

추 천

Recommendations

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Consultation on World Missions

미국 남장로교회

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머릿말

미국 남장로교회 세계 선교부는 1962년 10월 13일부터 19일까지 북 캐롤리나주 몬트리트에서 “세계 선교회 자문회”를 개최하리라고 1961년 5월에 발표하였다.

이 자문회의는 “세계 선교회가 앞으로 수 년간 가져야 할 원칙과 취해야 할 방법을 설정하는 데 지도적 역할을 하기 위한 회의였다. 선교부는 어떠한 계획과 강조할 점과 이에 따르는 상호관계가 예수 그리스도를 온 세상의 구주이며 생의 주임을 선포하는 데 가장 효과적인 가를 모색하고 있다.”

집약적인 준비가 즉시 시작되었다. 오늘날의 선교사업에 가장 핵심적인 문제를 해결하기 위해서 진지한 노력이 이루어 졌다. 이러한 노력은 우리들 자신의 경험과 선교 문서의 연구와 다른 선교 기관에서 일하는 역원들과의 의견 교환, 그리고 여러 선교회가 실시한 연구와 선교회, 그 나라 교회와 여러 개인들이 보내온 보고서 등을 통해서 이루어 졌다. 이러한 핵심적인 문제들이 자문회의(諮問會議) 연구서에 수록되어 있는데, 이 문제들이 자문회의의 협의 사항이 되었었다. 이러한 문제는 모두 다섯 가지로 크게 구분되었다. 이는 선교사의 역할, 선교회의 역할, 세계 선교부의 역할, 미국 남장노교회의 역할, 그 나라 교회의 역할이다. 이 이외에 공동으로 토의한 근본적인 문제가 있었는데 오늘날의 기독교 세계 선교란 어떠한 것인가하는 문제이다.

10월 13일에 북 캐롤리나주 몬트리트의 아름다운 회의건물에 수많은 대표들이 모여들었다. 선교사업 각 분야의 자문위원들이 세계 선교부의 초청을 받았다. 그리고 참가한 사람들은 모두 여러 단체에서 대표로 선출된 사람들이었다. 이들은 우리 나라의 교회와 다른 나라 교회의 선교사들, 여러 나라의 교회 지도자들, 초교파적(超教派的)인 선교 기관에서 일하는 저명한 인사들, 미국 남장노교회 각부와 기관의 대표들, 신학교, 대학교, 고등학교의 학생들과

지방 교회의 평신도들이었다. 이들은 거개가 해외의 선교단체에서 일해 본 경험이 있기 때문이 아니라 오늘날의 기독교 세계 선교회가 수행하여야 할 임무와 이에 따르는 관심, 그리고 여러 가지 문제 때문에 선출된 사람들이었다. 세계 교회연합회에 가입된 교회에서도, 가입되지 않은 교회에서도 대표들을 보내었다. “자비 부담”의 선교사업을 하는 선교사도 있고, 교과적 선교사업의 배경을 가진 사람들도 있었다. 자문회의 참가자들은 서로 다른 신학적 입장을 가지며, 선교의 원칙과 방법에 있어서도 각기 다른 견해를 표명하고 있었다. 이들은 각기 다른 민족과 국가, 그리고 각양의 경제적 조건 하에서 온 젊은 기독교인들과 노장의 신자들이었다. 아시아인, 아프리카인, 유럽인, 남 북 아메리카인들이 모였다. 이들은 모두——거의 200명에 가까운데——세계 선교부가 그 원칙과 방법을 수립하는데에 협조를 얻고자 하여 초청한 사람들이었다. 자문회의 순서는 주일 아침 예배와 주일 밤 찬양과 기도회에서는 여러 나라에서의 복음 전파에 대한 보고가 있었다. 그리고 매일의 성서 연구, 마지막 날 밤에는 성찬식이 있었다. 월요일 아침에는 일곱 사람이 “오늘날의 기독교 세계 선교란 어떠한 것인가?”에 대해서 논의가 있었다. 매일 저녁에는 다섯 번의 대 강연회가 있었는데, 강연의 주 강조 점은 아래와 같다. 역사적 전장에서 본 미국 남장노교회의 선교 전통, 하나님 말씀의 심판 아래에서 본 우리 모든 선교사들의 결의, 지교회의 선교활동을 격려한다, 선교에 참여하는 근본적 요소로서의 단체활동, 선교사들의 영적 준비의 중요성이었다.

이 회의는 단순히 의견을 청취하는 데 그치지 않고, 실제로 활약한 회의였다. 다섯 분과위원회가 때로는 소 위원회로 분리되어, 이 자문회의 다섯 가지 문제에 관련된 핵심적인 문제들을 자유롭게 솔직하며 진지하게 토론하였다. 다섯 분과위원회의 보고서는 더 연구하여 실제 활동에 옮기기 위해서 전체 회의에 회부되었다. 각 분과위원회가 보고한 내용은 미국 남장노교회의 사업 내용에 채택되었

는데, 이는 다른 교파의 사업에도 적당한 것이 될수 있으리라고 본다. 끝으로 이 자문회의는 선교 임무를 더욱 앙양시키고 1861년 미국 남장로교회 총회가 채택한 대 선교 선언문을 재 확인하는 내용의 신학적 성명서를 인준하였다.

