조향록(초동교회 원로목사) |
| 박중순(충신교회 목사) | 최순영(신동아그룹 회장) |
| 박희민(LA영락교회 목사) | 최훈(동도교회 목사) |
| 방지일(영등포교회 원로목사) | |
| 백성학(영안모자(주) 회장) | |

한경직기념관 건립추진위원으로 참여코자 하시는 분은 언제나 환영합니다.

한경직기념관 조감도

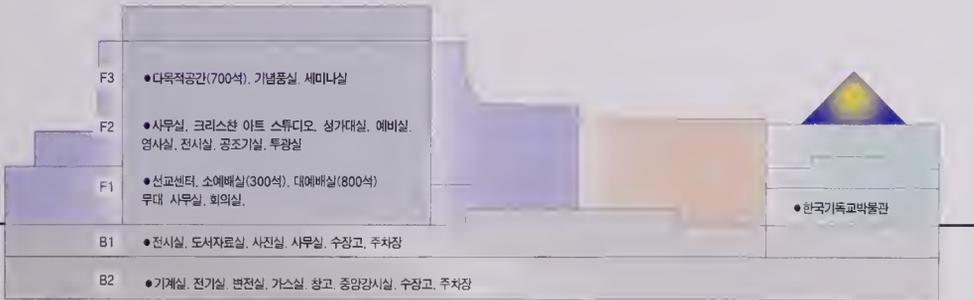


정면도



배치도

기념관 공사개요 및 활용



측면도

- ◆ 공사규모: 지하2층, 지상5층 연건평 4882.24평
- ◆ 공사기간: 1995. 6. ~ 1997. 10
- ◆ 추정공사비: 약 150억
- ◆ 진행사항: 1988. 10. 18 건축허가 취득
- ◆ 활용내용: 예배실 - 채플교육, 예배
 도서·자료실 - 기독교관련
 도서·자료 전시
 세미나실 - 신학세미나 등
 학술활동공간
 환경적 기념물 전시관

신학강좌실 평신도 신학강좌
 한국기독교박물관 - 기독교박물관
 소장품 전시
 다목적 공간 - 부흥회 및 예술 공연
 선교센터 - 환경적목사기림사업회 사무국,
 북한선교본부,
 기독교연구소,
 기독교 선교활동본부



기금 출연 안내

1. 출연방법

한경직 목사님의 발자취를 길이 남기는 동시에 그분이 힘쓰시던 각 방면의 승고한 정신과 사업을 이어가는 일에 동참하기를 원하시는 분께서는 첨부하여 드린 한경직기념관 건립기금출연 약정서에 출연하실 금액을 서명하시어 우송하여 주시면 됩니다.

출연방법은 크게 현금출연과 현물출연으로 나눌 수 있으며, 현금출연에 있어 1구좌를 10만원으로 하고, 현물출연은 토지, 건물 등의 부동산과 상품, 기타 매매 가능한 물품을 헌납하는 방법입니다.

2. 출연금 납부방법

- ◆ 일시불 납부식 - 약정금액을 일시에 납입하는 방법
- ◆ 분할납부식 - 본인이 원하는 금액, 구좌 및 분할기간을 선정, 매달 일정금액 혹은 원하시는 금액을 자유롭게 납입하는 방법

3. 기금 헌납자에 대한 세제혜택

기금을 출연하시는 모든 분들은 다음과 같은 세제상의 혜택을 받으실 수 있으며, 이에 필요한 제반서류는 출연기금의 입금이 확인되는 즉시 보내드리겠습니다.

- ◆ 개인의 근로소득, 이자소득, 배당소득 및 기타소득을 기금으로 출연하신 경우에는 종합소득금액에서 공제되어 과세대상에서 제외됩니다. (소득세법 제66조의 3)
- ◆ 개인의 부동산소득, 사업소득, 산림소득을 기금으로 출연하신 경우에는 해당년도의 필요경비로 인정하여 과세대상에서 제외됩니다. (소득세법 제47조)
- ◆ 개인의 상속재산을 기금으로 출연하신 경우에는 상속세 과세금액에 산입하지 아니하여 과세대상에서 제외됩니다. (상속세법 제8조의 2)
- ◆ 법인의 소득을 기금으로 출연하신 경우에는 소득금액계산에 있어서 손금으로 산입되어 과세대상에서 제외됩니다. (법인세법 제18조)

기금 헌납자에 대한 답례

- ◆ 기금헌납자 명패 부착
- ◆ 한평 이상 건축비 헌납 : 기념관 동판에 기록
- ◆ 방 한칸 이상 건축비 헌납 : 기념홀(입구에 명패부착)
- ◆ 방명기록 보존 : 「송실100년사」에 헌납의 내용을 상세히 기록하여 보존
- ◆ 기부금 헌납자 명부 발간
- ◆ 송실대 방문시 방문비용 제공 : 헌납액의 일정액 범위내에서 항공료 또는 체재비를 학교가 부담
- ◆ 행사초대(최상급 내빈 대우) : 100주년기념식, 건물준공식, 동문 Homecoming, 국제학술회의
- ◆ 한경직목사 일대기에 관한 책자 및 비디오테이프 선사
- ◆ 교회 및 사회단체의 한경직기념관 사용 허용
- ◆ 각종 인쇄물 우송
- ◆ 기념매달, 기념품, 감사장 수여

기금모금 은행계좌

거래은행(계좌개설점)	계좌번호	거래은행(계좌개설점)	계좌번호
한국외환은행(송실대출장소)	259-22-00136-0	한국주택은행(방배동지점)	449937-93-K00790
조흥은행(상도동지점)	394-03-001633	신한은행(여의도지점)	305-05-013006
농업중앙회(방배동지점)	081-17-001275	서울은행(대방동지점)	24508-3356205
국민은행(노량진지점)	013-25-0003-445	제일은행(상도동지점)	382-20-207542
새신부(송실대우채국)	012948-0022371	한일은행(노량진지점)	047-309451-13-001
한국상업은행(상도남부출장소)	186-04-100282	중소기업은행(노량진지점)	071-019288-04-026

한국이 낳고
세계를 빛낸
하나님의 종
한경직 목사



세계적인
영적 지도자,
교파를 초월한
참다운 기독교인,
이웃사랑을
실현하시고
교육사업에
헌신하신
참다운 지도자,
한경직 목사님의
정신으로...



템플턴 경과 함께



한경직기념관
건립추진위원회

연락처

한경직 기념관 건립추진위원회
서울특별시 동작구 상도5동 1-1
전화 : (02)820-0134~5
FAX: (02)812-6108

An uncommon saint, with extraordinary common sense.

"He preaches with his life, not just his mouth. Martyrs achieve their witness by their death. Dr. Han did something more difficult. He did it by his death."

"Sometimes I think we see most clearly in the dark."

What can I say about Dr. Han Kyung-Chuk:

Do

Chronicle

■ A broader smile at
the Everlasting Joy
Church ■ A birthday
song by Bernstein.



Kyung-Chik
Han



John Marks
Templeton

The Rev. Dr. KYUNG-CHIK HAN, an 89-year-old minister who transformed a 27-member prayer group in Seoul into the largest Presbyterian congregation in the world, has been named the winner of the 1992 Templeton Prize for Progress in Religion.

He established the Young Nak ("Everlasting Joy") Church, which has 60,000 members. And there are now about 500 other Young Nak Presbyterian churches worldwide, founded by members of the original congregation.

The prize, £575,000 (about \$986,000 at current exchange rates), is to be presented to Dr. Han by PRINCE PHILIP at ceremonies at Buckingham Palace in London on May 7.

JOHN MARKS TEMPLETON, a Wall Street mutual-fund manager and investor who lives in the Bahamas, established the award in 1972. He said he wanted it to be the richest prize in the world because he considered religion more important to the betterment of humankind than any other discipline. Previous winners of the annual honor have included Mother Teresa, the Rev. Billy Graham and Aleksandr Solzhenitsyn.

Born in poverty, Dr. Han was raised in northern Korea and educated there and in the United States. A convert to Protestantism from Confucianism, he was a pastor in Sinuiju before being imprisoned briefly by the Japanese in 1941 for refusing to worship the Japanese emperor and then removed by them from his ministry. In 1945 he fled to the south, fearing the Soviet forces occupying the north.

In addition to establishing an enormous church movement that now has missionaries in 21 countries, Dr. Han has also set up schools, a library, a seminary and centers for orphans, widows and elderly people.

"He will set aside the majority of the prize money to rebuild and spread the Gospel in North Korea as soon as it is politically possible," his son, the Rev. Hewon Han of Winston-Salem, N.C., said at a news conference at the Church Center for the United Nations in New York yesterday. "It has been his lifelong dream that Korea be reunited, and we think this will happen."

When his father learned of the prize, Mr. Han continued, "his first words to me were that he was very thankful to God and didn't think that he deserved such an honor."

DR. KYUNG-CHIK HAN
Class of 1929

Founder of Young Nak Presbyterian Church, the largest Presbyterian Church in the world; President of ~~Songsil College (Seoul) 1954-59~~;
Moderator of the General Assembly of the Presbyterian Church of Korea; chairman of the "Love-Price" movement to relieve world-wide hunger; recipient of the Templeton Prize for Progress in Religion, 1992.

"~~Mild mannered, frail, but~~

• ~~His ministry is a blend of contrasts.~~ He preaches so that the weariest of country grandmothers can understand him, but students and professors ^{flock to hear him,} hang on his every word. He gives the impression of an almost unworldly spirituality but he was one of the first to plunge into the democratic political reorganization of Korea after independence in 1945. He is still at heart a country pastor but he ministers to the largest Presbyterian ^{congregation} church in the world in the most sophisticated city in Korea. ~~and he has served as president of the country's oldest Christian college.~~ To the thousands of ^{homeless} refugees who ~~passed~~ made their perilous way south ^{in the war} to freedom his church was a haven of safety, a feeding station, a job placement agency, an orphanage and a school — but always and unmissably a House of God.

Rev. Han Kyung-chik Memorial Hall to Be Built at Soongsil University

A memorial hall in honor of the Rev. Han Kyung-chik, the pastor emeritus of Youngnak Presbyterian Church, will be built at his alma mater, Soongsil University in Seoul.

Kim Song-jin, Soongsil University president, said yesterday the hall will be erected in front of the university's main building to honor Han's life-long achievements "as a pastor, spiritual leader and social worker."



Rev. Han

The building of the hall on a floor space of 4,400 pyong or about 15,000 square meters will be a supradenominational project. A committee constituting of some 30 church leaders from different Protestant denominations is promoting the project.

With groundbreaking set for sometime in May, the memorial hall is expected to be ready for dedication in 1997 in time for the university's anniversary.

The hall initially was planned at Youngnak Church Han founded in 1945. The church has one of the largest congregations.

Han, 92, was graduated from Soongsil College in Pyongyang in 1925. In 1954, he reopened the college on the grounds of Youngnak Church. He had been a trustee of the Christian-run institution for over 20 years.

In 1992, the senior pastor won the prestigious Templeton Award given to the world's outstanding spiritual leader.

The memorial building will house a

collections of memorabilia of Han and also will have halls for seminars and public assemblies. The collections of already established Museum of Christianity will be relocated to the hall, according to the university.

Among the members of the committee for the projected Rev. Han memorial hall are Rep. Kang Song-mo of the Liberal Democratic Party; Kim In-deuk, honorary chairman of Byucksan Group; Choi Soon-young, chairman of Shindong Ah Group, and the Revs. Kwak Sun-hee and Cho Hyang-rok.

Mass in English Due at Myongdong Church

A mass will be celebrated in English at Myongdong Catholic Cathedral every Sunday at 10 a.m. starting on April 9.

The Rev. Resti Galang said the mass for English-speaking foreign Catholics will take place at the basement chapel of the cathedral.

The sacrament of confession in English will be conducted before the mass or by appointment, according to Galang.

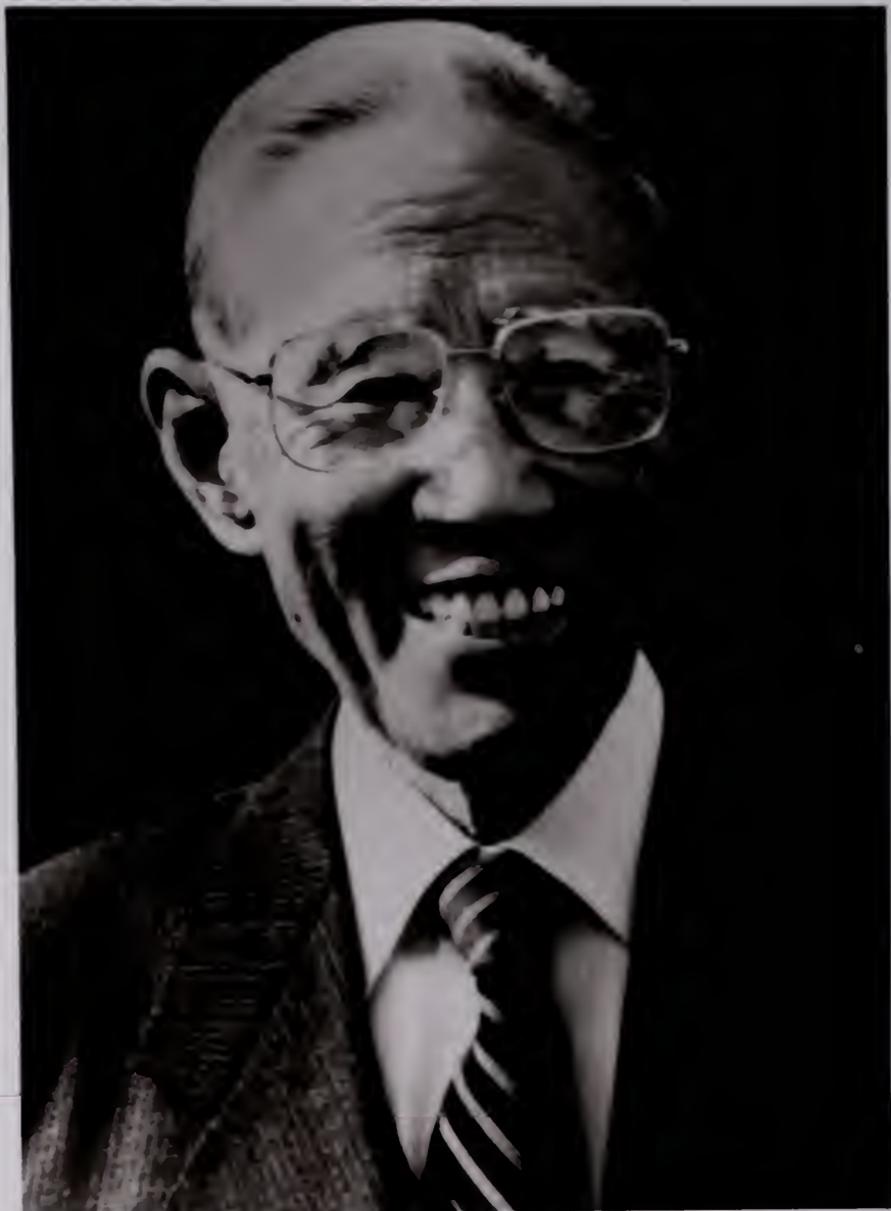
It is the first time in recent years that a mass in English for separate congregation is celebrated at the cathedral, the main seat of Seoul Archdiocese and a virtual headquarters of the nation's Catholic Church.

An English and multi-foreign language masses have been celebrated at the Catholic International Parish at the Order of Friars Minor Conventual (Franciscans) in Hannam-dong.

For further information on the Myongdong mass, call Fr. Galang at 774-3896.