자문회의의 각 분과위원회의 보고서와 신학적 성명서는 모두 이 소책자에 수록되어 있다. 회의의 허락을 받아 각 보고서를 세계 선교부에서 출판하였다. 더욱 명확히 하고 조리 있게 하려고 단어와 문장을 정리하고 순서를 바꾸기도 하였다. 더우기 이들 문서는 자문회의가 세계 선교부에 추천한 내용임을 밝혀 둔다. 왜냐하면 이 회의는 선교부에 권면하기 위하여 소집되었기 때문이다. 따라서 세계 선교부는 즉시 이 회의 보고 내용을 연구하여, 1963년 1월에 열릴 다음의 선교부 회의에서 해야 할 일들을 논의하게 될 것이다. 그 동안에 이 적은 자료가 이를 널리 알려주고 연구하는 데 도움이 되리라고 본다.

선교부가 자문회의를 소집한 주된 목적은 온 세계에 대한 크나 큰 선교의 의무와 그 발전을 자극하기 위한 것이었다. 이것이 또한 회의가 전적으로 논의한 내용이였다. 선교의무와 발전은 조직적인 문제와 이를 발전시키기 위해서는 조직적인 상호관계와 사업의 결정을 포함한다. 따라서 이러한 문제들이 많은 관심을 이끌었다. 그러나 그 자체가 목표가 아니고, 더 큰 선교적인 노력을 이루기 위한 방법에 지나지 않는 것이다. 즉 예수 그리스도를 온 세상의 구주이며 생명의 주로 선포하기 위한 수단에 불과한 것이다. 이 회의의 메시지이며 동시에 참가한 사람들이 경험한 내용은 다음과 같은 것이다. 즉 "목사들은 모두 구원의 말씀을 선포하고, 모든 교사들은 그들의 교훈을 은총의 복음 위에 그 근거를 두며, 교인들은 누구나 다 하나님과 예수 그리스도의 영광에 대한 충성된 증인으로 생활하기를 우리는 바라는 바이다. 우리는 우리 교회가 주의 이름으로 그 봉사의 사업을 더욱 확장시켜 온 인류의 요구에 까지 이를 수 있기를 바란다. 이렇게 헌신함으로써 우리는 우리의 교회가 주의 성신

의 권능으로 새롭게 됨을 알게 되며 하나님의 구속적 사랑에 대한
증인이며 도구가 되는 기적을 알게 될 것이다.”

“지금 이 구원의 날이라” 우리는 주께서 여유를 주실 동안에 그의
구원을 땅 끝까지 전파하자!

정하도록 한다.

(6) 선교사 부인이 해야 할 첫 책임은 기독교적 가정을 이루어 이를 통해 증거하는 것이다. 둘째로는 자기의 재능과 주어지는 기회와 주위 환경이 허락하는 한에서 교회의 총체적 사업과 긴밀한 관련을 가지고 증언하는 것이다.

2. 오늘날 선교사들은 어떠한 경로로 소명을 받게 되는가?

1) 선교봉사애의 소명은 온 교회에 향한 것이다. 이러한 의미에서 하나님께로부터 개인에게로 소명이 오며, 이 소명은 선교부가 인정하고 확인하게 된다.

2) 하나님의 소명은 교회가 교인들에게 중개(中介)할 수도 있다. 선교부는 어느 곳에서고 기꺼이 봉사하겠다는 신앙을 가진 많은 지원자들을 심사할 뿐만 아니라 종종 교회의 세계 선교에 활약할 수 있는 인사들과 접촉하며, 이들을 초청하여 특수과업을 필요로 하는 여러 분야에 대해서 함께 논의하여야 한다.

3) 특수한 선교봉사애의 소명은 세계 선교부 요청에 의해서 이루어질 뿐만 아니라, 그 나라 교회로부터 정구의 경로를 거쳐 요청될 수도 있으며, 그렇게 되어야 한다. 어떠한 경우든 그 나라 교회가 선교사들의 노력을 받아드리고 이를 인정하는 것도 소명을 총체적으로 확인하는 것으로 간주되어야 한다.

3. 어떠한 원칙에 의해 선교사를 보충하고 선택하는 일을 결정하는가?

1) 선교봉사에 대한 최초의 동기는 우리와 세상에 대한 하나님의 사랑에 있으며, 따라서 하나님께 영광을 돌려야 된다는 주님의 마지막 부탁에 순종하는 것이다. 특별한 요구와 이에 따르는 관심이 장래의 선교사들의 주의를 이끌게 될 때에는 그들로 하여금 온 세상에 대한 교회의 총체적인 목회에 응답하도록 하는데 강조점(強調點)을 두어야 한다. 봉사하겠다는 근본적인 충동은 그리스도를 주라고 하는 신앙 고백과 그리스도에 대한 지식을 온 세상 사람들

과 나누겠다는 욕망에 있는 것이다.

(2) 보통으로 일정한 기한 없이 봉사하기 위해서 세계 선교부로부터 임명 받은 선교사는 임명할 당시에 25세부터 35세까지라야 한다. 특별한 경우에는 예외가 있을 수도 있다.

(3) 선교사를 보충해야 되는 근본적인 책임은 지교회의 목사와 당회에 있다. 하여튼 선교부는 여러 가지로 선교사의 보충 활동을 개선할 수 있다.

① 노회와 부인전도회 산하에 있는 세계 선교위원회로 후보자 물색위원회와 협조하여 우리 나라에서 목사나 교회 관계직업에 맞는 후보자를 물색하는 동시에, 다른 나라에서 그리스도와 교회에 봉사할 자격있는 젊은이들을 물색하도록 한다.

② 학원 내에서 활동하는 기독교 학생 운동자들 (Campus Christian Life Workers)로 대학의 기독교 학생들에게 세계 선교봉사에의 소명을 앞세우도록 한다.

③ 자격있는 개인들로 선교적 봉사에 대한 도전에 직면하도록 한다.

(4) 현재 선교회가 후보자들에게 기대하는 개인적 자격은 안내서 (manual)에 있는 바와 같이 아주 이해하기 쉬우면서도 만족할 만한 것이다. 그러나 우리 사회가 변천하기 때문에 교회에서 자라나 교회의 배경이 없는 사람들도 선교부는 다룰 수 있게 되었고, 또 그렇게 해야 할 것이다. 따라서 이에 따르는 주의는 다음과 같다. 임명 받은 사람들이 우리 교회의 교리와 치리(治理) 상의 기준에 잘 조화될 뿐만 아니라 여러 가지의 처리 기준과 사회 활동, 종족 관계, 교파 간의 협동에 있어서도 총회의 증언에 찬성하는가의 주의 깊게 살펴야 한다. 그리스도에 대한 우리의 증언을 대표하여 다른 나라에 파송되는 사람들은 그 민족과의 관계를 결정 짓게 될 그의 태도와 접근 방법에 있어서 신뢰심을 나타내어야 한다. 이는 무조건적인 일치라 아니고, 선교과업이 필요로 하는 예리한 감정과 겸

손과 구상력을 요하는 것이다.

(5) 만약에 우리 교회가 온 세계의 요구에 대해서, 그리스도 안에서 그 책임을 완수하려면 선교단의 증가와 이에 따르는 재정적 지원이 필요로 하게 된다.

4. 어떠한 형태의 선교봉사가 오늘날 기독교 세계 선교에 절실히 요구되는 것인가?

(1) 선교사의 인사 문제에 있어서는 특별히 복음 전파에 있어서 더 효과적이라고 생각하는 특별한 구역에서 여러 가지 형태의 복음 전도자들에게 그 중점을 두어야 한다.

(2) 선교사들을 여러 가지 사업(복음 전도, 교육, 의료, 또는 특수사업)에 적당한 비율로 할당하는 것은 현명치 못한 처사이다. 왜냐하면 각 분야가 요구하는 것은 가지각색이고, 또 변화하기 때문이다. 여하튼 할당 비율을 결정하기 위해서 선교부는 모든 기관(학교, 병원, 농업 기획)의 총체적인 계획을 검토하여 이들 기관이 세계 선교의 목표를 수행하고 있는가를 살펴 보며, 필요에 따라서는 복음 선교의 중요성에 비추어 다른 기관의 설치를 제한하도록 해야 한다.

(3) 선교부는 미국이나 다른 나라에서 에큐메니칼 워 캠프, 평화군단(平和軍團) 같은 활동, 일선 활동의 실습, 학생 교환등을 실시하여 더 많은 청년들이 참가할 수 있도록 그 가능성을 검토하여야 한다. 이러한 청년 활동은 기독교 세계 선교에 건설적인 공헌을 하여야 하며, 단순히 “일만 만드는” 활동이어서는 안된다.

(4) 선교부는 일생을 선교사로 일하겠다는 선교사를 임명하는 현재의 정책을 변경하여 그들로 일정한 기간만 봉사하게 하여, 그들이 하나님의 섭리의 발전에 기여할 수 있도록 고려하여야 한다. 특별한 경우에 선교부는 정관을 제정하여 봉사 기간을 조정하여야 한다.

5. 어떠한 원칙에 의해서 선교사들의 훈련과 지도를 결정하는 것인가?

(1) 선교사는 영적으로 준비를 갖추어야 한다. 그는 성경에 대해 달관(達觀)된 지식과 개신교신학(改新敎神學)에 표현된 신앙을 소유하고 있어서, 이 지식과 신앙을 그가 파송되어 가는 곳의 사람들에게 전할 수 있는 자질을 갖추어야 한다.

(2) 선교사는 그가 봉사하는 교회단체에 겸손하고 은혜스럽게 복종하며, 그리하여 기쁨으로 그 나라 교회의 협동자가 되는 일에 참여하여야 한다.