Dr. Kyung-Chik Han



Dr. Kyung-Chik Han

대한예수교장로회 서울노회

한 경 직 목사

공로목사 추대예배

때 : 1974년 2월 14일 오후 7시

곳 : 영 락 교 회

예 배 순 서

사회 : 노회장 박 종 렬 목사

목	도..... (좌 임)	일	동
성 시 낭 독	.....사	회	자
찬 송	..... 31	일	동
기 도	.....문	창 권	목사
성 경 봉 독	..... 로마서 12 : 10~18	전 흥 경	장로
찬 양	.....영	락교회연합성가대	
설 교	.....“헌신자의 모습”.....	강 신 명	목사
기 도	.....설	교	자
찬 송	..... 215	일	동
약 력 소 개	.....차	응 옥	장로
추 대 사	.....노	회	장
공 로 패 증 정	.....노	회	장
축 가	.....이	동 범	집사
축 사	.....이	기 혁	목사
답 사	.....한	경 직	목사
인 사 의 말 씀	.....한	기 원	목사
찬 송	..... 580	일	동
축 도	.....김	종 대	목사

찬송 31장

1. 주 예수 이름 높이어 다 찬양하여라
금면류관을 드려서 만유의 주 찬양
금면류관을 드려서 만유의 주 찬양
2. 주 예수 당한 고난을 못 잊을 죄인들
네 귀한 보배 바쳐서 만유의 주 찬양
네 귀한 보배 바쳐서 만유의 주 찬양
3. 이 지구 위에 거하는 온 지파 족속들
그 크신 위엄 높여서 만유의 주 찬양
그 크신 위엄 높여서 만유의 주 찬양
4. 주 믿는 성도 다 함께 주 앞에 엎드려
무궁한 노래 불러서 만유의 주 찬양
무궁한 노래 불러서 만유의 주 찬양 아멘

찬송 215장

1. 우리가 지금은 길 가는 나그네
화려한 천국에 머잖아 가리니
이 세상 살 동안 주 예수 위하여
우리가 힘써 일하세
〈후렴〉 주 내게 부탁하신 일 천사도 흠모하겠네
화목케 하라신 구주의 말씀을 온 세상 널리 전하세
2. 주 예수 말씀이 온 세상 만민들
흉악한 죄에서 떠나라 하시니
이 말씀 듣고서 새 생명 얻으라
이 기쁜 소식 전하세
3. 영생의 복락과 천국에 가는 길
만백성 알도록 나가서 전하세
주 예수 말씀이 이 복음 퍼치라
우리에게 부탁하셨네

찬송 580장

만복 근원 주 하나님 천하만민 모두 찬송
천국 천사 찬양하라 찬양 성부 성자 성신 아멘



Lee Ki-Hyuk, in congratulating him, 2 reasons for his esteem.

- ① He is humble. I don't never in Korea come of
to find a man humble to his wife - but here
is one. And God exalts the humble.
- ② He lives what he preaches. He preaches in his
his life, not just his mouth. Martyrs
achieve this witness by death, and we praise
them for it. Dr. Han did something more
difficult. He did it by his life.

Dr. Han All I can say is the praise of thank, belongs
to God who saved me, a sinner; who healed me when
I was sick, and has been put to use me.

한 경직 목사 약력 I'm one making me an
humble minister. The honor belongs to my colleagues & co-workers.
As for being humble before
my wife. Perhaps you'd
better ask her about that.
She really deserves the
"honor" more than I. She
takes care of everything &
helps me free to take care
of the church work.

- 1902년 평남 평원군 공덕면 간리에서 출생
- 1919년 평북 정주 오산중학교 졸업
- 1925년 평양 숭실전문학교 졸업
- 1926년 미국 엠포리아 대학 졸업
- 1929년 미국 프린스턴 신학교 졸업
- 1933년 의산노회에서 목사 안수
- 1933년 평북 신의주 제2교회 목사 시무(10년)
- 1945년 서울 영락교회 목사 시무(27년)
- 1947년 대광학원 이사장 취임
- 1948년 미국 엠포리아 대학에서 명예신학박사학위 받음
- 1950년 보성학원 이사장 취임
- 1954년 숭실대학 학장 역임
- 1955년 대한 예수교 장로회 제40회 총회장 역임
- 1956년 서울 연세대학교에서 명예 신학박사 학위 받음
- 1956년 한국 기독교 연합회 회장 역임
- 1962년 서울여자대학 이사장 취임
- 1967년 숭실대학 이사장 역임
- 1970년 국민훈장 무궁화장 받음
- 1971년 대한예수교 장로회 신학대학 이사장 역임
- 1973년 서울 영락교회 원로목사 추대
- 1973년 한국 교회 진흥원 원장 (현재)

Han remember the three prayers of the
Korean old minister in N Korea.

- ① What I sense this church, give me peace.
- ② When I leave it, make me a help rather
than a hindrance to my successor.
- ③ Until I die keep me from feeling free

6/3/85

Interview with
Dr. HAN KYUNG-CHIK.

장기재
Kyung Chik HAN

Dec. 29, 1902 born -
Jan. 25, 1903

자작 - 30 mi. north of PY. Miff

Born - father's name 한 도희
mother's name 이씨

13 Korean graduates - 1985
27 Korean students - 1985.

How did you become a Xn. What was first Xn witness in your village -
~~Christ~~ Christian ^{2nd} cousin (or uncle)'s name. His great uncle was blind expert. - converted. Came his dream to Miffett - Miffett took to N.Y. That's how Han family became Xn. Miffett stated on day school in Chn-jik. - Han's father sent though not Xn, sent him to school - not Confucian school. But were learned - Gr. 3:16.

Promotion memories - Song Chong-kun, Kim Chae-don. (Choi Yoon - Kwan (after Han)).
After grad. - tuberculosis. Then to Daejeon - recuperated (6 months). Yi Kyeon - Yong (to McCormick). Yum Ha - Yong (sp.).

How did you get back - fighter?
Commitment occupation. Political party? -
Social Democratic Party. Gov. N.Y. Province night of the summer - asked Han to help many Xn. Made Lee - at school. Stripped college gospel book - trampled down up into Haecheon. 6 - piece book with Han as speaker.

Beginnings of Yong Nah - 27 members
1947?

What made it grow.

How many churches hived off.

Lee - Chn.
2 vic. ch. - Yum Ha Yong
Han Kyung Chik.
maintained peace until Russians came in -
left these coming with them from Siberia.
Packed their streets - propaganda -
So self. relig. Com. organized Social
Democratic Party to counter Xn party.
Han. wanted that Communist will
assist him. Went to Paik Ha -
With Yoon Ha Yong fled by truck
to Syon Chum. Sometimes by train.
by car to Karsung - for fruit trees
met G.S.
left wife + boy + nephews -
They didn't know what had happened
to Han. Joined him later, a few
months.

Who have been greatest influences in your life? Missionary

Chk helper (murdered) - very prominent man who had studied under Ahn Chang-Ho.
Yi Sang-pil (Nam Kang) Express of ded. of indep. a converted rascal. Our country is going down. If you continue living like this, what do you think will happen to our country? You are no use, unless you change - become a Xn. He converted. I wanted his wife + son to become Xn. At end - solemnly.

Dr. Miffett - as college pres
Dr. Blair.
1. Never indep.
2. Study service
3. Became good man -
4. Became a Xn.
Han's vision.
250 schools.

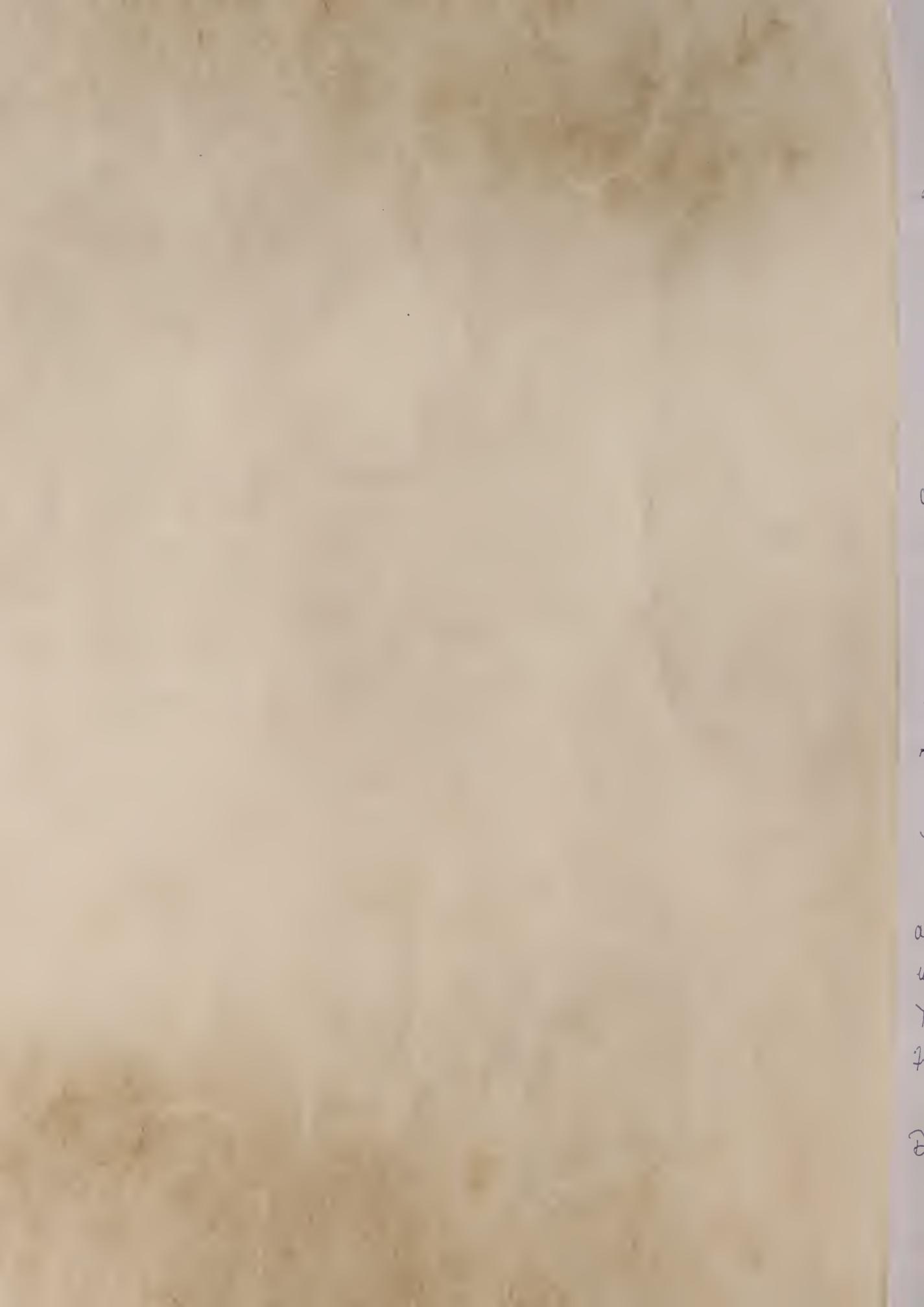
About 3 months later - began to organize a church. Other young refugees heard of their arrival. Got together to pray. First Sunday in Dec. 1945. 27 members. 60,000 members today. More than 250 - 15 in Seoul city alone.

What made it grow - ① refugees were true Xns. Knew they had escaped death only by God's grace.

Felt responsibility in turn to do something for the Lord. Evangelized

- ② Gathered + helped non-Xn refugees.
- ③ Gave generously to the Lord. One Sunday a month - "Victory Fund Sunday"

Kyung Chik HAN



Lunar calendar Dec-29, 1902 (Born)

Solar " Jan. 25, 1903 "

Father's name 한도풍

Mother's name 이씨

자작 town of birth. about 100 리 from 평양.

한도풍작 - cousin + Chinese scholar in that region. He was converted from Confucianism

great-uncle was blind. an exorcist. He got converted. He gave his drum as a gift to Sam's father.

Dr. Han's father sent him to a X'm day school. He first learned John 3:16. His uncle had a large 탁판 with John 3:16 on it. Then after the day school he was sent to Osan to school under 조만익. Then to 송산 college. Dr. Moffett was Principal + E.M. Newry was the dean.

Dr. Han went w. evangel. team all over as far as Manchuria. The six-piece band played + Dr. Han preached.

One evening - moonlight night at Sorae Beach. Dr. Han prayed along + as he was praying he felt the best way to serve his country was to become a minister. So he graduated as a science major. Then he went to Emporia, Kansas preparing himself in the humanities. From Emporia after one year he got a B.A. degree.

Then came to Princeton. Dr. Stevenson taught mission. Dr. Dick Wilson taught O.T. - had a rocking chair + pipe.

Machen - "Christianity and Liberalism"

Social Democratic Party. Right after Japan surrendered the governor of 평양 Prov. asked to see Dr. Han.

Kyoung-Dick HAN

He said someone said you could help keep order. 자치회 (self-ruling committee) of 신의주. It was entirely a x'n org. Mr. Lee was Chrm. + pastor of 1st ch + Dr. 오 were vice-chairmen. They maintained order + peace. Then Russians came in. They bro't some Korean Communists from Siberia. So they

Dec. 2, 1945 Dr. 오 + 27 members met for prayer.
more than 250 churches est'd by 영락
15 in 서울 city (branch churches)

HAN, KYUNG-CHIK

May 15 - 1969

- 1902 - born in KAN-GI northern Korea
- 1919 - graduated from OSAN Middle School.
- 1928 - graduated from Soongsil College (Pyeong Yang)
- 1926 - graduated from Emporia College (Kansas).
- 1929 - graduated from Princeton Theol. Sem.
- 1933-1942 - Shinuijin 2nd PC

1945 - Young Noh PC

1947 - Chm. Bd. of Directors, Deilwang Middle + HS

1949 - Chm. " " Posung M+H.S.

1955 - Moderator GA Presb. Ch. Korea.

1955-58 Pres. Union on. College, Seoul.

1955-56 Chm. - World Union Korea Bd.

1956 - Chm. NEC Korea.

1963 - Chm. Bd of Dir. Seoul Woman's Ch.

1956 - Chm. Foreign Miss. Comm. Presb. Ch. of Korea.

1984 Chm. - Centennial Celebr. of Korean Protestantism

Chm. - Board of Dir. - Presb. Theol. Sem. of Korea.

" In his 80s, he rises at 5 a.m. every morning for meditation.

A genuinely humble man.. a great spiritual leader & able statesman.

- Sam Moffett

1956 - at dinner, as Mrs. Han brings in a candle, Dr.

Han said "I am almost sorry to see the candle brought in. Sometimes

I think we see most clearly in the dark." - Norm Koehler, PT Seminary Chapel Oct. 27, 1964.

KC
HAN

HAN, KYUNG-CHIK

May 15 - 1969

- 1902 - born in KAN-UI northern Korea
- 1919 - graduated from OSAN Middle School.
- 1928 - graduated from Soongsil College (Pyeong Yang)
- 1926 - graduated from Emporia College (Kansas).
- 1929 - graduated from Princeton Theol. Sem.
- 1933-1942 - Shinuijin 2nd - PC (SHINUIJU)

- 1945 - Young Nakh PC (YOUNG NAK)
- 1947 - Chm. Bd. of Directors, Daikwang Middle + HS
- 1949 - Chm. " " Posung M+A.S.
- 1955 - Moderator G.A. Presb. Ch. Korea. (General Assembly, PCK)
- 1955-58 Pres. Union on. College, Seoul. (now SOONGSIL UNIVERSITY)
- 1955-56 Chm. - World Union Korea Bd.
- 1956 - Chm. NEC Korea. (National Christian Council, Korea)
- 1963 - Chm. Bd. of Dir. Seoul Woman's Coll. (SEOUL WOMAN'S COLL.)
- 1956 - Chm. Foreign Miss. Comm. Presb. Ch. of Korea.
- 1984 Chm. - Centennial Celebr. of Korean Protestantism (CENTENN.)
Chm. - Board of Dir. - Presb. Theol. Sem. of Korea.

" In his 80s, he rises at 5 a.m. every morning for meditation.

A genuinely humble man.. a great spiritual leader & chh statesman.

1956. - at dinner, as Mrs. Han brings in a candle, Dr. Han said,
"I am almost sorry to see the candle brought in. Sometimes I think we see most clearly in the dark."