(3) 선교사는 자기가 맡은 특수사명과 그가 가는 곳의 문화권(文化圈)에 적응하여 이를 받아드리며, 복음에 대항하는 현 세계를 이해하며, 건설적으로 행동하기 위해서는 지적인 준비를 갖추어야 한다. 선교사는 선교봉사의 새 방법, 새 접촉, 새 형태에 대해서 알아야만 한다. 그러므로 인간학과 사회학을 연구하여야 하며, 우리 신학교는 이런 분야의 과목을 두어 강조하여야 할 것이다.

(4) 새로 임명 받은 선교사는 그가 봉사해야 할 나라의 역사적, 지리적, 문화적, 종교적, 교육적, 정치적 배경을 잘 알고 이와 익숙해져야 된다. 선교부는 이러한 방면에 대해 더 상세히 안내를 하여야 한다. 특히 선교 지망자들에게 특수 분야에 있어서 정기적으로 서적 안내서(reading list)를 제공하여야 한다.

(5) 선교부는 몬트리트에 있는 지도와 언어 교육을 위한 학교를 계속 유지하고 다른 지역에서도 이를 적당히 지원하여야 한다. 선교사를 지도하고 언어를 교육하기 위한 학교를 그들이 파송되는 나라에 두는 것은 그 나라 교회와 협의하여 재검토되어야 한다. 선교부는 새로 임명된 선교사들이 그가 활동할 지역에 도착되기 전에 언어를 사용할 수 있는가 그 가능성을 조사하여야 한다.

(6) 선교부는 선교 지망자와 안식년으로 귀국하는 선교사들에게 건강진단과 심리학적 진단을 하는 문제를 계속하여야 한다.

(7) 그 나라 교회는 선교사들이 쉽게 적응할 수 있도록 아주 부드럽게 그들을 받아드리므로써, 선교사를 지도하는데 있어서 더 많은 역할을 하도록 해야 한다.

(8) 선교부는 처음 봉사 기간과 첫 안식년에 연구 계획을 장려하며, 첫 휴가를 받은 선교사로 이러한 연구에 관심을 가진 사람들에게는 최대한의 일을 할 수 있도록 할당해야 한다.

6. 어떠한 원칙에 의해서 선교사의 봉급, 생활정도, 그들이 일할 나라에서 필요로 하는 설비 기준을 결정하게 되는가?

(1) 선교부는 보통 선교사의 봉급과 부수입을 미국 남장로교회의 일반 목사들이 받는 정도까지 올리도록 하여야 한다. 은퇴 제도에 있어서도 미국 내의 목사들의 은퇴연령과 같게 하여야 한다. 해외에서 봉사하는 선교사들의 대우 기준은 와싱턴 물가지수에 의해 결정할 수도 있다.

(2) 선교부는 계속하여 선교사들을 경제적으로 지원하여 그들로 하여금 생활에 대한 염려에서 벗어나며 또 자녀 교육을 위해 그들의 봉급을 미국에 예치할 수 있게 하여, 선교사들로 원만히 봉사할 수 있게 하여야 한다.

(3) 선교부는 미국 남장로교회 선교회에서 봉사하는 선교사들의 봉급과 부수입은 초교과 선교 본부에서 일하는 선교사들의 정도와 같게 할 수 있는 방법을 고찰하여야 한다.

(4) 선교사의 봉급에 대해서도 계속 주의 깊게 연구하며, 선교사들도 이를 어떻게 잘 이용할 수 있는가를 적당히 지도하여, 그들의 경제적 사정이 교회 사업을 방해하거나 교회의 사업과 우리가 증언하는 백성 사이에 장애가 되지 않도록 해야 한다.

(5) 선교사는 모든 사용비품을 잘 분별하며 그 나라의 교회가 대치할 수 없거나 사용할 수 없는 설비를 잘 이용할 수 있어야 한다.

(6) 재산의 소유권은 양 국가의 국내 사정에 따라서 결정되어야 한다. 또 그 나라의 교회나 선교회는 재산 관리를 조심스럽게 유지하여야 한다.

7. 안식년 기간의 봉급을 어느 정도로 하고 그 동안의 훈련과 경험이 얼마큼 되어야 선교사와 선교사들의 의욕을 가장 효과있게 자극할 수 있을까?

(1) 안식년은 선교사들이 영적으로 새롭게 되며, 그들의 건강과 자녀들이 미국의 문화와 접촉하며 적응하는데에 꼭 있어야 하며 필요한 것이다. 그리고 새로운 선교사를 보충하고 또 더 연구하며, 선교회들에 대한 교회의 관심을 자극시켜 교회의 지지를 강화하며, 선교 연구회(mission conference)에 선교사들이 참석하기 위하여 꼭 필요한 것이다.

(2) 국외의 교육 기관에서 일하는 선교사들의 안식년은 그 나라 교수들의 휴가와 같은 때에 가지도록 해야 한다. 만약 그 나라에 휴가 제도가 없으면 이러한 제도를 만들도록 하여야 한다. 또한 선교사들은 그 나라 목사들로 하여금 자기들의 휴가 동안에 일할 수 있도록 하여야 한다. 각 나라의 현 노동법도 이와 관련하여 고찰하여야 한다.

(3) 안식년 기간과 안식년 회수를 결정하는 원칙은 다음과 같다. 기후, 일의 종류와 그 정도, 건강과 자녀의 교육이다(안식년 휴가를 자주 갖는 경우에도 선교사들의 자녀 교육에 방해가 된다). 특별한 경우, 말하자면 고도로 특수화된 일에 봉사하는 선교사들은 단기간의 안식년을 자주 갖도록 함이 필요할 수도 있다. 그러나 보통은 오랫동안 일한 후에(4년이나 5년) 안식년을 가지는 것이 필요하다.

(4) 선교사는 자기의 안식년 기간 중에도 다른 선교사들이 자기의 일을 계속할 수 있도록 필요한 계획을 수립해야 한다. 자주 일어나는 인원 부족으로 해서 선교사가 안식년으로 없는 동안에 다른 사람이 일을 할 수 없게 되어 커다란 장애를 일으킬 수도 있기 때문이다. 반면에 선교사들이 없는 동안에 그 나라 교회 지도자들이 일을 더 잘 계획하고 수행할 수 있는가 그 가능성을 시험해 볼 수도 있다.

(5) 그 나라의 교회도 선교회나 선교부와 같이 선교사의 휴가를 어떻게 이용할 수 있는가를 제의하도록 해야 한다. 언어의 장애가 없는 경우(예를 들면 학교의 교목)에는 안식년은 교찬 계획을 위한

기회로 이용될 수도 있다.

(6) 안식년 기간에 순회하는 것은 다음과 같은 방법으로 이를 개선할 수 있다.

- ① 지방 교회는 더 적절히 준비하여 선교사들의 봉사가 더욱 효과를 나타낼 수 있도록 해야 한다. 노회나 대회(Synod)로 하여금 선교부 순회국과 협조하도록 더욱 노력을 기울인다.
- ② 안식년 중의 순회를 하기 전에 선교사들은 선교 신학과 선교 동기에 대한 성격을 함께 검토하여 지방교회에 더욱 효과적으로 도전하도록 한다.
- ③ 선교사들이 선교국을 순회하는 것도 더욱 이용하도록 한다.
- ④ 대학의 캠퍼스나 청년 연구 집회등에 파송하여 선교사업의 중요성을 알려야 할 선교사들을 신중히 선출한다. 선교사들이 안식년 동안에 하는 봉사는 여러 부면에 똑 같은 효과를 거둘 수 없다는 사실을 솔직히 인정해야 한다.

(7) 안식년 동안의 봉급에 대해서는 이를 신중히 분석하여 더 인상하도록 하여야 한다.

8. 어떤 나라에서 선교 생활과 봉사와 관련하여 선교사를 파송하는 교회와 봉사하며 생활하는 선교사를 받아드리는 교회와 선교사가 하나님의 뜻 아래서 적절한 권리와 책임이 무엇인가?

(1) 선교사업에 있어서 그 근본적인 책임은 어느 나라든지 그 나라의 교회에 속하는 것이다. 그 나라에서 봉사하는 선교회는 그 나라 교회와 함께 어떻게 이러한 책임을 완수할 수 있나를 연구하며 계획해야 한다.

(2) 각 분야에는 환경이 다양적이며 이에 따라서 선교사와 토착교회(土着教會) 간의 관계도 변화함으로, 두 교회 간의 관계는 아래와 같은 방향으로 유도되어야 한다. 즉 선교사는 그 나라 교회의 체제 안에서 기쁜 마음으로 일해야 한다는 것이다. 사업 할당도 그

나라 교회의 법대로 하여야 한다. 경우에 따라서 선교사들은 그 나라 교회 회의와 노회 또는 그와 같은 단체의 회원이 될 수도 있다. 선교사는 그 나라 교회의 체제 내에서 복음 전도와 교육 등을 통한 교회의 목회를 강화하기 위해서 자기 의견을 표현할 수 있어야 한다.

3) 교회——선교 체제 내에서 가장 요구되는 것을 원만히 해결하기 위한 방법을 가려 내고 이를 기술하는 데에는 그 나라 교회와 협력하는 것이 가장 근본적인 문제이다. 경우에 따라서는 별도로 선교회를 유지할 필요가 있기도 하나, 이 협동의 목표는 계속 추구되어야 한다. 가능한 한 선교사들의 인사 문제는 선교회와 그들이 일하고 있는 나라의 교회가 협동으로 처리해야 한다. 나라에 따라서는 그 나라의 교회와 선교회의 대표로 구성된 관리단(管理團)을 통해서 이러한 협동이 잘 성취될 수도 있다. 그 나라의 교회의 대표와 선교회의 대표의 비율은 나라에 따라서 양 쪽의 협의 아래에서 이루어질 수 있다. 이러한 관리단이 책임을 지고 그 나라의 모든 선교사업을 이행할 수도 있다. 또 이 관리단에서 선교사를 배치하고 실제의 사업 자금을 위한 예산을 책정할 수도 있다.