- Norm Koehler, Princeton Th. Sem. Chapel
Oct. 22, 1964

7
5
11111
"Kyeol"

(고) 김찬빈 권찰 고별예배

(영락교회장)



주후 1975년 1월 4일 (토) 정오

영 락 교 회

MRS. HAN KYUNG-CHIK

(고) 김찬빈 권찰 고별예배순

주례 : 박조준 목사

목 도 일 동

찬 송 498 일 동

기 도 김동수 목사

성경봉독 김종섭 목사

찬 양 성 가 대

설 교 이기혁 목사

조 가 최원범 집사

조 사 박경애 권사

특별찬양 선명회합창단

인 사 차응옥 장로

찬 송 505 일 동

축 도 백낙준 목사

찬 송 가

498장

1. 고생과 수고 다 지난후 광명한 그 땅에 편히 쉴 때
주님을 모시고 나 살리니 영원히 빛나는 영광이라

〈후렴〉 영광이라 영광이라 내가 누릴 영광이라
은혜로 주 얼굴 뵈옵나니 지극한 영광 내 영광이라

2. 주님의 한없는 은혜로써 예비한 그 집에 나 이르러
거기서 주님을 뵈옵는 것 영원히 빛나는 영광이라
3. 앞서간 친구를 만나볼 때 기쁨이 내 맘에 차려니와
주께서 날 맞아 주시리니 영원히 빛나는 영광이라

505 장

1. 내 평생 소원 이것뿐 주 섬겨 살다가
이 세상 이별하는 날 주 앞에 가리라
2. 꿈같이 된 이 세상일 취할 것 무어나
이 수고 암만 하여도 헛된 것뿐일세
5. 살같이 빠른 광음을 주위해 아끼세
온몸과 맘을 바치고 힘써서 일하세

그 주인이 이르되 잘하였도다 착하고
충성된 종아 네가 적은 일에 충성하였으매
내가 많은 것으로 네게 맡기리니 네 주인의
즐거움에 참여할찌어다 (마태복음 25장 23절)

또 내가 들으니 하늘에서 음성이 나서
가로되 기록하라 지금 이후로 주안에서 죽
는 자들은 복이 있도다 하시매 성령이 가라
사대 그러하다 저희 수고를 그치고 쉬리니
이는 저희의 행한 일이 따름이라 하시더라
(요한계시록 14장 13절)

HAN, KYUNG-CHIK

Open Door to Korea

by

REV. HAROLD VOELKEL, D.D.

Author of *Behind Barbed Wire in Korea*

Missionary to Korea for 29 Years



ZONDERVAN PUBLISHING HOUSE
GRAND RAPIDS, MICHIGAN

1958

difficulties deterred this dedicated alumnus. Classes were begun in the basement of a church. New, able, spiritually-minded teachers were secured. Philip's friendship with President Syngman Rhee who labored for Korea's freedom in the U. S. while he carried on in China brought him permission to buy a desirable piece of government land at a fair price for a new campus site. The former history of the school and the contribution it had made to the nation in previous years warranted special consideration. Graduates of the school Philip headed would furnish men for national leadership in years to come.

Sweat, tears and prayers have gathered a student body of 1,200 that occupies a new, four story modern concrete building on a commanding site. Students and faculty gather for daily chapel. Bible is a required subject in the curriculum. At seventy-three, Philip possesses an amazing energy, an inspiring faith and (despite his hectic past) a contagious humor. His company is a delight. How he has maintained his composure and persisted in his hopes and ambitions for his country and his God during forty crushing years is, humanly speaking, a mystery.

But the mystery unfolds, however, as we think back across the years to the scholarly medicine salesman from the Korean border town crossing to Manchuria to meet a Scot who led him to Christ; to the maturing of the new convert's faith by Bible translation; to the flight for refuge to an area where the pioneer missionary would visit to organize the first congregation in Korea; to the providential birth of a babe in a godly, dedicated, praying, witnessing home that nourished and inspired his faith, a faith in a miracle-working, gracious, redeeming, eternal God.

VI

HAN KYUNG CHIK

A cluster of thirty little houses clinging to a hillside in North Korea, twenty-five miles north of Pyeng Yang, was known as the village of Cha Chak. Among the boys scampering mischievously over the hills in their play is Han Kyung Chik, a spare, wiry lad whose smiling and bright eyes reveal the vitality of his inner spirit. He is the leader of the group, unassuming and cheerful, whose leadership is spontaneous and winsome. Little did the farmers in the village know the potential of this happy, playful youngster.

This is at the turn of the century and the most significant development in years in the sleepy community has been the formation of the Christian congregation. From Pyeng Yang had come the Good Tidings of Christ, and among the first to respond and become a Christian was an older second cousin of Chik's, a Confucian scholar, who immediately set himself to witnessing to his relatives, with good success. A group of sixty to seventy adults gathered for worship on Sundays, and as part of the church's activity a parochial school was established where the new learning was introduced. From the start, education went hand in hand with evangelism in the mission

policy. In the curriculum the spiritual, Bible study and worship, were central.

Chik doesn't remember any time when he didn't attend Sunday school and at seven he became a student in the church school taught by his cousin.

Twice a year the church was visited by a young missionary, Rev. William Newton Blair, the moderator of the session. He came to conduct catechism and baptism examinations and administer the Lord's Supper. Chik caught Dr. Blair's eye and a friendship began that has continued with increasing preciousness up to the present, a full fifty years.

Upon his graduation from elementary school two high schools presented themselves as alternatives to Chik, the Soong Sil Academy and O-San Academy in Chung Joo. Both schools were Christian. Soong Sil was a mission institution and Dr. Blair urged his young friend to study there. But O-San, founded by a devout elder Yi Sun Hoon, added to its Christian teaching a political, nationalist emphasis that appealed to Chik's father and the boy was sent there. This was in 1915, not too long after Korea had lost her independence and become a Japanese colony. The humiliation of the nation fanned the fire of nationalism.

The principal of O-San was a Christian, Chaw Man Sik, a Gandhi-like character who lived and preached the austere life and civil disobedience, and who left his revolutionary stamp on numbers of the students. One of Chaw's disciples, Pastor Choo Gec Chul, an alumnus of the school, was beaten to death by the Japanese in 1940 because of his stand against compulsory Shinto Shrine worship.

Chik Han is an ardent patriot and probably imbibed more nationalist fervor during his high school course

than he realizes, but his innate sense of balance kept him from extremes and enabled him to see that above human government is the throne of God and that ultimately it is righteousness that exalts a nation, that Korea's basic need was Christ.

For two years after his high school graduation in 1919, Han did odd jobs trying to find himself. Constitutionally he wasn't cut out for politics and as yet he hadn't received a definite call to Christian service. In 1921 he entered Soong Sil (Union Christian) College, Presbyterian Mission institution in Pyeng Yang, unsure of his future life's work. During the four years he acted as Dr. Blair's secretary in his spare time. This was a delightful spiritual father-and-son relationship, and since the missionary's office was in his home Han became virtually a member of the Blair family.

But the intimacy of this contact with the missionaries and the bond of affection that united the Korean student and the missionary family did not in any way compromise the youth's independence. When one of the missionary instructors in the college made what to the students were unreasonably excessive demands for outside reading, it was Han, who was so closely identified with the missionaries, who spoke up boldly in protest as the representative of the class the professor considered "rebels." Where a principle was involved this man, inherently gentle and humble, stood for his convictions, displaying thereby the essential strength and integrity of his personality.

In the summer between his sophomore and junior years Han accompanied the Blair family to Sorai Beach on the Yellow Sea for a vacation and there met God in a crisis experience that transformed his life. One day while on a quiet walk along the shore, as Han tells it, he sud-

denly felt as though God were speaking to him and he could go no farther. He stopped and fell to his knees in the sand and prayed there for what must have been hours. It was God's call to the gospel ministry, not unlike the call of the Apostle Paul on the Damascus road. God had laid His hand on Han and he had given Him his heart, soul and mind, his all. Now there was purpose and meaning and drive in his life.

He graduated in 1925, the third in his class. That summer Dr. Blair, a native of Kansas, arranged for Han to enter Emporia College. Very few Koreans were being permitted by the Japanese to travel abroad at that time and it was an exceedingly rare privilege even for those who might have the means to study in America. No greater investment of funds was ever made than that which permitted this young Korean to study in the U. S. where his vision was enlarged and his life enriched by the classroom work and fellowship of college and seminary.

Emporia College gave Han credit for his four years of work in Soong Sil and awarded him a B.A. after a year's study. The following Fall he entered Princeton Seminary and it is here that our friendship with him began.

Han's quiet almost shy manner is deceptive and on first acquaintance one might easily fail to recognize his true stature. This thin, modest man was probably lost sight of so far as most students at the seminary were concerned until the class discussions began and the results of examinations were announced. Then among the jumbled sounds representing the names of Chinese, Japanese and Korean students, "Han Kyung Chik" was recognized as belonging to a keen-minded, independent and creative thinker.

It was the custom in the beginning Greek class to cover

the grammar in a semester and after the final examination to choose an honor group that could go on to New Testament exegesis. During his first semester Han's poor physical resistance made him a victim of influenza and he spent two weeks in the infirmary away from his books. Yet after the examination when the honors were announced there it was, "Han Kyung Chik," high on the list, despite the interruption of his illness.

Han earned his board by washing dishes in one of the eating clubs and the practicality of his nature led him to observe closely western cooking in the kitchen. When an offer of a summer job as a cook in a socialite home in a New York State mountain resort came to him, armed with a Boston Cook Book, Han took the job and his account of roasting chickens for the first dinner in this fashionable home is a classic.

Han's superior academic record, the genuineness and depth of his faith, and the charm of his manner won him warm and enduring friendships at the seminary. From the commencement exercises that beautiful May day in 1929, the largest class to graduate from Princeton up to that time, we scattered to pastorates all over America and to mission appointments across the world, but for Han it meant immediate hospitalization at the Albuquerque tuberculosis sanitarium. A full two years was required for him to regain his health.

Soon Sil College eagerly awaited the return of its distinguished alumnus and called him to be professor of Bible, a chair for which he was eminently fitted. But the Japanese Educational Department refused approval of his call, another irksome interference of a short-sighted government.

Unable to accept the teaching position Han undertook

a pastorate in Syn Wee Joo, a city on the south side of the Yalu River where the Scoul-Mukden railway crosses to Manchuria. The congregation grew under his leadership and a large, modern sanetuary was erected. But with the tension between Japan and America that led to the second World War this American-educated leader became suspect and was ousted by the police from his pulpit.

He retired to the country and gave all his time during the war to the administration of a combined orphanage and old people's home which the church had started a few miles from town. Farming the institution's land with his own hands kept him in good physical condition.

The arrival of American troops on August 15, 1945, brought liberation to Korea. With two other men Han assumed responsibility for the maintenance of order in Syn Wee Joo and the surrounding areas. Chaw Man Sik, Han's former high school principal, emerged as head of the government in that part of North Korea, but his regime was not to the liking of the Russians who had occupied Korea above the thirty-eighth parallel. They imprisoned him. Chaw is now believed to have been killed.

Han's church talked of calling him to return to his pulpit, but its slowness in acting probably saved his life. He says he would have remained with his church had he had responsibility for it. If he had done so he would have perished as did several other pastors. As it was he felt free to leave and did so, promptly and secretly. He rode a hundred miles in a truck, another stretch in a train and then hiked the last fifty miles over the thirty-eighth parallel at night and made his way to Seoul.

It was October 1945 when Han reached Seoul. Like many other refugees he hardly knew where to turn. Many of his church folk in the north, especially the younger

people, soon saw the Russians' objectives and during that fall they also fled southward. Seoul was their natural goal. Han began to discover a number of his Syn Wee Joo Church members in the capitol city. All were uprooted, uncertain, lonely. He suggested they get together for prayer. Twenty or thirty came and were so refreshed and strengthened that they decided to meet again. Beginning in December of 1945 these meetings were held regularly and the attendance grew week by week.

Soon the group flourished, making a meeting place of some size a necessity. Representatives appealed to the American Military Government and got permission to use a Japanese Shinto Temple and the surrounding compound that was being held as former enemy property. Han and his people still expected the barrier of the thirty-eighth parallel to be removed, but the Communists continued their purge of all opposition in the north and the flood of refugees continued to swell. People now began to realize that the North Korean regime was out to liquidate any and all who did not fall in line with their plans and methods, particularly church people. So among the refugees pouring into Seoul the proportion of Christians was high.

By the spring of 19~~4~~⁶ Han's congregation numbered 500. Three times that year the church was forced to increase the size of its quarters, since the temple was no longer adequate. It moved into tents, at one time occupying eight. When the summer of 1947 arrived, the congregation had grown to 2,000 and began to hold multiple services on Sunday. Now the original nucleus of Syn Wee Joo people had broadened to include many northerners from other places. The huge migration brought at least two million Koreans down from Communist territory to

the south before the war. Great numbers headed for Seoul and Han's congregation, now called Yung Nak Church, increased to 3,000 by 1948, the year South Korea elected their own government in the United Nations supervised election.

But Yung Nak Church did more than accumulate numbers. It recognized its duty to help people like its own members—refugees. A social committee of twelve elders, deacons and deaconesses established a refugee camp. It got thirteen army tents, put floors under them, and provided a water system for the camp which was on a vacant lot two blocks from the church. The camp was designed as a temporary stopping place. Refugees who came were encouraged to find more permanent quarters within a month, or were helped to move on south.

The sons of refugees also needed education, so the church set up a school for those who were trying to settle in Seoul. The Presbyterian Restoration Fund contributed to the founding of Tae Kwang Academy which today has 1,400 students. A former Japanese factory was bought and the school opened there. This factory has made rubber shoes and the refugee school soon found itself making shoes as a side line to support the educational process. Today Han is president of Tae Kwang's board of directors.

A third problem which confronted the church was the care of the children who had become separated from their families. The migration from the north was on in earnest now, and it was resisted with determination and bitterness by the Communists. Many were shot trying to cross the border. In the terror and confusion of night-crossings in remote mountain passes, families became separated and children were lost. Hundreds were killed or starved. Others were wounded. The refugees brought them to

Seoul and inevitably many orphans gravitated to the "refugee church." To care for some of these children the church asked one of its members to open her home. When this quickly proved too small it found a vacant lot where a Japanese orphanage had stood before it was burned. Yung Nak elders got permission to use the ground and erected a Quonset hut. In 1949 they built a permanent building and soon followed it with another.

In all these matters the Yung Nak Church never forgot that its main business was to be a church. Its expansion taxed its facilities to the limit and in 1948 the idea took root that a permanent building should be erected. By this time it was clear that the thirty-eighth parallel would not pass. On a trip to America, Han secured a commitment of \$20,000 from the Presbyterian Restoration Fund. The congregation whose membership came penniless to the city a few years before has given a total of \$100,000 beside much manual labor to build a Gothic, cathedral-like stone church (see back cover). For a year, men, women and children toiled with picks, shovels and baskets to level the ground and raise the church.

Within three weeks after the dedication of this beautiful sanctuary the communists struck and Seoul was evacuated. Two elders and three deacons hid Han until he could make an escape and after a long trek of two weeks he reached Taegu. Finding a number of Christian ministers he helped organize the Christian Patriotic Council which sought to aid refugees—a concern that was becoming a habit with him.

When the United Nations re-entered Seoul on September 28 after the Inchon landing, Han was close behind the forces. He returned to the capitol on October 1. A few days later when Pyeng Yang was liberated he went

as a member of a delegation sent by the Seoul churches to express sympathy to the churches of the northern city. A great union service was held in the West Gate Presbyterian Church in Pyeng Yang. It was an occasion of joy and thanksgiving. Han recalls that many talked with tears in their eyes. Only those Christians who had managed to hide were left alive in the city. Men emerged wearing long whiskers they had grown in their places of concealment. Everyone had a story to tell of sufferings and hardships, of persecution and narrow escapes, of those who had been caught and killed.

But this too was soon to pass. When the Chinese entered the war and the U.N. retreat began, uncounted multitudes stampeded to escape from the returning communist regime. Back in Seoul, Han and his people struggled to try to help the 1,000 a day who were coming to his church for help. Soon the footsore exiles were told they must leave Seoul, too, and move on. The day before Christmas the church moved its orphans to the south. By Christmas Day about 500 people were left to attend what Han remembers as the most pathetic Christmas service in his life. Immediately after the service he was called to read President Rhee's proclamation that Seoul must again be evacuated. It was at this time that the Fifth Air Force supplied planes and flew 1,000 orphans to Chejudo Island. Korea will never forget this kindness. Recently Hollywood made a movie out of this merciful airlift.

Han reached Pusan on January 5th and at once began to rally members of the Seoul church who were there. In that crowded port and in Taegu, where communications even yet were reduced largely to word of mouth, he formed groups which have now developed into thriving congregations.

Sent by the Korean National Christian Council, Han spent the spring of 1951 in America on a good will mission. On his return the minister of Yung Nak Church prepared to go back once more to Seoul which the communists had been forced to give up for a second time. On the second Sunday in July he climbed the hill to the church once more. All around lay terrible destruction. The church itself had suffered light hits but had escaped major damage.

The sanctuary has been repaired and since that time a large stone Sunday school building has been erected. God's blessing has continued upon this congregation that is not only a mighty influence in Korea but an inspiration around the world. In its pulpit have stood Presbyterian elder John Foster Dulles, evangelists Billy Graham and Bob Pierce, Dr. Stanley Jones, and two successive Chiefs of Chaplains of the U. S. Army. Concerning a Thanksgiving service on a bitter cold Sunday an editor of an American religious periodical wrote:

Looking around the congregation a visitor could see few outward reasons why its members should be thankful. Not half of those present were adequately clothed for ordinary pursuits, to say nothing of being prepared to sit in an unheated church for two hours when there was snow on the ground. The sound of coughing was continuous until the minister started to speak and even then could often be heard. Yet I have seldom heard such singing or seen such close participation by all sorts and conditions of men, women and children in each phase of the service, or felt more deeply the power of the Spirit that was surely there.