4) 안수 받은 선교사와 안수 받지 않은 선교사들의 후원과 유지는 선교사를 과송하는 교회의 책임이다.

9. 어떻게 하면 선교사들로 하여금 목회적 관심을 받도록 할 수 있을까?

세계 선교부는 선교사들의 목회적 관심에 대해서 충분히 연구하도록 요청을 받았다.

선교회의 역할

미국 남장로교회가 세계 선교를 시작하였을 때에는 각 분야마다 실제로 그 분야에서 활동하는 선교사들로 선교회가 조직되어 있었다. 이러한 방법은 교회를 새로 세우고 복음을 널리 보급시키는 데에 있어서 성공을 거두었으며, 우리는 이를 하나님께 감사드리는 바이다.

오늘의 사업에 있어서 이들 교회는 선교사업 전 분야에 참여하고 있다. 우리는 하나님께 감사하는 마음으로, 전 세계에 있는 자매교회들이 교회의 유일한 머리되신 예수 그리스도께 대해서 기쁘게 책임을 감당하고 있는 자율적 교회임을 계속 인정하는 바이다. 그러므로 주님의 지상명령에 대해서 미국 남장로교회가 순종하는 방법으로서 각 분야의 선교회를 다시 연구하는 것이 필요하다. 선교사업은 지금 각 양의 조건과 다양의 환경 아래에 놓인 변화하는 세계 속에서 활동하고 있다.

미국 남장로교회는 여러 나라에서 선교사업에 관여하고 있다. 이 여러 나라 중에서 그 나라 관계에 어떤 하나의 형(型)이 있는 것은 아니다. 각 지방의 상태는 문화가 다르고, 경제적 정치적 성격이 다르며, 토착 교회의 발전도 다 다르다. 국토가 다르고, 정책과 발전 단계가 각각이므로 그 체제와 이에 따르는 관계도 각색이다.

더 나아가서 선교부는 자문회의의 분과위원회에 선교회의 역할에 대한 가장 어려운 연구 과제를 부과하였다. 이 분과위원회에서는 교회 선교를 수행하는 데 이용되는 특수 체제의 역할을 규정하도록 되었다. 그러나 물론 이 체제 자체가 면밀한 조사를 받아야 되는 것도 알고 있었다. 이러한 체제의 특수한 역할을 규정하는 것과는 관계 없이 우리의 주된 과제는 체제에 대해서 더욱 광범위한 문제를 조사하는 것이었다. 그런데 우리 앞에 근본적 문제는 첫째 문제에 있다.

1. 실제 분야에 있어서 어떠한 조직 형태와 상호 관계가 세계 선교부로 하여금 그 선교 임무를 가장 효과적으로 수행할 수 있게 하는가?

(1) 실제 분야에서 활동하고 있는 선교회는 결코 그 출발 당시부터 영구적인 체제로 결정되었던 것은 아니다. 만약 어느 분야에 있어서 사정이 방법의 변경을 필요로 하게 되고, 그리고 더 좋은 방법이 있다면, 선교회는 변경되거나 또는 중단되어 새로운 방법으로 대체되어야 한다.

(2) 위에 나타난 근본적인 문제를 광범위하게 토의하는 데서 앞으로 선교회를 어떻게 배치해야 하는 문제에는 서로 견해를 달리하고 있었다. 선교회를 조직체로서 유지하는 것은 중단해야 된다는 데에 강한 반응을 보여주기도 하고, 선교회는 다른 분야와 아직도 제휴하여 해야 할 역할이 있다고 강력하게 주장하기도 했었다. 다른 문제에 대해서는 거의 의견의 일치를 보았다. 이 분과위원회에서는 선교회는 일시적인 체제이며, 우리는 계속하여 특권적인 활동을 감소시키고, 그 책임을 그 나라 교회가 담당해야 된다는 데에 일치를 보았다.

(3) 이 분과위원회는 완전 통합과 부분 통합과 많은 협동 계획을 포함한 여러 가지 체제를 고찰하였다. 전반적인 계획이나 정책에 대한 동일은 불가능한 것 같았으나, 모든 체제는 이 분과위원회가 전적으로 동의한 다음의 내용과 일치되도록 결정되어야 한다는 데에 의견의 일치를 보았다.

그 나라 교회에 대한 선교사들의 관계 체제는 그 나라 교회의 미국 남장로교회가 협의하여 결정하여야 한다.

(4) 위에서 결정된 체제에 있어서 미국 남장로교회와 그 나라 교회 간의 상호 관계에서 준수되어야 할 근본적인 문제는 다음과 같다.

① 설치된 관계는 선교사들과 지방교인들이 서로 격려하고 강화하여 복음을 전파하도록 서로 관계하여야 한다.