With the economic improvement of the country Yung Nak has been able to enlarge its benevolence. Today they support twenty-three evangelists. This one congregation has twenty-three workers out in churchless villages witnessing

for Christ. In the past few years these have established thirty-one churches. Po Rin Won, Yung Nak's orphanage, lovingly cares for 162 children in a happy Christian atmosphere. Tabitha Widow's Home shelters 35 families, whose husbands and fathers were war victims. An old folks home provides kindly attention and cheer to 33 aged of the congregation who have no means of livelihood.

The Yung Nak Bible Club, a primary school teaching the three R's plus Bible for children from families too poor to afford the public school fees, is the largest in the city with 400 students, boys and girls. The night high-school level Bible Club has 120 students.

Perhaps Yung Nak's crowning achievement is the sending forth of a Korean young couple, an ordained minister and his wife, who is an M.D., as missionaries to Thailand. This refugee congregation out of its poverty gives until it hurts, that people in another land might hear the Gospel and know Christ. Their vision and responsibility is world-wide.

The whole Korean church and the church around the world has sought to honor Yung Nak's greatly beloved pastor. He has been elected successively moderator of the Presbytery of Seoul and moderator of the General Assembly. He has been invited to address national, interdenominational gatherings in America. Billy Graham has had him speak in America at his Crusades. Han has preached in Europe, has been invited to address interdenominational conferences of pastors in the Near East, and after a ministry in Africa word reached us that the Africans had rarely been stirred as they were in his meetings.

How wonderfully God has used this giant spirit housed in so frail a body. Frequently when I hear him preaching, expending every ounce of his energy in a sermon, I won-

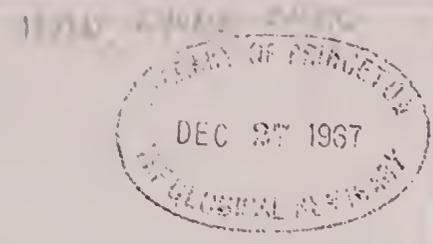
der if he will have strength enough to finish. Beginning in a quiet conversational tone he warms to his subject in a clear, ringing voice that must exhaust him. But he gives himself unsparingly, all his soul, strength and mind. When weakness has overtaken him and he has been laid aside for a few days, I have asked him why he doesn't try to conserve his strength. His reply is, "I can't. Then while I'm forced to take to my bed I have time for quiet, for study and meditation, and when my strength returns I am refreshed in body and soul."

It is thirty-two years now since our friendship began and nothing reveals more clearly the heart of the man than his decision at the time of the Red attack from the north in the winter of 1950 that drove us all down to Pusan. In the confusion and danger of the situation when the swift advance of the communists made us fear that they would soon occupy the whole country, a few pastors came to me asking for help to get to Japan. They explained that they wished to serve the Korean congregations there rather than "waste time" in Pusan, and as a matter of fact the Koreans in Japan needed help. But aside from any sense of responsibility to the Koreans abroad was the desire to save themselves from the possibility of Red capture. That manifestly was the motive for their requests and I was therefore deaf to their appeals, for I felt their place was among the refugees, believers and unbelievers, bringing them the comfort and encouragement of Christ.

As for Han, however, in view of his precarious health and the terrible strain of refugee life, I considered it urgent that he get out of the country, and I accordingly approached him about going to Japan, volunteering to pay

the cost of plane travel in order that he might work among the Korean churches there. His reply was: "Oh, thank you. I am very grateful, but I can't go. I can't leave my people in a time of danger like this."

His people and their need, and that need met in Christ Jesus is Han's very life.



*One Race
One Gospel
One Task*

VOLUME I

✓
WORLD CONGRESS ON EVANGELISM · BERLIN 1966
OFFICIAL REFERENCE VOLUMES: Papers and Reports
Edited by Carl F. H. Henry and W. Stanley Mooneyham

WORLD WIDE PUBLICATIONS
MINNEAPOLIS, MINNESOTA

'ence, is the burden of the Gospel. In the entire known history of mankind none ever made such astounding claims as did the Lord Jesus. His claim to give the kind of life that man innately is groping for, is based on the fact that "In him was life; and the life was the light of men" (John 1:4). The life that he offers was tested and tried in the crucible of human experience as he dwelt among us. He proved the worth of his gift of life for us by conquering absolutely sin, evil, disease, and death. He actually turned death, the chief weapon of Satan against man and creation, into a secret of victory over the diabolic powers of darkness. Thus, conquering death and sin upon the cross and through his resurrection he has now made available eternal life to all mankind.

The Gospel of the Lord Jesus Christ has opened up a new way out for the hard-pressed man who is a stranger to God. This transformation takes place *in* the world but it is not *of* the world. At the same time it is a blessing *to* the world. Man seeking to sublimate his dark impulses and to reform society has now got himself into such a serious mess that the very future of the human race is at stake. Humanly speaking, there is no way out. To reject the offer of God-in-Christ is to doom the future of man and civilization. Therefore, the words of Scripture are more pertinent for our age than ever before, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7).

"We read in the book of Revelation that the Lamb will finally conquer all the cruel forces of heaven and earth... So, onward, Christian soldiers! Let us march forward, for the Spirit of God is with us, ever conquering and to conquer."

"BY MY SPIRIT"

Kyung Chik Han

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts. — Zechariah 4:6

Let me greet you by quoting I Corinthians 16:19, "The churches of Asia salute you!"

It is certainly a great honor and privilege for me to attend the World Congress on Evangelism and to share in its vision and aspirations.

Surely it is a time for us Christians to have a world-wide missionary vision and strategy, not only because the Gospel is for the whole world but also because the world is becoming smaller and smaller, and because the forces of evil are bolder and more rampant. We are confident that God in his faithfulness will meet us in some special way at this crucial hour in human history.

All of us know the Scripture lesson we have read this evening. The long period of Israel's Babylonian captivity was over, and God had fulfilled his promise to his Chosen People "to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified" (Isaiah 61:3). "Like them that dreamed, their mouth filled with laughter and their tongue with singing," they returned to Jerusalem with bright vision and high hope.

On reaching Jerusalem, the Children of Israel gathered themselves together and began to build the temple. They laid the foundations with great rejoicing and with prospects of speedily completing the work. But no sooner was the work begun than adversaries, the Samaritans, rose against them and sent a letter of bitter accusation to the King of Persia. Seeing the smallness of their resources and the enormity of the undertaking, Zerubbabel and his people became discouraged and ceased from their labors. For a full fifteen years they did nothing.

It was in this hour of depression that God appeared to Zechariah, his prophet, in a vision of a golden candlestick with seven lamps and two live

olive trees, one on either side. "Knowest thou not what these be?" asked an angel. Zerubbabel said, "No, my Lord." Then the angel continued: "This is the word of the Lord unto Zerubbabel, saying, NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring for the headstone thereof with shoutings, crying, Grace, grace unto it" (Zechariah 4:5-6).

Commenting on this Scripture, John Calvin said: "Here the angel bears witness . . . that the power of God alone is sufficient to preserve the Church and there is no need of other helps. For he sets the Spirit of God in opposition to all earthly aids; and thus he proves that God borrows no help for the preservation of his Church because he abounds in all blessings to enrich it. Further, by the word Spirit we know is meant his power, as though he had said 'God designs to ascribe to himself alone the safety of his Church; and though the Church may need many things there is no reason why it should turn its eyes here and there, or seek this or that help from men; for all abundance of blessings may be supplied by God alone.'"

1. Let us first of all observe that it is the Spirit of God alone who establishes his Church. It was on the Day of Pentecost when the Holy Spirit came upon those who were in the upper room as a rushing, mighty wind and as cloven tongues of fire that the Church was born. The city that had crucified Jesus was hostile and hateful to his newly born Church and it is a miracle that the Church survived at all. Arrayed against it were hypocritical Pharisaism, secularistic Sadduceism, the intolerant and idolatrous Roman government and vain, humanistic Hellenism. The Church appeared as a lamb in the midst of wolves. Yet the lamb survived and not only survived but the Church of Jesus Christ grew and spread until at last it conquered all its foes and changed the course of history with its redemptive truth. How? "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

2. The story of the Jerusalem church during the first century is the history of the Church throughout the centuries. Many thought that the last days of the Church had come when the Roman Empire fell, or when the fanatical Muslim army reached Europe. Nevertheless the Church has not only survived but, despite these foes, created a Christian civilization.

During the modern era of the 18th and 19th centuries, the Church had to face many new enemies in the form of natural science and humanistic philosophy that denied the supernatural and robbed Jesus of his deity. Yet it was in these times that the great revivals broke out in Europe and America that renewed and revitalized the Church and inspired God's people to take the Gospel to the ends of the earth. How? "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

3. Let me tell you how the Korean church was born. The first missionary of the modern era who brought God's Word to our people was martyred on the very day he landed on our shores. Robert J. Thomas, a Welshman, was a colporteur of the Scottish Bible Society that was working in China. He learned that the Korean language is based on Chinese and that the Korean intellectuals could read Chinese, so, despite his enormous responsibility of getting the Scriptures to the hundreds of millions of China, he determined to get God's truth to the Koreans as well. Accordingly he secured passage on an American schooner, the General Sherman, that was sailing for Pyongyang, the large city in the north on the Taw Tong River. As the vessel neared Pyongyang a bitter controversy arose with the native coast guard; the ship was burned and all the passengers were killed. The death of one passenger was most unusual, however, for as this man staggered out of the water his arms were filled with books which he thrust into the hands of the Koreans who clubbed him to death. This is how the Bible first came to Korea in 1866.

When Korea opened her doors to the world in 1884, Dr. Horace N. Allen, a Presbyterian missionary, came to the United States Embassy as a physician. The Reverend Horace G. Underwood and the Reverend Henry G. Appenzeller of the Presbyterian and Methodist missions respectively arrived on Easter morning of the same year.

By the turn of the century sufficient missionaries had arrived to establish stations in the principal cities of Korea. New converts were organized into congregations and various educational institutions were founded for their training. In 1907 the theological seminary graduated its first class and in that same year the Korean Presbyterian Church was organized, a historical and memorable date.

Political confusion and social unrest made the future of the church uncertain, however, for in 1905 the Russo-Japanese war was fought over Korea and after the conflict the country was occupied by Japanese forces. Embittered by this loss of their freedom, Korean guerillas waged warfare all over the country. A violent anti-foreign storm, especially anti-Americanism, swept across the land because the United States had formally recognized the Japanese annexation of Korea. Christians, torn between two loyalties, a loyalty to the American missionaries on the one hand and a loyalty to their anti-American compatriots on the other, in their dilemma turned to God. In his book *Gold in Korea*, Dr. William N. Blair writes:

"So it was that God compelled us to look to him. We had reached a place where we dared not go forward without his presence. Very earnestly we poured out our hearts before him, and God met us and gave us an earnest of the blessing that was to come. Before the meeting closed the Spirit showed us plainly that the way of victory for us would be the way of confession, of broken hearts and bitter tears.

"We went from those August meetings realizing as never before that nothing but the baptism of God's Spirit in mighty power could fit us and our

Korean brethren for the trying days ahead. We felt that the Korean church needed not only to repent of the sin of discord and schism but needed a clearer vision of all sin, that many had come into the church sincerely believing in Jesus as their Savior and anxious to do God's will without great sorrow for sin because of its familiarity. We felt the whole church needed a vision of God's holiness; that embittered souls needed to have their thoughts taken away from the hopeless national situation to their own personal relation with the Master. We agreed together at that time to pray for a great blessing, especially at the time of the winter Bible-Study class for men in Pyeng Yang."

The time for the Bible Class came. The missionaries met every day at noon for prayer. Dr. Blair describes his own experiences as follows:

"Monday noon, we missionaries met and cried out to God in earnest. We had been bound in spirit and refused to let God go until he blessed us. That night it was very different. Each felt as he entered the church that the room was full of God's presence. Not only missionaries, but Koreans testified to the same thing. I was present once in Wisconsin when the Spirit of God fell upon a congregation of lumbermen and every unbeliever in the room rose to ask for prayers. That night in Pyeng Yang, the same feeling came to me as I entered the room, a feeling of God's nearness impossible to describe.

"After a short sermon, Dr. Graham Lee took charge of the meeting and called for prayers. So many began praying that Dr. Lee said, 'If you want to pray like that, all pray,' and the whole audience began to pray out loud, all together. The effect was indescribable. Not confusion, but a vast harmony of sound and spirit, a mingling together of souls moved by an irresistible impulse to prayer. It sounded to me like the falling of many waters, an ocean of prayer beating against God's throne. It was not many, but one, born of one Spirit, lifted to one Father above. Just as on the Day of Pentecost they were all together in one place, of one accord praying, 'and suddenly there came from heaven the sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.'

"God is not always in the whirlwind, neither does he always speak in a still small voice. He came to us in Pyeng Yang that night with the sound of weeping. As the prayer continued a spirit of heaviness and sorrow came down upon the audience. Over on one side someone began to weep and in a moment the whole congregation was weeping.

"Dr. Lee's account, written at the time of the revival, gives the history of that night better than any words written later, however carefully penned, can do. 'Man after man would arise, confess his sin, break down and weep, and then throw himself to the floor, beat the floor with his fists in perfect agony of conviction. My own cook tried to make a confession, broke down in the midst of it and cried to me across the room, 'Pastor, tell me, is there any hope for me, can I be forgiven?' and then threw himself to the floor and wept and wept, and almost screamed in agony. Sometimes after a confes-

sion, the whole audience would break out in audible prayer and the effect of that audience of hundreds of men praying together in audible prayer was something indescribable. Again after another confession they would break out in uncontrollable weeping and we would all weep together, we couldn't help it. And so the meeting went on until two o'clock a.m., with confession and weeping and praying!"

"I wish to describe that Tuesday night meeting in my own words because part of what happened concerned me personally. We were aware that bad feeling existed between several of our church officers, especially between a Mr. Kang and a Mr. Kim. Mr. Kang confessed his hatred for Mr. Kim on Monday night, but Mr. Kim was silent. At our prayer-meeting Tuesday several of us agreed to pray for Mr. Kim. I was especially interested because Mr. Kang was my assistant in the North Pyeng Yang Church and Mr. Kim an elder in the Central Church and one of the officers in the Young Men's Association of which I was chairman. As the meeting progressed, I could see Mr. Kim sitting with the elders back of the pulpit with his head down. Bowing where I sat I asked God to help him and looking up I saw him coming forward.

"Holding to the pulpit he made his confession. 'I have been guilty of hating not only Kang You-moon, but Pang Moksa.' 'Pang Moksa' is my Korean name. I never had a greater surprise in my life. To think that this man, my associate in the Men's Association, had been hating me without my knowing it. It seems that I had said something to him one day in the hurry of managing a school field day exercise which had given offense, and he had not been able to forgive me.

"Turning to me he said, 'Can you forgive me? Can you pray for me?' I stood up and began to pray, 'Aba-ge, Aba-ge' 'Father, Father,' and got no further. It seemed as if the roof were lifted from the building and the Spirit of God came down in a mighty avalanche of power upon us. I fell at Kim's side and wept and prayed as I had never prayed before. My last glimpse of the audience is photographed indelibly on my brain. Some threw themselves full length on the floor, hundreds stood with arms out-stretched towards heaven. Every man forgot every other. Each was face to face with God. I can hear yet that fearful sound of hundreds of men pleading with God for mercy.

"As soon as we were able, we missionaries gathered at the platform and consulted, 'What shall we do? If we let them go on this way some will go crazy.' Yet we dared not interfere. We had prayed to God for an outpouring of his Holy Spirit upon the people and it had come. Separating, we went down and tried to comfort the most distressed, pulling the agonized men to the floor and saying 'Never mind, brother, if you have sinned God will forgive you. Wait and an opportunity will be given to speak.'

"Finally Dr. Lee started a hymn and quiet was restored during the singing. Then began a meeting the like of which I had never seen before, nor

wish to see again unless in God's sight it is absolutely necessary. Every sin a human being can commit was publicly confessed that night. Pale and trembling with emotion, in agony of mind and body, guilty souls standing in the white light of that judgment saw themselves as God saw them. Their sins rose up in all their vileness until shame and grief and self-loathing took complete possession. Pride was driven out; the fact of man forgotten. Looking up to heaven, to Jesus whom they had betrayed, they smote themselves and cried out with bitter wailing, 'Lord, Lord, cast us not away forever.' Everything else was forgotten; nothing else mattered. The scorn of men, the penalty of the law, even death itself seemed of small consequence if only God forgave. We may have our theories of the desirability or undesirability of public confession of sin. I have had mine, but I know now that when the Spirit of God falls upon guilty souls there will be confession and no power on earth can stop it.

"The Pyeng Yang Class ended with the meeting Tuesday night. The men returned to their homes in the country, taking the Pentecostal fire with them. Everywhere the story was told the same Spirit flamed forth and spread. Practically every church not only in North Korea, but throughout the peninsula received its share of blessing. In Pyeng Yang, special meetings were held in the various churches for more than a month. Even the schools had to lay aside lessons while the children wept out their wrong-doings together.

"Repentance was by no means confined to confession and tears. Peace waited upon reparation, wherever reparation was possible. We had our hearts torn again and again during those days by the return of articles and money that had been stolen from us during the years. It hurt so to see them grieve. All through the city men were going from house to house, confessing to individuals they had injured, returning stolen property and money, not only to Christians, but to non-Christians as well. The whole city was stirred. A Chinese merchant was astonished to have a Christian walk in and pay him a large sum of money that he had obtained unjustly years before.

"The new Korean church was organized as had been planned. The first meeting of the new Korean Church was really a foreign missionary meeting. A Board of Foreign Missions was organized. The Presbytery laid its hands upon one of the first seven men to be ordained to the Gospel ministry, perhaps the most gifted man in the class, Ne Ke-Pung, and sent him as a missionary to the island of Quelpart, south of Korea. The missionary spirit took possession of the whole church, especially of the young men in the college. The Pyeng Yang College and Academy students raised enough money to send one of their own number, Kim Hyung-chai, to Quelpart, to help Ne Ke-Pung.

"Two years later another ordained man was sent by the Korean Church to Vladivostok in Russia, to preach to thousands of Koreans who had settled in that section. In 1912 the General Assembly of the Korean Church decided to send missionaries to China, having been invited to do so by the

Shantung Presbytery in China. Three strong Korean pastors were sent and a work was begun that has continued through the years with much blessing to the Chinese people and to the Korean Church.

"The so-called 'Million Movement,' in 1909 and '10 was one of the results of the revival. The Korean Christians made a serious effort to present the Gospel to the whole nation in one year. Tens of thousands of days of preaching from house to house were pledged by individuals. A special effort was made to place a copy of Mark's Gospel in every house. The Bible Society printed a special edition of one million copies of Mark's Gospel for this campaign and over seven hundred thousand copies were sold during the year."

Thus the Korean Church was born. How? "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

4. Now let me recount briefly what God has been doing in Korea since the Second World War. As you know, Korea was divided at the 38th parallel and an uneasy truce separates Communist-dominated North Korea from the free South. How has this cease-fire armistice affected the church?

Before the Second World War the church was strongest in the north; fully two-thirds of all Korea's Christians lived there. Because of the oppression from the time the Communists began their occupation in 1950 many, if not most, of the Christians fled south. Fanning out in all directions, they carried the Gospel with them and established new congregations wherever they settled.

Because of the suffering and destruction of war, Christians everywhere began to pray more earnestly than ever before; as a result early morning prayer meetings sprang up in almost all churches. The whole church became prayer-conscious and the Spirit of God moved mightily through these prayer sessions.

With the organization of the Korean armed forces, army, navy and air force chaplaincies were formed. Since all young men are required to serve in the military, the youth of the land have been challenged for Christ through these Christian leaders. The effectiveness of this ministry is seen in the fact that whereas the percentage of believers among civilians is 7%, in the armed services it is 15%. Freed from the bondage of village tradition, these young men are at liberty to make their Christian commitment.

During the war vigorous evangelism was carried on among the 150,000 North Korean Communist prisoners; about 20,000 turned to Christ, of whom 150 are now in the Christian ministry.

As evidence of Church growth that resulted from the suffering and misery of the war years and the peoples' turning to God, there are today in the city of Seoul about 600 congregations where previously there were but 30; Pusan at present has about 200 where once there were only 12; Taegu has 170 instead of the previous 17. We could go on.

We now have a church in almost every sizable community throughout South Korea. Although we Christians are still a small minority, a mere 7% of the total population, we believe a bridge-head has been made and our task now, as never before, is to go forward.

Last year, the 80th anniversary of Protestant Missions in Korea, we held a National Evangelistic Crusade. Practically all denominations and organizations united in an evangelistic thrust that through meetings, house to house visitation, literature distribution and radio broadcasts reached all strata of our society. Thousands found the way of salvation, all the churches have been strengthened and the unity of the church has been promoted. The spirit of evangelism is still strong and we will not rest until all of Korea is saved. Has not God said, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth" (Isaiah 62:1).

What about North Korea? While no direct information is getting through, reports indicate that aside from a few "show-place" churches permitted to operate in the larger cities as "evidence" to tourists of "religious liberty," all other places of Christian worship are closed. It is dangerous to preach anywhere—even to admit one is a Christian—but a faithful remnant is working underground as it did in Nero's time. Many are confident that if and when pressure against the church by the Communist government is removed a large and devoted body of believers will emerge. While Christians in North Korea are being denied the privilege of corporate worship, a constant and inspiring program of Gospel broadcasts is being beamed to them day and night, seven days a week.

We believe the unification of Korea will come in God's own time according to his wise and loving providence. When that day comes Korea will certainly be a Christian Korea for we know that "the blood of the martyrs is the seed of the Church." How? "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

5. Now we are gathered here with a great burden on our hearts for the unsaved millions of the world. We are living in the latter part of the 20th century when history is moving rapidly in most mysterious ways. The great advancement of science and technology has brought a change not only in the mode of life but to man himself. Sometimes we speak even of "dehumanization." Political, economic, social and cultural revolutions are current in every continent and country.

Communism with its atheism, materialism and totalitarianism now controls about one-third of the people of the world. Asia, the biggest continent with the largest population is progressing politically and economically and is reviving its ancient, indigenous religions. In some Asian countries the door to Christian missions is being closed. With secularism and worldly-

compromise sapping the strength and vitality of considerable areas of the older churches in America and Europe the Church appears once more to many as a lamb in the midst of wolves. But praise God, we read in the book of the Revelation that the Lamb will finally conquer all the cruel forces of heaven and earth. How? "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

So, onward, Christian soldiers! Let us march forward, for the Spirit of God is with us, ever conquering and to conquer!

HAN, Kyung Chik

by
Harold
Voelkel



A cluster of 30 little houses clinging to a hillside in North Korea, 25 miles north of Pyeng Yang, comprised the village of Cha Chak.

Among the boys scampering over the hills in their play was one Han Kyung Chik, a lean, wiry lad whose smiling bright eyes revealed the vitality of his spirit. Unassuming and cheerful, his leadership of the small group was both spontaneous and winsome. But little did the farmers in the village know the potential of this happy, playful youngster who would ultimately become known and loved the world around as the pastor of the famous Yung Nak Church in Seoul.

Han cannot remember a time when he did not attend Sunday school. At the age of seven he became a student in the church school taught by his cousin. Twice a year the church was visited by a young missionary, the Rev. William

Newton Blair, moderator of the session. He came to conduct catechism and baptism examinations and to administer the Lord's Supper. Han caught Dr. Blair's eye and a friendship began then which has continued with increasing preciousness up to the present—a full 50 years.

Upon his graduation from elementary school, two high schools presented themselves as alternatives to Han—the Soong Sil Academy in Pyeng Yang and O-San Academy in Chung Joo. Both schools were Christian. Soong Sil was a mission institute and Dr. Blair urged his young friend to study there. But O-San, founded by the devout Korean elder Yi Sun Hoon, added to its Christian teaching a political, nationalistic emphasis that appealed to Han's father and the boy was sent there.

This was in 1915, not long after Korea had lost her independence and become a Japanese colony. The humiliation of the nation fanned the fires of nationalism.

For two years after his high school graduation in 1919, Han worked at odd jobs trying to "find" himself. Constitutionally he wasn't cut out for politics and as yet he hadn't received a definite call to Christian service. In 1921 he

Harold Voelkel, a missionary of the United Presbyterian Church in Korea since 1929, is currently living in New York. Dr. Voelkel is Associate President of Soong Sil College in Seoul, and is engaged in evangelistic ministries



The Yung Nak Church above the rubble of Korea's war.

entered Soong Sil (Union Christian) College, a Presbyterian mission institution in Pyeng Yang, still unsure of his future.

During his four college years Han acted as Dr. Blair's secretary. This resulted in a delightful father-and-son relationship and Han virtually became a member of the Blair family.

But the intimacy of this contact with the missionaries and the bond of affection uniting Korean student and missionary family did not in any way compromise the youth's independence. When one of the missionary instructors in Soong Sil College made what seemed to the students an unreasonably excessive demand for outside reading it was Han, so closely identified with the missionaries, who spoke up boldly in protest as the representative of the rebellious class. Thus whenever a principle was involved this young man, inherently gentle and humble, held to his convictions, displaying thereby the essential strength and integrity of his personality.

In the summer between his sophomore and junior years Han accompanied the Blair family to Sorai Beach on the Yellow Sea for a vacation, and there he met God in a crisis experience that transformed his life. Han tells it this way:

One day as he walked quietly along the seashore, he suddenly felt that God was speaking to him. He stopped short, unable to proceed any farther. Dropping to his knees in the sand, he remained there in prayer for what must have been hours. This was God's call to the gospel ministry, not unlike His call to the Apostle Paul on the Damascus road. He had laid His hand upon the

young student, singling him out for His all-wise purpose, and to Him Han yielded up his heart, soul and mind—his all. Now there was purpose and meaning and drive in his life.

In 1925 he graduated third in his class. That summer Dr. Blair, a native of Kansas, arranged for Han to enter Emporia College.

Emporia College gave the young student credit for his four years of work at Soong Sil and awarded him a bachelor of arts degree after a year's study. The following fall he entered Princeton Seminary, New Jersey. And here my friendship with him began.

It was the custom in the beginning Greek class to cover the grammar in a semester, then after the final examination to choose an honor group to go on to New Testament exegesis. During his first semester, Han's poor physical resistance made him a victim of influenza and he spent two weeks in the infirmary away from his books. Yet after the examination, when the honors were announced, there it was—"Han Kyung Chik" high on the list despite the interruption of illness.

At the seminary, Han made warm and enduring friendships. In 1929 the

largest class ever to graduate from Princeton until that time scattered to pastorates all over America and to mission appointments across the world. Han, however, entered the Albuquerque Sanitarium to be treated for a lung condition. It was two years before he regained his health.

Eagerly awaiting the return of its distinguished alumnus, once Han had recovered, Soong Sil College called him to be professor of Bible, a chair for which he was eminently fitted, but shortsighted interference by the Japanese prevented his acceptance. Han then assumed a pastorate in Syn Wee Joo, a city on the south side of the Yalu River where the Seoul-Mukden railway crosses into Manchuria.

The congregation grew under his leadership and a large, modern sanctuary was erected. However, in the tension preceding World War II, this American-educated leader became suspect and was ousted from his pulpit on orders of the police.

The arrival of American troops on August 15, 1945 brought liberation to Korea. With two other men, Han assumed responsibility for the maintenance of order in Syn Wee Joo and sur-

where your CHRISTIAN STEWARDSHIP REALLY COUNTS

What could possibly be a more rewarding investment than the education and future of our younger generation? At John Brown University, every dollar you invest paves the future for young Christians. Your investments in John Brown University bear the fruit of knowledge.

Hundreds of Christian men and women have already realized how much John Brown University means to the future of our country and, with enlightened self-interest, they have invested in the University's Annuity Plan. They know that the lifetime return for their dollar is as great as that from other supervised annuity programs. They also enjoy the satisfaction of having made a personal contribution of incalculable value.

For more information on how you may join this happy company who have invested in our country for generations to come, fill out and mail the coupon below. Without obligation we will be glad to send you detailed information about the University and our Annuity Plan.



JOHN BROWN UNIVERSITY

I am interested in an annuity

name _____ age _____

address _____

city _____ state _____

**AMERICA'S
OUTSTANDING
RELIGIOUS FILMS
AND FILMSTRIPS**

for **VBS**

AUDIO-VISUALS, the proven method of communicating God's Word.

We distribute all leading FILMS and FILMSTRIPS from Ken Anderson, Cathedral, Concordia, Church Craft, Family Films and Moody, along with many others.

Write now for complete information about FILMS and FILMSTRIPS for all ages.

Satisfaction Guaranteed.

PHONE or
WRITE
ORDERS



ORDER
COMPLETE
CATALOG
TODAY

SY 2-6682

**AUDIO
VISUAL**

1700 B

1700 E. Walnut, Pasadena, Calif. 91106

**PHILADELPHIA
College of Bible**

tells the
Whole Truth...



to students who are determined to expound God's Word in writing, teaching, witnessing, preaching.

to the Church—which should promote with foresight the training of its future EXPOSITORS.

to friends who are constrained to buy up the opportunity:

1. By informing youth.
2. By investing their substance.

Write to me soon:

Douglas B. MacCorkle, Th. D.
President
Philadelphia College of Bible
1800 Arch Street
Philadelphia, Pa. 19103 WV6

Accredited by Accrediting Association of Bible Colleges

**APPLY NOW!
THE COLLEGE POPULATION
IS EXPLODING!**

rounding areas under Chaw Man Sik, Han's former high school principal who had emerged as head of government in that part of North Korea. This man's regime was not to the liking of the Russians who had occupied Korea above the thirty-eighth parallel and they threw him into prison. Chaw is believed to have been killed.

Han's church talked of calling him back to his pulpit but their slowness in acting was probably a providential factor in saving his life. He says he would have remained with this church to the end had he been given its oversight; but in so doing he would have perished with several other pastors. As it was, Han felt free to leave, and he did so promptly and secretly. After successfully crossing the thirty-eighth parallel, he made his way to Seoul where he arrived in October, 1945. Like multitudes of other refugees he hardly knew where to turn. Many of his church folk in the north, especially the younger people, soon saw the Russian objectives and during that same fall they also fled south. Seoul, of course, was their natural goal.

Han began to discover a number of his Syn Wee Joo Church members in the capital city. All were uprooted, uncertain, lonely. He suggested they get together for prayer. Twenty or thirty came and were so strengthened and refreshed that they decided to meet again. Meetings were held regularly and the attendance grew week by week.

By the summer of 1947 the congregation had grown to 2,000, necessitating the holding of multiple services on the Lord's day. Now the original nucleus of Syn Wee Joo people had broadened to include northerners from other places. The huge prewar migration brought at least two million Koreans down from Communist territory. They headed for Seoul in great numbers and Han's congregation, now known as the Yung Nak Church, increased to three thousand.

In 1948, the idea that a more permanent meeting place was needed took root and Han made a trip to America where he secured a commitment of \$20,000 from the Presbyterian Restoration Fund. The congregation whose membership had come penniless to the city a few years before gave a total of \$100,000, besides much manual labor, to build a large Gothic, cathedral-style stone edifice. For a whole year, men, women and children toiled with picks,

Continued on page twenty-nine

κηρύσσω 1. From Homer down — to be a herald for the king [always with a suggestion of gravity and an authority which must be listened to and obeyed]. 2. In New Testament, [chiefly of the proclamation of the gospel] to proclaim, to preach.

God sends heralds to every generation. For more than forty years He has used Dallas Theological Seminary to train His messengers. Dallas men know the message and proclaim it clearly. If God has called you to preach the Word, you should consider Dallas.

**Dallas
Theological
Seminary**



PLEASE SEND ME YOUR CURRENT CATALOG
Office of the Registrar
Dallas Theological Seminary
3909 Swiss Avenue Dallas, Texas 75204 T

Name _____
Street _____
City _____ State _____ Zip _____

HAN KYUNG CHIK

Continued from page twenty-four

shovels and baskets to level the ground and raise the building.

The Yung Nak Church was just as enterprising in other ways. A committee comprising 12 elders, deacons and deaconesses was formed to establish a refugee camp on a vacant lot two blocks from the church.

A school was formed to cater to refugee children. Classes were first held in a former Japanese shoe factory. Soon the school was making rubber shoes as a means of support. Out of this primitive beginning developed a permanent training center. The Presbyterian Restoration Fund in America contributed to the founding of the Tae Kwang Academy which today boasts an enrollment of 3,000 students. President of the Academy's board of directors is Han Kyung Chik.