② 선교사들은 그들을 파견한 교회의 선교적 책임을 충실하게

받아드려야 한다.

- ③ 선교사들은 관여하는 모든 일에 있어서 그 나라 교회와 전적으로 일치할 수 있어야 한다.
- ④ 외국 또는 자기 나라의 선교사들에게 그들의 창의력을 발휘할 수 있는 충분한 활동 범위와 자유를 부여하여야 한다.
- ⑤ 원조를 더욱 확대하여 미국 남장로교회와 그 나라 교회 간의 관리와 희생적인 기여를 증진시키고, 인사 관리와 자원 공급을 일치하게 유지하고 복음을 전파하고, 이를 발전시키기 위한 서로의 공동목표를 완수함에 가장 큰 효과를 나타낼 수 있어야 한다.

2. 선교회의 내부 체제와 활동에 있어서, 어떻게 하면 선교회는 그 뚜렷한 목표를 잘 성취할 수 있을까?

(1) 이 문제에 대해서는 선교사업이 이루어지고 있는 나라의 변화하는 조건과 환경에 따라 그 해답이 다르게 된다. 선교회나 선교기관은 그 나라 교회의 환경과 그 나라 교회와의 관계를 계속 고찰함으로써 그 목표를 가장 잘 성취할 수 있다.

(2) 선교회는 교회적 조직은 아니다. 그 나라에 있어서 교회적인 요소는 오직 교회 뿐이다. 선교회와 그 나라 교회가 관계를 맺고 있는 나라에서는 선교회는 그 나라 교회의 특권이나 교회의 기능을 행사할 수는 없다. 그러나 그 나라 교회로부터 권리를 위임 받았거나 또 필요하다고 생각되는 동안에는 예외가 된다.

3. 파송하는 교회가 그 나라의 교회와 함께 그 나라에서의 선교 활동에 참여할 때에 두 교회의 책임과 권리는 어떠한 것인가?

전 기독교회는 온 세상에 복음을 전파해야 되는 총체적 책임을 지며 권리를 가지고 있다. 어느 나라에서고 기독교 선교에 대해 결정을 내릴 근본적인 책임은 그 나라의 전 교회 집단에 있는 것이다. 그런데 이 교회의 집단에는 파송하는 교회의 대표도 포함되어야 한다. 그 나라 교회의 힘과 능력이 성숙하게 되면 파송하는 교

회가 직접 활동할 기회가 적어져서 다른 나라의 선교사업에 참여할 수 있는 기회가 증가하게 된다. 복음을 전파해야 할 교회의 총체적인 권리와 책임은 주께서 다시 오실 때까지는 결코 끝나지 않는다.

4. 어떻게 파송하는 교회의 선교상의 자유와 창의력이 그 나라 교회와의 협동하에서 육성될 수 있을까?

그 나라에 교회가 설립된 후에는 파송하는 교회의 선교상의 자유와 창의력은 그 나라 교회와 관련을 갖게 된다. 따라서 파송하는 교회의 자유와 창의력은 두 교회가 공동목표에 직면하고 있으므로, 그 나라 교회와 일치하게 규제되어야 한다. 그 나라 교회는 즉시 자기 백성을 복음화해야 할 책임을 져야 한다. 그리하여 그 나라의 교회는 파송하는 교회의 자유와 창의력을 규제할 근본적인 책임을 져야만 한다.

5. 선교회의 활동과 기획을 그 나라의 교회 또는 다른 대행 기관에 이양할 시기와 선교회의 새로운 활동과 기획을 시작할 시기를 결정해야 할 기준은 무엇이며 그 책임은 어디에 있는가?

언제 선교회의 활동과 기획이 그 나라 교회에 이양되는가를 결정해야 할 책임에 관여하는 두 편에 다 있다. 만약 한 편에서 "어떠한 형태"이전 변경할 때가 왔다고 느낄 때에는 자유롭게 상대방에 제의할 수 있어야 한다. 새로운 기획은 그 나라의 교회와의 협의 아래에서만 시작되어야 한다. 전혀 중지하거나 중지하지 않으면 안 될 활동과 기획이 있을 수도 없다.

6. 미국 남장로교회가 지금 일하고 있는 나라에서 해야 할 가장 핵심적인 선교과업은 어떠한 것인가?

1) 아직도 선교상의 "미개척지"——지리적이며 영적인——가 여러 대륙에 남아 있다. 아직도 복음을 전파하고 증거하는 데는 개척정신과 "독창적인 창의력"과 구상적인 능력을 필요로 하고 있다.

2) 여러 분야 즉 기독교 육영사업, 교회 행정, 기독교적 지도력의 육성, 기독교 문학, 산업 전도, 농촌 전도와 농촌 사업, 도시

전도와 기독교 학생 사업등의 분야에는 그 나라 교회는 아직도 우리의 원조를 필요로 하고 있다. 사도 바울은 복음을 전파하고 교회를 새로 설립하였을 뿐만 아니라, 이미 설립된 교회를 강화하고 더욱 육성시켰다. 위에 말한 모든 분야에는 아직도 복음화 해야 할 기회가 많이 있으며, 우리 교회로 하여금 인적 물적으로 지원을 계속하여 앞날의 증언과 선교과업을 수행하도록 촉구하고 있다.