It was inevitable that many orphaned children should gravitate to the "refugee church." To care for some of them, the church asked one of its members to open her home. When this shelter soon proved inadequate, the congregation's

ingenuity once again came to the fore. A vacant lot was discovered where a Japanese orphanage had once stood. Yung Nak elders got permission to use the ground and on it erected a quonset hut. A permanent building program began to take shape in 1949.

Then tragedy struck.

Within three weeks after the dedication of the beautiful new Yung Nak sanctuary, on June 25, 1950, the Communists crossed the 38th parallel in a drive to the south. Seoul was evacuated. Two elders and three deacons hid Han until he could effect an escape. After a long weary trek, lasting two weeks, he finally reached Taegu. There he found a number of Christian ministers who were grateful for his assistance in helping organize the Christian Patriotic Council as an aid in the relief of refugees . . . something that was becoming habitual with him.

When the United Nations forces reentered Seoul on September 28, after the Inchon landing, Han was close behind the forces. He returned to the capital on the first of October. A few days later, when Pyeng Yang was liberated, he went as a member of a dele-

gation sent by the Seoul churches to express sympathy to the churches of the northern city.

A great union service was held in the West Gate Presbyterian Church in Pyeng Yang. It was an occasion of joy and thanksgiving. Han recalls that many talked to him, with tears shining in their eyes. Only those Christians who had ingeniously managed to conceal themselves were left alive in the city.

Peace was of short duration, however, for in November of the same year, 250,000 troops from the People's Republic of China invaded Korea and United Nations forces were compelled to retreat. Multitudes stampeded south to escape the returning Communist regime.

In Seoul, Han and his people struggled to help those who were coming to the church for help at the rate of a thousand a day. But soon the footsore exiles were again told they must move on. On Christmas Eve the church moved its orphans to the south. Only some five hundred people were left in the city to attend what Han remembers as the most pathetic Christmas service in his life.

A WINONA VACATION IS A
SPIRITUAL OASIS
WINONA LAKE BIBLE CONFERENCE

RUSHING TO RUSSIANS
Rushing the Gospel to Russians and others for the past 30 years. Supporting over 100 missionaries, working in 22 countries. Distributing Holy Scriptures.
Broadcasting the Gospel in Russian and other languages over 8 radio stations.
For more information write:
SLAVIC GOSPEL ASSOCIATION
Peter Deyneka, General Director
Dept. W, 2434 N. Kedzie Blvd., Chicago, Ill. 60647

RAISE MONEY EASY

DO YOU HAVE \$100...\$500...\$1000
OR MORE TO INVEST?

*invest
in youth!*



- GET A REGULAR INCOME FOR LIFE
- HAVE A VITAL PART IN REACHING YOUTH FOR CHRIST AROUND THE WORLD

Here's how your investment in a YFC Annuity works for CHRIST...

- Unique Teen Teams witness in countries where adults are often forbidden... a spiritual "peace corps"
- Young people in 47 countries are being reached with the Gospel through local YFC programs
- Teens in 3300 high and junior high schools fellowship and witness in YFC Clubs
- 10,000 under-privileged boys are challenged for Christ annually in summer camps
- Over 16,000 decisions for Christ last year, individually followed up

Here's how your investment works for you...

Immediately after the service he was called to read President Rhee's proclamation that Seoul must again be evacuated. It was at this time that the Fifth United States Air Force Division supplied planes and flew one thousand orphans to Chejudo Island... a kindness Korea will never forget. (A Hollywood movie has been made featuring this mission of mercy.)

The intervening years since the cease-fire in 1953 have seen a large stone Sunday school building erected. God's blessing has rested upon this congregation until it has become a mighty influence in Korea and an inspiration around the world. In the pulpit of Yung Nak Church have stood such outstanding personalities as the late Presbyterian Elder John Foster Dulles, Evangelists Billy Graham and Bob Pierce, and Dr. E. Stanley Jones, as well as two successive Chiefs of Chaplains of the United States Army.

With the economic improvement of the country, Yung Nak has been able to enlarge its benevolences. Today the church supports 40 evangelists who have so far successfully established 31 churches in hitherto churchless villages. Po Rin Wo, Yung Nak's orphanage, lovingly cares for 162 children in a happy Christian atmosphere. Tabitha Widow's Home shelters 35 families whose husbands and fathers were war victims, and an old folks' home provides kindly attention and cheer for 33 aged members of the congregation who have no means of livelihood.

The Yung Nak Bible Club sponsors a primary teaching center for under-privileged youngsters whose families are too poor to afford the public school fees. Largest of its kind in the city, the school has 400 registrants. The evening high-school-level Bible Club has 120 students in attendance.

But to date Yung Nak's crowning achievement has been the sending forth of a young Korean couple — an ordained minister (who is also a medical doctor) and his wife—as missionaries to Thailand. This refugee congregation out of its poverty gives until it hurts so that people in another land might hear the Gospel of Jesus Christ.

Dr. Han Kyung Chik has been elected successively moderator of the Presbytery of Seoul and moderator of the General Assembly. He has been invited to address national interdenominational gatherings in the U.S., and Billy Graham has had him speak at some of his American crusades. He has preached in Europe and Africa, is widely sought out for pastors conferences in the Philippines, Thailand, Burma and Latin America. Word has reached the writer that rarely have Africans been stirred as they were in some of his meetings on that continent.

His people...their need...that need met in Christ Jesus—this is the summation of a great man's life.

Han Kyung Chik, the subject of Dr. Voelkel's article, will be featured at World Vision's "Festival of Missions," July 19-26, 1964, at Winona Lake, Indiana.

BACKGROUND

Dr. Han, Kyung Chik of Seoul, Korea, has recently been named minister-at-large for World Vision International. Dr. Han has been pastor of the Young Nak Presbyterian Church in Seoul since 1945, when he began with 27 members. The church now numbers its constituency at 14,761, and is believed to be the largest Presbyterian congregation in the world. Dr. Han is a graduate of Princeton Seminary. Under his leadership the Young Nak Presbyterian Church has become known throughout Korea for its evangelistic outreach. Since 1947 it has established 92 self-supporting churches.

PURPOSE

The basic purpose of the Institute for Church Growth in Korea, the name of the total project, is three-fold:

- 1) Help Korea's 5,000-7,000 ministers to achieve more effective pastoral care and fruitful evangelism. An extension of this will be the researching and implementing of new methods of evangelism among military, students, police, industrial workers, etc.
- 2) Develop direct evangelism crusades in cities and churches which could not otherwise have them.
- 3) Alert the church of South Korea to its responsibility of praying and preparing for evangelism in North Korea when the door is open. Continuing talks between the two Koreas make this imperative.

PLAN

Beginning January 1, 1973, the Institute began to invite 50 different pastor-delegates to attend a two-week seminar to be held each month, with a total of at least 500 delegates per year. These seminars will be held at the World Vision Conference Center near Kimpo Airport in Seoul.

The delegates will provide their own transportation to and from the conference site. The Korean City Churches will "sponsor" rural delegates, thus assuming as strong a financial part as possible. World Vision will provide the facilities.

Dr. Han Kyung-Chik.

Father's name - 한도풍 (HAN DO-P'UNG)

Grandfather 하

grandson of brother of grandmother - 한니익 (Omsun)
(a blind exerciser 가관수)

gave his large lot + drum to Sam's father.
- 30 mi. N. of P. Y.

자자 교회 (CHA-CHAK CHURCH) - left here when he was 13 to go to high school
Went to Omsun to school where 조만익 (CHO MAN-SIK) was principal.

계현
오-리
선리
자자 } 4 new churches were started by the Cha-chak church.
Started from 자자 (CHA-CHAK)
one 전도사 or pastor for these 4 churches.

정희섭 - Minister of Health + Welfare was
송의자 pastor.

HAN, KYUNG-CHIK

One of Korea's most distinguished clergymen has recently joined World Vision's overseas staff. His singular and colorful career has been immensely fruitful. Here is his story.

It has been said that we can learn much from the shadow of a tree. As we go back and forth through life, our shadow—our influence—will fall where we ourselves could never go.

When missionary Samuel Moffett Sr. established a school in the tiny village of Cha Chak in northern Korea, he had no idea he would influence a young boy destined to become one of Korea's great Christian leaders. But that is exactly what happened.

Although his father was a follower of Confucius, little Han Kyung Chik was sent to Moffett's school. Greatly impressed by the Bible's message of salvation, he became a Christian at the age of 14.

During his four years at Soon Sil (Union Christian) College in Pyeng Yang, Kyung Chik served as secretary to Dr. William Newton Blair. A deep, lifelong friendship developed. Accompanying the Blair family on a summer vacation at the edge of the Yellow Sea, Han spent hours walking along the beach trying to sort out his thoughts about a career. One day he suddenly felt God speaking to him. Falling on his knees in the sand, Han spent several hours in prayer. When he arose, he had wholly dedicated his life, knowing God was calling him into the ministry.

Few Koreans were allowed to travel abroad in those days, but following the 1925 Soon Sil commencement, Dr. Blair arranged for Han to enter Emporia College in Kansas. He secured his B.A. in 1926, and then enrolled in Princeton Seminary.

A series of "ups and downs" characterized Han's next few years, and each experience helped develop his faithful, gentle spirit. Following graduation from Princeton, Kyung Chik collapsed with tuberculosis. He was hospitalized in New Mexico for two years. When he returned to Korea, he taught in a Christian high school for a year, and then took a Presbyterian pastorate. Han served this church until 1941 when he was imprisoned by the Japanese who regarded him as pro-American. Although he was released within a few weeks, he was forbidden to preach. Thus, the war years were spent in social welfare for orphans, widows, and the elderly.

The Japanese surrender brought a new problem: Han found himself living in a Russian-dominated area. Political pressures finally forced him to flee to the south, quietly crossing the thirty-eighth parallel at night.

Twenty-seven young refugees went with Dr. Han—and these became the nucleus of Young Nak Church in Seoul.

From its beginning, Young Nak was marked by the loving concern that sought to reach the total person. Soon an orphanage was established, then a school and small industries to assist refugees were added to the ministry.

Today Young Nak Presbyterian Church is the largest Presbyterian congregation in the world with nearly 15,000 members. Three Sunday morning services find the Gothic-style church packed to its 2000 capacity, with a closed circuit tele-

vision carrying the message into an auxiliary auditorium.

In addition, 42 evangelists sponsored by the Young Nak congregation have established 60 other churches which are now self-supporting. A radio ministry, "Hour of Hope," carries Dr. Han's messages throughout Korea. Po Rin Won Orphanage and Tabitha Widows' Home are practical demonstrations of the church's love for those in need. Elementary, middle, and high school classes; hospital and industrial evangelism programs further extend the church's ministry.

And at the heart of this outstanding congregation is Dr. Han Kyung Chik, its gentle, dedicated pastor.

But this is not the end of Dr. Han's story. Past the age when most men dream of retiring, Han Kyung Chik has a vision of yet another ministry. His retirement from the pastorate of the Young Nak Church at the end of this month will not signal the end of his career, but the beginning of an exciting new facet.

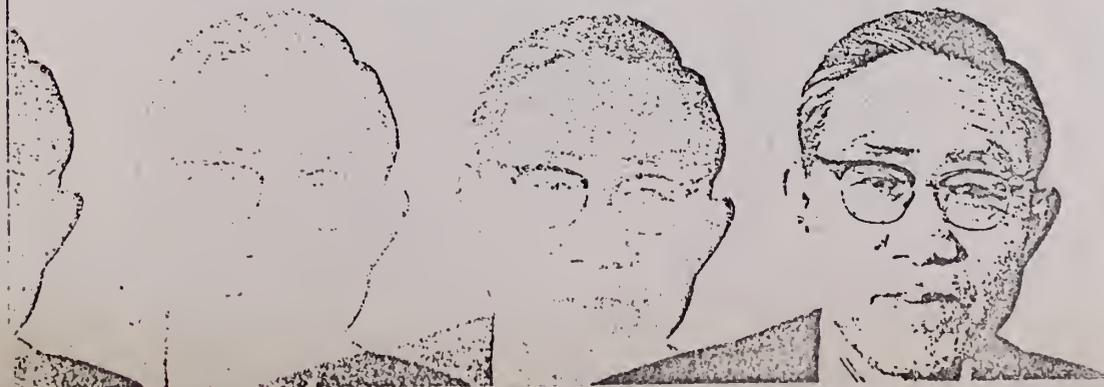
Dr. Han Kyung Chik has agreed to an appointment as minister-at-large with World Vision, after a long and happy association. In his new position, Dr. Han will inaugurate a series of seminars to help Korea's 5,000-7,000 ministers achieve more effective pastoral care and fruitful evangelism. Dr. Han feels that talks between North and South Korea make it imperative that South Korea pray for the North and the reunification of families separated over 20 years.

In addition to the seminars, Dr. Han will also help develop and participate in other evangelistic activities sponsored by World Vision, including a ministry among the Republic of Korea Army troops.

"Dr. Han is certainly one of the most revered clergymen and dedicated Christians in all Korea," Dr. Stanley Mooneyham recently commented. "We at World Vision are honored that we will be able to work closely with Dr. Han and enjoy his counsel."

And that is exactly how thousands of people who know Dr. Han feel: honored to work with such a godly man.

A new ministry for Dr. Han



HAN KYUNG-CHIK

HAN, KYUNG-CHIK



THE REV. DR. KYUNG-CHIK HAN - Th.B. 1929

President Gillespie, I present to you to receive the Distinguished Alumnus Award of Princeton Theological Seminary the Rev. Dr. Kyung-Chik Han who received his Bachelor of Theology degree from the Seminary in 1929.

The life of this man is a record of amazing contributions to the Presbyterian Church of Korea and to the people of his country. In 1947 he gathered 27 Christians in Seoul to form the Young Nak Presbyterian Church which has grown under his pastoral oversight until today it is the largest Presbyterian church in the world with sixty five thousand members. This great church under the influence of Dr. Han has nurtured over 500 daughter churches in Korea as well as in the United States. The list of schools, widow's homes, and orphanages founded under his leadership are too numerous to mention.

Dr. Han served as President of Soong-Jun University in Seoul from 1955 - 1958, was elected Moderator of the General Assembly of the Presbyterian Church of Korea in 1955, and as chairperson of the Board of Trustees of the Presbyterian Seminary in Seoul. During this year of Centennial Celebration of Korean Protestantism, the leader of the ecumenical body orchestrating the celebration has been Dr. Kyung-Chik Han.

He currently serves as the Chairperson of Foreign Missions of the Presbyterian Church of Korea, the National Christian Council in Korea, and the World Vision Juridical Body in Korea. In great demand as a public speaker, he has addressed numerous mission and evangelism crusades around the world.

I present to you, Mr. President, to receive this Distinguished Alumnus Award a man of deep spiritual piety, a church statesman and humble servant of Christ, a pastor and teacher, the Rev. Dr. Kyung-Chik Han.

HAN,
Kyung-Chik



Distinguished Alumnus Award

to

Kyung Chik Han

CLASS OF 1929

from

Princeton Theological Seminary

in

Recognition of his distinction as a nationally respected Christian minister, the founder and pastor of the largest Presbyterian church in the world;

Testimony to his commitment to the poor, the widowed, the orphaned, and the refugees in the tortured postwar years of partition and invasion;

Appreciation of his leadership in Christian education as president of Soongjun University and his evangelistic witness throughout the world;

Celebration of his simple life style, humility, indifference to worldly honors, and devotion to the Lord whose servant he is.

Wherefore we present this Distinguished Alumnus Award given upon the occasion of Princeton Theological Seminary's Alumnus Day on the third day of June, in the year of our Lord one thousand nine hundred eighty-five and of the Seminary the one hundred seventy-third.

Thomas W. Gillespie
President of the Seminary

John M. Templeton
President, Board of Trustees

Norm Koehler = Chapel, Oct. 22, 1964

Kyung Chik Han - after seminar, without funds to return to Korea. Hitchhiked across U.S., taking name and address of anyone who helped him - even to a cup of cold water. Passage on tramp freighter. Smelled coal. later wrote to everyone (over 100) who helped on way.

Mrs. Han + Dr. Han divide congregation in two, as they flee communists. Separated 13 mos.

1956 - at dinner, as Mrs. Han buys in candle. "Almost sorry to see the candle burnt in. - I sometimes think we see most clearly in the dark," says Han.

HAN

1902 -

Synodical Coll. 1925

College of Sinsin 1926

PTS ThB - 1929

ord. 1933

pastor, Shin Eui Su, 1933-42.

pastor Yungchul Ch. Seoul 1945-72

Pres. Songjun V. 1959-58.

Dir. As. Ch. Youth Trust. 1973 -

DD - Sinsin '48 ; DD Korea '56

~~Pres. Ch. of Bd.~~ - World Vision, Korea.

Pres. Sem.

Moderator - Pres. Ch. of Korea.

in Recognition of his service as the most ^{admired} distinguished ~~Korean pastor~~ ^{in Korea} of ~~this~~ ^{in Korea} generation, ~~and pastor~~ ^{of pastor} of the largest Presbyterian chh in the world.

in Testimony to his deep commitment to ~~the poor~~ ^{the poor, the widowed}, the orphan, ~~and the refugees~~ ^{especially the orphan, and the refugees} in the ~~difficult years~~ ^{post-war years} of ~~the division of his country~~ ^{partition and invasion} and the Korean war.

Appreciation of his leadership in Christian education as president of Songjun University (~~1954-58~~), and his evangelistic, missionary witness, ^{not only in Asia but} that will span Africa to Latin America.

Celebration of his simple life-style, ~~and~~ ^{unassuming} humility, ~~and~~ ^{indifference to worldly} honors, and ~~transparent~~ ^{transparent} devotion to the Lord whose servant he is.

CITATION

to

Kyung-Chik Han

Alumnus

Class of 1929

from Princeton Theological Seminary

in

Recognition of his distinction as ^{a naturally} ~~the most~~ respected Christian minister ~~of this generation in Korea~~, the founder and pastor of the largest Presbyterian church in the world.

Testimony to his ~~deep~~ commitment to the poor, the widowed, the orphaned and the refugees in the tortured post-war years of partition and invasion.

Appreciation of his leadership in Christian education as president of Soongjun University and ~~chairman of the board of the Presbyterian Theological Seminary of Korea~~, and his evangelistic witness throughout the world, ~~from Africa and Europe to North and South America~~;

Celebration of his simple life-style, unassumed humility, indifference to worldly honors, and ~~transparent~~ devotion to the Lord whose servant he is.

DISTINGUISHED ALUMNUS AWARD

to

Kyung-Chik Han

Class of 1929

~~from~~ ^{from} Princeton Theological Seminary

in

Recognition of his distinction as a nationally respected Christian minister, the founder and pastor of the largest Presbyterian church in the world;

Testimony to his commitment to the poor, the widowed, the orphaned, and the refugees in the tortured postwar years of partition and invasion;

Appreciation of his leadership in Christian education as president of Soongjun University and his evangelistic witness throughout the world;

Celebration of his simple life style, ~~unassumed~~ humility, indifference to worldly honors, and devotion to the Lord whose servant he is.

Wherefore

we present this Distinguished Alumnus Award
given upon the occasion of Princeton Theological Seminary's

Alumni/ae Day

on the third day of June, the year of our Lord

one thousand nine hundred eighty-five

and of the Seminary, the one hundred seventy-third.

President Thomas W. Gillespie

John M. Templeton
President, Board of Trustees

The Templeton Prize
Box N7776
Nassau, Bahamas
Tel: 809-362-4904
Fax: 809-362-4880

SUITE 2100
BROWARD FINANCIAL CENTRE
FORT LAUDERDALE, FLORIDA 33394-3091
U.S.A.

PRESENTATION ARRANGEMENTS OFFICE
16 KINGFISHER LANE
TURNERS HILL
CRAWLEY
SUSSEX RH10 4QP
ENGLAND

Nassau, Bahamas
December 19, 1991

VIA COURIER

The Reverend Dr Kyung Chik Han
Young Nak Presbyterian Church
Ju-Dong 2 Ka, 69
Choong Ku
Seoul, Korea 100

Dear Dr Han:

It was a pleasure to speak with you today and to be able to offer to you my sincere congratulations on being the recipient of the 1992 Templeton Prize. The Trustees of the Templeton Foundation are honoured by your acceptance of the 1992 Templeton Prize.

I must again add that you keep the good news in confidence until it is announced on Wednesday, March 11th at 11 AM (New York time) at a specially convened Press Conference in the Dag Hammarskjold Room in the Church Centre for the United Nations in New York.

I confirm that the public ceremony will be held in the Schauspielhaus in east Berlin on Wednesday, April 29th at 2:30 in the afternoon. (It was in Berlin in 1966 that I first met you during the World Congress on Evangelism). The Chairperson for the event will be Dr Otto von Habsburg and the Mayor of Berlin will speak also. The world famous Berlin Boys Choir will provide the music. The programme which will last about one hour will include a 25-30 minute address by you. I am enclosing the report on this year's ceremony for your information together with a prospectus on the Prize and two books on previous winners.

A reception given by the Mayor of Berlin will follow the public ceremony. This will be held in the Rathaus in the eastern part of the city.

March 11 - NYC
Apr. 29 - Berlin

The Revd. Dr. Kyung Chik Han
December 19, 1991

-2-

At the Berlin ceremony the language will be English with simultaneous translation into German. I remember your English is perfect!

Could I have your acceptance speech for Berlin not later than April 1st here in Nassau. It would be best if it were sent to me by courier.

I confirm that a room has been booked for you in our name at the Grand Hotel in east Berlin for the nights of April 27, 28, 29 and 30 departing for London May 1st where I have you booked into Claridges Hotel. It may be that you will wish your daughter to travel with you and if so let me know so that I may book a room for her also in Berlin and London.

The private ceremony will take place on the afternoon of Thursday May 7th at Buckingham Palace. This is usually a small group of 15 persons. You may bring one other person to this private ceremony but please let me have a name at a very early date. The others present will be the Trustees of the Prize together with the Judges.

The format here is as follows: I will make the introductions and then in one minute say why you are the recipient. His Royal Highness, Prince Philip will make the presentation of a scroll, a medal, and a cheque for Stg.£575,000 and you will respond with a two minute thank you. His Royal Highness then informally speaks with the guests, after which he departs and a group photograph is taken by the Foundation's staff photographer. In all the Palace ceremony takes 30 minutes at most.

A luncheon in your honour will be held at Claridges that day.

Air travel arrangements: The Foundation will be responsible for your travel business class. May I suggest you book a flight of your choice to arrive in Berlin by Monday, 27th April. Berlin-London would be by British Airways and London-Seoul your choice of airline. (And your daughter, if she is to travel with you).

I shall be in Berlin for a final arrangements meeting on Monday, 6th January and after that I will again write to you giving you the final programme details.

March 11 - 1971

The Revd. Dr. Kyung Chik Han
December 19, 1991

-3-

In the meantime, may I again offer my personal congratulations and wish you, your family and congregation a Blessed Christmas and a Happy and Peaceful New Year.

Yours sincerely,

Wilbert Forker

Wilbert Forker
Executive Vice President

WF/mg

encls.

cc: Prof. Sam Moffett ✓



1992 TEMPLETON PRIZE FOR PROGRESS IN RELIGION

PUBLIC AFFAIRS: THE NOLAN / LEHR GROUP
50 WEST 29TH STREET • SUITE 9W • NEW YORK, NEW YORK 10001 • TEL: 212 779-0700 FAX: 212 689-0376

CONTACT: Donald Lehr
(212) 779-0700

FINAL - FEBRUARY 21

THE PRESBYTERIAN CHURCH OF KOREA

When 27 North Korean refugees gathered with Kyung-Chik Han in Seoul in 1945 for a prayer meeting, they probably had no idea that their small congregation would one day lead one of the most revolutionary evangelical movements in the history of Christianity.

Rev. Kyung-Chik Han's prayer meetings became weekly events for the refugees and as their numbers grew, the Young Nak (Everlasting Joy) Church was founded. ^{became an outstanding example of} It ~~was the first in a~~ ^{by Korean Presbyterians} ~~series of~~ churches founded during the past 47 years that have spread the ^{Christian} ~~message of the Presbyterianism~~ throughout Asia, Europe and the Americas.

By 1990, about 1,740,000 Koreans were members of the Presbyterian Church of Korea -- with which Young Nak is affiliated -- worshipping in 4,636 churches. Along with the almost two million members of the Presbyterian (Hapdong) Church of Korea and the smaller Presbyterian Church of the Republic of Korea, Koryu Presbyterian Church, and many other smaller Presbyterian churches, Presbyterians represent the largest Christian denomination in Korea. The over five million members of the various Presbyterian churches in Korea compare to approximately 3.1 million Presbyterians in the United States.

-more-

Presbyterianism has been a strong presence in Korea for over a century. While other denominations -- including Catholics, Methodists, Pentacostals and Baptists -- have also had successful missionary programs in Korea, the Presbyterians grew the fastest and today have almost as many members as the four other larger Christian denominations combined.

Among the reasons for the popularity of Presbyterianism in Korea is the fact that the Presbyterian foreign missionaries, since their arrival in the late 19th century, turned their churches over to Korean leadership more quickly than the other denominations. Presbyterian missionaries determined early on to encourage their converts to be self-supporting, self-governing and self-propagating.

When Presbyterian missionaries began evangelizing in Korea, their greatest numerical success came in the area now known as North Korea. After the end of World War II, however, refugees -- including Kyung-Chik Han -- flooded into the South and brought their religious convictions with them.

After Han and his refugee followers began gathering on a weekly basis in Seoul, they received permission from the U.S. military to meet in an abandoned Buddhist temple, a remnant of the imperialism which had dominated the country since it was conquered by Japan in 1910.

Within a year, as the church became affiliated with the Kyonggi Province Presbytery, membership in the Young Nak Church grew to 1,438. A year later, 1947, it reached 4,435. The congregation became so large, services were being held twice on

Sundays. Today, the church holds daily services, six services on Sunday, and two Wednesday evening services. With over 60,000 members, it is the largest Presbyterian congregation in the world. This is despite Young Nak's emphasis on encouraging their members to "hive" off and start new churches. Perhaps as many as 500 new churches have been founded in the last 30 years, including a 5,000-member Young Nak church in Los Angeles, and others throughout the world.

The Young Nak Presbyterian Church is one of the best known religious institutions in Korea and not only because of its large membership. Widespread evangelical outreach and broad social work have become the hallmark of the Presbyterian Church of Korea, led by Young Nak's example.

Under Dr. Han's fervent efforts to spread Christianity, the Presbyterian Church of Korea has led a worldwide Presbyterian focus on evangelizing ~~to~~ "first generation" believers, that is, those who are not already part of any other Christian denomination.

The success of the Presbyterian Church of Korea's evangelism is undeniable. To celebrate the 100th anniversary of Protestantism in Korea in 1984, the church decided to set a goal of starting 300 new churches annually from 1974 to 1984. It met the goal.

One church, the Chuan Church in Inchon, was able to get 71,000 people, a number almost ten times higher than its membership, to attend its one-day "Jesus Festival" as part of its annual membership drive. The success of the drive was powered by

parishioners such as the one member who was responsible for bringing over 3,100 new church attendees during the first nine months of 1991.

Another defining feature of the Presbyterian Church of Korea's mission is its dependence on prayer: prayer to transform lives and relationships through the power of Christ, prayer to increase congregations, prayer to help North and South Korea reunify and, of course, prayer to answer personal concerns.

The intensity with which parishioners devote themselves to prayer is embodied in the physical emotion some Korean Presbyterians display when praying and reading the Bible. It is not uncommon to see a person rock back and forth, wring ~~their~~^{his} hands or cry aloud, although usually only in smaller, rural churches. But Korean Presbyterians typically use prayer in ways associated with traditional Christian practice -- that is, for considerations of morality and faith.

* Korean Presbyterians often practice "dong sung ki do," where members simultaneously pray together aloud. Early morning prayer meetings, long a staple of the Young Nak Church, are common throughout the Korean Presbyterian Church, and draw extraordinarily large attendance.

An additional noteworthy part of the church's prayer life are the prayer meetings held weekly in private homes. This underscores the extensive lay network of the church, which encourage "home cell groups" for outreach and maintenance of faith. These groups are instrumental in providing direct pastoral care, a critical need when church membership increases to many thousands.

Much of the lay leadership is in the hands of church women who use Friday afternoon meetings (many Korean women do not work outside of the home) to monitor the spiritual needs of other members in the home cell. Because only men may be ordained as ministers and elders in the Presbyterian Church of Korea, women have fashioned the home ministries into their own expression of faith and are considered the backbone of local church ministries.

The Bible is a significant part of the average church member's life, with many church members and all church leaders reading through the entire Bible each year. Daily family worship in Christian homes is also a staple of Korean Christianity.

Music, too, plays a large role in the ministry of the Korean Presbyterian Church. Even midnight meetings are filled with music and singing to energize the spirits of the congregation. Churches sometimes spend as much as a quarter of their annual budgets on music ministry. Some of the most accomplished choirs in the world are in Korea. Most members carry their own hymnal and Bible to church.

Evangelism, music ministry, a strong lay leadership, Biblical literacy, and an emphasis on the stewardship of life and resources are the strengths that have made the Korean Presbyterian Church such a compelling model for Presbyterianism -- and all Christianity -- worldwide.

#



1992
TEMPLETON
PRIZE
FOR PROGRESS IN RELIGION

PUBLIC AFFAIRS: THE NOLAN / LEHR GROUP

50 WEST 29TH STREET • SUITE 9W • NEW YORK, NEW YORK 10001 • TEL: 212 779-0700 FAX: 212 689-0376

CONTACT: Donald Lehr
(212) 779-0700

FINAL - FEBRUARY 21

FACT SHEET: DR. KYUNG-CHIK HAN

1902 -- December 29, Kyung-Chik Han is born to impoverished parents, followers of Confucius, on a farm in Pyungwon County, Korea, later known as North Korea

1914 -- Marries Chan Bin Kim; They will have two children: a daughter, Soon Hee Lee (born in 1918) and a son, Hewon Han (born in 1938); another son died in early childhood

1915 -- Despite obstacles, Han is admitted to O-San Academy (High School), in Chungju, (North) Korea

1919 -- Graduates from O-San Academy, a Christian high school famed for its support of Korean independence

1921 -- Enters Soongsil (Union Christian) College, Pyongyang, northern Korea

1923 -- While walking on the beach at the Yellow Sea, Han hears a call from God to spread the Gospel

1925 -- Graduates from Soongsil College near the top of his class; With the help of missionary Rev. William Blair, Han makes his first trip outside of Korea to attend the College of Emporia in Emporia, Kansas

1926 -- Graduates from College of Emporia with a Bachelor of Arts degree; Han enters Princeton Theological Seminary at Princeton, New Jersey

1929 -- Graduates from Princeton Theological Seminary; Han's plans to attend Yale University are interrupted when he contracts tuberculosis and spends two years in treatment at sanatoriums in Albuquerque, New Mexico and Denver

1931 -- Too poor to afford his return trip to Korea, friends provide a ticket on a steam barge across the Pacific Ocean from California to Korea

1931 -- In Pyongyang, Han is selected as a chaplain and teacher at Soongin Commercial High School; Also chosen to serve as teacher of Bible Studies at Soongsil College, but occupying Japanese authorities reject the appointment

-more-

1933 -- Han is ordained and becomes a pastor at the Second Presbyterian Church in Shinuiju, northern Korea; Growing tensions between Japan and America makes Han suspect because of his educational ties to the United States

1939 -- Han establishes an orphanage south of Shinuiju

1941 -- Japanese forces remove Han from his position at Second Presbyterian Church

1942 -- Han is briefly imprisoned by Japanese authorities because he refuses to worship the Japanese Emperor at a Shinto Shrine;

1945 -- At the end of World War II, Han is chosen as mayor of Shinuiju; Fearing increasingly hostile occupying Soviet forces, Han escapes to South Korea and becomes the founder and first pastor of Bethany Evangelistic Church in Seoul, beginning with a congregation of 27 refugees; The church will eventually become the largest Presbyterian congregation in the world

1946 -- Bethany Evangelistic Church is renamed Young Nak (Everlasting Joy) Presbyterian Church; Membership grows to 1,438 members

1947 -- Han re-establishes an orphanage in Seoul and serves as a Chairperson of its Board of Directors and establishes Taikwang High School, also serving as the Chairperson of its Board of Directors; Young Nak's membership increases to 4,435

1948 -- Receives Doctor of Divinity degree from College of Emporia, Kansas

1950 -- Becomes Chairperson of the Board of Directors at Posung Girls High School, Seoul, and of the Christian Children's Fund of Korea; Within weeks of completing the building of the new Young Nak Church in Seoul, North Korean forces invade the city; Han and other church members escape to Pusan, 300 miles south of Seoul; Later that year, when United Nation forces enter Seoul, Han returns to his pulpit; By Christmas, Han and his congregation must flee again

1951 -- Representing the Korean National Christian Council, Han is sent on a goodwill mission to America; Han also establishes the Home for Widows in Pusan, South Korea

1953 -- Becomes Chairperson of the Board of Directors of World Vision Korea, serves for 36 years

1954 -- Young Nak Church officially dedicated; Han begins a four-year term as President of Soongsil College, Seoul; Establishes Young Nak Home for Widows in Seoul

1955 -- Elected Moderator of the General Assembly of the Presbyterian Church of Korea

1956 -- Receives Doctor of Divinity degree from Yonsei University, Seoul; Selected as Chairperson of the Foreign Missions Board of the Presbyterian Church of Korea

1959 -- Han begins his radio ministry, "Hour of Hope," on the Christian Broadcasting Network in Korea

1962 -- Becomes Chairperson of the Board of Directors of Seoul Women's College

1967 -- Becomes Chairperson of the Board of Directors of Soongsil College, Seoul

1969 -- Establishes Seoul Women's Theological Seminary and serves as Chairperson of the Board of Directors

1970 -- Han receives the Rose of Sharon, highest medal granted to civilians by the government of South Korea

1971 -- Becomes Chairperson of the Board of Directors of Presbyterian Theological Seminary, Seoul; The 10-volume Sermon Series of Rev. Kyung-Chik Han is published

1973 -- Resigns as Senior Pastor of Young Nak Church to become Pastor Emeritus; Appointed Minister-At-Large for World Vision International; The congregation of Young Nak Church reaches 16,528; Becomes Chairperson of the Military Chaplains Committee, created to serve military personnel; Korea Church Growth Institute and of the Board of Directors of Asian Church Growth Institute

1974 -- Chan Bin Kim, Han's wife of 60 years, dies

1983 -- Serves as Chairperson of the Centennial Celebration of Korean Protestantism; Begins column in Hankook Ilbo daily newspaper

1985 -- Princeton Theological Seminary in Princeton, New Jersey, awards Dr. Han its Distinguished Alumnus Award

X 1989 -- Dr. Kyung-Chik Han Chair in Systematic Theology established at Princeton Theological Seminary

1990 -- Serves as Chairperson of the "Love Rice" movement, distributing rice to the world's poor

1992 -- Dr. Han is awarded the Templeton Prize for Progress in Religion

#

DR. KYUNG-CHIK HAN

Class of 1929

Founder of Young-Nak Presbyterian Church (Seoul); Moderator of the General Assembly of the Presbyterian Church of Korea (19); Chairman of the "Love-Rice" Movement to relieve worldwide hunger; Recipient of the Templeton Prize for Progress in Religion, 1922.

Of Dr. Han it has been said: He preaches so that the weariest of rural grandmothers can understand him, but students and professors flock to hear him. He gives the impression of an almost unwordly spirituality, but he was one of the first to plunge into the democratic political reorganization of free Korea. He is a country pastor at heart, but he ministers to the largest Presbyterian congregation in the world in the most sophisticated city in Korea. To the thousands of penniless refugees who made their perilous way south in the war his church was a haven of safety, a feeding station, a job placement agency, an orphanage and a school--but always and unmistakably a place of prayer and a House of God.



1992 TEMPLETON PRIZE FOR PROGRESS IN RELIGION

PUBLIC AFFAIRS: THE NOLAN / LEHR GROUP

50 WEST 29TH STREET • SUITE 9W • NEW YORK, NEW YORK 10001 • TEL: 212 779-0700 FAX: 212 689-0376

CONTACT: Donald Lehr
(212) 779-0700

FINAL - FEBRUARY 21

BIO: DR. KYUNG-CHIK HAN

When Kyung-Chik Han was born in 1902 to poverty-stricken parents in a tiny Korean village, his humble beginnings offered little indication that he would one day become one of the world's preeminent evangelists.

From a farmboy in what is today known as North Korea to the founder of the world's largest Presbyterian Church and a movement that has transformed the face of Christianity in Korea and beyond, the nine-decade ascent of Dr. Han is a story of triumph over war, poverty and personal tragedy. Through it all, his hope and happiness -- steeped in a serenity born of confidence in the omnipotence and salvation of God -- have inspired millions.

The son of Confucian parents, Han was known as a joyous child. When his distant cousin, a Christian convert, began to spread the story of Christ to his relatives, seven-year-old Kyung-Chik Han listened. With all the passion of youth, he embraced the cousin's message as his own.

His cousin's small Christian group had established a parochial school that educated Han. It set a pattern that would have a lifelong influence on the boy, a man today revered as one of the most accomplished advocates of universal education access in Korea's history.

-more-

While a student at the school, the young Han met Rev. William Newton Blair, a Western missionary who made twice-yearly visits to the school. Blair and the boy struck up a friendship that would continue for over half a century.

After leaving the elementary school, Han attended a Christian high school, O-San Academy in Chungju, in the North. An educational institution with a religious emphasis, the school also had an intense focus on nationalism and politics. The year was 1915, shortly after Japanese forces had invaded Korea and annexed the nation. Humiliated by the defeat, Koreans depended on institutions like O-San to quietly maintain a sense of identity during the often brutal occupation.

O-San preached non-violence and civil disobedience as a way to foil the occupying forces. This combination left an indelible mark on Han, who would later use his pulpit as an instrument of political fervor, most typically calling upon his congregation to stoutly resist the Japanese during occupation and, then, to reject the Soviet- and Chinese-backed aggression in North Korea.

After graduation from O-San, Han became a student at Soongsil (Union Christian) College -- a Presbyterian mission school -- in Pyongyang. He also worked as a secretary to his longtime friend, Rev. William Blair, and lived with the minister's family.

Despite the influences of the college and his homelife, these were not the critical influences that convinced Han to dedicate his life to Christ. That moment came during a solitary walk on a beach during a summer break at the school, when he heard the voice of God tell him to commit his life to evangelism.

With his life's work determined, Han graduated from Soongsil in 1925 third in his class and, with the help of Blair, made his first visit outside of Korea to attend the College of Emporia in Emporia, Kansas. The school recognized Han's years at Soongsil and conferred a Bachelor of Arts degree upon him the following year.

That same year, Han entered Princeton Theological Seminary in Princeton, New Jersey, graduating in 1929. He immediately made plans to attend Yale University.

Han, however, had contracted tuberculosis and the plans never came to fruition. He spent the next two years recovering his health in sanitariums in Albuquerque, New Mexico and Denver. Han decided to return to Korea to continue his ministry. Unable to afford the trip, he hitchhiked and walked to California and -- with a ticket purchased by American friends -- rode a steam barge to Korea.

Upon his return to Korea in 1931, Han was selected to serve as a chaplain and teacher at Soongin Commercial High School, which was affiliated with his alma mater, Soongsil College. The college also offered Han a position as a Bible teacher, but Japanese authorities, fearing Han's popular influence, rejected the appointment.

The Japanese harrassment was to continue. When Han became a pastor at the Second Presbyterian Church in Shinuiju in 1933, his educational ties to America placed him under Japanese suspicion as tensions with the U.S. escalated -- suspicion that only heightened as international animosity grew.

Han's problems with the Japanese continued, but it didn't slow his missionary zeal. His outreach included establishing an

orphanage in Shinuiju in 1939, the first of many charitable homes for the unfortunate that he would build in his life.

With the outbreak of World War II, the Japanese quickly perceived Han as an adversary. In 1942, he was briefly imprisoned because he refused to worship Emperor Hirohito at a Shinto Shrine. Upon his release, the Japanese stripped him of his position at the church. Pastor Han spent his time working on the institution's farm and administering the orphanage, which had expanded to include a home for the elderly. The remainder of his time under Japanese occupation was always tenuous, but Japan's ultimate defeat at the end of the war only worsened Han's security.

At first, Korea's liberation from Japan allowed Pastor Han to move freely in Shinuiju. He was made responsible for maintaining order in his town, assuming the position of mayor. But, his term was shortlived.

Soon, a new occupying presence arrived -- the Soviet Union. Han escaped, went into hiding and began a tortuous two week journey to cross into the safety of Seoul, including hiking 50 miles at night.

Within days of his arrival, Pastor Han and 27 fellow refugees from his Second Presbyterian Church in Shinuiju met for prayers in Seoul. He called his new church Bethany Evangelical Church. It was a gathering that would eventually grow into the largest Presbyterian congregation in the world.

Word of Han's inspirational efforts to hold his flock together spread. Soon, the weekly meetings received permission to move into an abandoned Buddhist temple which had been turned into

a Shinto shrine by the Japanese. By 1946, the newly-renamed Young Nak (Everlasting Joy) Church membership had grown to 1,438. Three times that year the church expanded its quarters, at one point using eight large tents to hold the congregation.

As the North Korean government increased persecution of those out of step with its hard-line ideology, more than four million residents fled south, including many seeking freedom of worship. The dynamism of Young Nak and Pastor Han would prove to be unprecedented. Refugees from the north, the core of Young Nak's congregation at the beginning, continued to be drawn to the church and membership reached 4,435 by 1947.

The strength of the church went far beyond a simple increase of numbers. Realizing the vast needs of refugees, Young Nak coupled the Gospel with a commitment to help its community with housing, education, food, welfare and employment.

Thirteen army tents were set up and fitted with wooden floors. A water system was built. For refugees who decided to stay in Seoul (many continued their migration south), a school -- Taikwang High School -- was started, eventually moving into an abandoned factory.

The refugee flood also created many orphans, children who lost families during their harrowing escapes. They, like many other escapees, gravitated to the "refugee church" -- Young Nak. And the church responded.

An orphanage was built, then a home for the elderly was constructed and then another orphanage. It was Pastor Han's way

to demonstrate the meaning of Christianity in a way that would nourish his followers spiritually and physically.

Han also set out to create a new permanent home for Young Nak. With \$20,000 in seed money provided by the American Presbyterian Restoration Fund, the congregation set out to build -- mostly by hand -- a Gothic stone church. In 1950, the church was unofficially dedicated, but it was a bittersweet moment. Within three weeks, insurgents from the North swept into Seoul and Pastor Han and his followers were refugees again.

Hiding from the North Korean forces, Han escaped south to Taegu and Pusan, where remnants of his congregation gathered. By October 1, two days after the arrival of United Nations forces in Inchon, Han returned to Seoul. Young Nak took care of war refugees at the rate of 1,000 a day. But, even that was shortlived. By Christmas Day, the North Koreans returned, and Seoul was evacuated again.

The U.S. Air Force flew 1,000 orphans to the safety of Chejudo Island and Pastor Han and his followers fled to Pusan. Fellow refugees urged Han to escape to Japan, but he refused. Rev. Harold Voelkel, a missionary, once wrote that when he attempted to convince Pastor Han to leave, Han replied, "I am very grateful, but I can't go. I can't leave my people in a time of danger like this."

When Han returned to Seoul in July of 1951, the area around Young Nak had been devastated, but -- like the pastor's faith -- the church still stood, despite an abortive attempt by the communist forces to burn it. And Young Nak and its mission grew.

Young Nak went on to establish the Home for Widows in Pusan, Home for Widows in Seoul, the Seoul Women's Theological Seminary, and a school for impoverished youth (Seoul's largest primary school).

Pastor Han also has served on the board of directors, often as chairperson, of Seoul Women's College, Soongsil College, Seoul's Presbyterian Theological Seminary and World Vision Korea. He has served as president of Soongsil College and moderator of the General Assembly of the Presbyterian Church of Korea.

In 1956, he received a Doctor of Divinity degree from Yonsei University in Seoul. In 1970, the government presented him with its highest civilian award, the Rose of Sharon medal and in 1985, Princeton Theological Seminary chose him for its annual Distinguished Alumnus Award. In 1989, the Seminary established the Dr. Kyung-Chik Han Chair in Systematic Theology.

Although Dr. Han retired from his post as senior pastor of Young Nak in 1973, he continues to remain active as Pastor Emeritus and delivers a sermon at the church each month. As recently as 1990 he served as the chairperson of the "Love Rice" movement, which is dedicated to providing food to the world's poor.

Dr. Han and his late wife Chan Bin Kim were married for 61 years and had two children -- a daughter, Soon Hee Lee (b. 1920), a homemaker and wife of a retired Presbyterian minister ^{and Seminary Professor} in Korea, and a son, Hewon Han (b. 1938), a Presbyterian minister in North Carolina. Han also has seven grandchildren and nine great-grandchildren.

#



1992 TEMPLETON PRIZE FOR PROGRESS IN RELIGION

PUBLIC AFFAIRS: THE NOLAN / LEHR GROUP

50 WEST 29TH STREET • SUITE 9W • NEW YORK, NEW YORK 10001 • TEL: 212 779-0700 FAX: 212 689-0376

CONTACT: Donald Lehr
(212) 779-0700

FINAL - FEBRUARY 21

FACT SHEET: YOUNG NAK PRESBYTERIAN CHURCH

Dec. 2, 1945 -- A group of 27 Christian refugees fleeing communist persecution in North Korea join Rev. Kyung-Chik Han in an inaugural worship service of the Bethany Evangelistic Church

Nov. 12, 1946 -- The church is renamed Young Nak (Everlasting Joy) Church, becoming affiliated with the Kyonggi Province Presbytery; Membership reaches 1,438

January 1947 -- Due to rapid growth, the church begins conducting two Sunday worship services; Membership reaches 4,435 by year end

March 1947 -- Young Nak Orphanage established as part of its long-range social welfare project

May 1947 -- A series of tents are erected to hold the overflow congregation

June 1948 -- With the organization of a 24-member board of elders, Rev. Han puts forward Young Nak's three basic objectives of education, missions and service, along with four guidelines: evangelical belief, ecumenical partnership, training in devotional life and embodiment of ecclesiastical conscience for society

March 1949 -- Ground is broken in a ceremony for the construction of a new church built of stone

June 1949 -- Han assumes the post of senior pastor

June 1950 -- A move-in worship service is held on June 4, 1950 though the church still needs final touches. Later this month, on the outbreak of the Korean War, the church is seized by the North Korean communists with most of the church members taking refuge. During the War, Elder Eung-Nak Kim and Deacon Chang-Hwa Kim are martyred for their belief. That same year, Young Nak establishes the Pusan Tabitha Widows' Home.

January 1951 -- Following the North Korean invasion and the January 4th evacuation of Seoul, the refugee believers join hands in building Young Nak churches in Pusan (January 11), Taegu (February 12) and on Cheju Island (January 6, 1952)

-more-

1952 -- Young Nak Old People's Home established near Seoul

June 1952 -- Young Nak Middle School established as an education institution under the direct management of the church

April 1953 -- Rev. Chan-Young Choi, Young Nak's first overseas missionary, dispatched to Thailand

1954 -- Seoul Widows' Home established

December 19, 1954 -- Young Nak Church in Seoul officially dedicated

March 1959 -- Young Nak High School established

October 1961 -- Prayer retreat center established outside of Seoul

June 1963 -- Young Nak begins holding worship services three times on Sunday

March 1966 -- Young Nak Kindergarten founded

January 1969 -- Due to explosive growth, Young Nak creates three parishes

March 1969 -- Young Nak Women's Seminary founded

January 1973 -- Rev. ^{Kyung-Chik} Han becomes pastor emeritus; Rev. Cho-Choon Park becomes senior pastor

June 1973 -- Young Nak begins holding four Sunday worship services

May 1974 -- Kyung-Chik Han Library opens in Seoul

January 1978 -- Membership grows to nearly 30,000, covering 10 parishes

October 1979 -- Young Nak Vocational High School established

1981 -- Hapsil Babies' Home established

January 1982 -- Young Nak begins holding five worship services on Sundays

September 25, 1985 -- Rev. Yun-Kook Kim assumes the post of senior pastor; During his tenure, all church work is computerized

January 1988 -- Young Nak introduces team ministry system, consisting of the senior pastor, executive pastor, education pastor, pastor for missions and parish visiting pastor

December 15, 1988 -- Rev. Young-Soo Lim becomes senior pastor; Rev. Lee Sung-hee and Rev. Dong-Ho Kim begin working as executive pastor and education pastor, respectively

June 1990 -- Young Nak Presbyterian Church membership grows to over 60,000, covering 17 parishes and 1,234 church districts; Young Nak's missionaries serve in 21 countries

1992 -- Young Nak currently holds morning services every day, two Wednesday evening services, five daytime Sunday services, and one Sunday evening service

#