(3) 이러한 기회와 이에 따르는 책임은 그 내용이나 성격에 있어서 이전보다 더욱 방대하다. 세계의 정세와 오직 한 분이신 구세주요 풍성한 생명이신 그리스도의 복음을 상실한 인류의 절망적인 요구에 대한 소명은 아주 절박하며 명령적인 것이다.

세계 선교부의 역할

1. 무엇이 세계 선교부의 목표가 되어야 하는가?

(1) 세계 선교부의 근본적인 목표는 그리스도가 주신 선교임무를 수행하기 위해서 교회의 기관이 되어 전도와 교육과 치료와 그 외의 하나님께서 가르쳐 주신 방법으로 예수 그리스도의 복음을 땅 끝까지 전파하는 것이다.

(2) 지난 수 십년간 하나님의 축복으로 새 교회들이 많이 설립되었다. 이 교회들은 예수 그리스도의 살아 있는 교회로서 자기 나라와 세상에 대한 선교사업의 책임을 질머지고 있는 것이다. 선교부의 사업은 이러한 사실에 비추어서 처리되어야 한다. 이는 상호 교회(inter church relation)간에 놓인 근본적인 문제가 선교부 사업에도 꼭 필요한 것임을 의미한다.

(3) 미국 남장로교회는 현재 세계 선교부의 책임에 속하지 않은 여러 교회와 관계를 맺고 있다. 선교부가 선교사들의 활동을 통해서 관계를 맺고 있는 교회들은 동등한 입장에서 서로 용납할 수 있는 새로운 관계를 가질 수 있기를 명백히 갈망하고 있다. 우리는 미국 남장로교회가 국외 교회와의 친교를 맺기 위한 매개수단(媒介手段)을 뚜렷이 하리라고 믿는다. 우리는 이러한 교회간의 모든 관계가 동등한 입장에 그 근거를 두어야 되리라고 확신한다.

(4) 미국 남장로교회 안에서도 국내전도부와 기독교 교육부와 부인전도회 등의 기관에서는 해외의 교회사업을 운영하고 있다. 우리는 현재 사용되고 있는 초교파적인 중개 역할도 있음을 인정하는바이나, 세계 선교부가 총회 산하의 3기관(위의 기재)과 해외 교회가 관계를 맺어 줄 수 있기를 권하는 바이다.

(5) 세계 선교부의 책임에 대해서는 다음과 같이 선교부 안내서에 뚜렷이 나타나 있다.

- ① 미국 남장로교회에 범 세계적인 선교 임무를 해석하여 주고, 각 회중으로 중재와 봉사와 물질적 후원에 응하도록 환기(喚起)시킨다.
- ② 신종 교회의 영적 자원과 그 외의 자원이 미국과 세계의 복음 전도사업에 도움이 되도록 그 방편을 제공한다.
- ③ 해외에서 일하는 많은 기독교 평신도들의 선교 능력을 유통시킬 수 있는 수단을 제공한다.
- ④ 미국 남장로교회의 교인들이 그리스도의 증인으로서 그들의 풍족함을 전 세계 인류의 육적 요구에 나누어 줄 수 있는 방도를 제공하고 이를 격려한다.
- ⑤ 그리스도의 구속을 우리가 봉사하는 백성들의 전 생활에 적용하도록 그 나라의 교회를 돕는다.

2. 세계 선교부가 선교회와 선교사와 어떠한 관계를 가져야 선교회나 선교사들을 가장 잘 지도할 수 있으며, 선교부가 결정을 내리는 데 좋은 안내역을 하며, 선교사들의 결정과 행동에 가장 효과적으로 공헌할 수 있을까?

(1) 선교부가 선교부의 사업에 책임지고 있는 선교 소위원회(예; 아세아 위원회, 아프리카 위원회등)를 통해서 현재 선교회와 또 다른 단체와 맺고 있는 관계도 찬성되었다. 선교부 역원에 지방 총무를 두는 계획에 대해서도 찬성되었었다.

(2) 정책과 사업의 발전에 있어서 선교회의 창의력을 허락한 지금까지 시행되어 온 선교부의 정책은 다시 검토되어야 한다. 전반적인 정책과 계획을 발전시키기 위한 창의력은 선교부에 귀속 시켜서 그 나라 교회나 선교회 혹은 공동위원회(협동 사업부)와 협의하도록 해야 한다.

(3) 선교부의 지역 대표(총무)를 지명하여 선교부의 공적 대변인으로 활동하도록 하자는 문제도 제기되었다. 이러한 문제의 이점(利点)은

- ① 선교사와 그 가족의 상담 요청에 응한다.

- ② 선교부 여러 분야에 침투하게 될 실제 분야의 사업이 오히려 특수 요구에 즉각적으로 응하게 한다.
- ③ 선교부와 그 나라 교회 간의 직접적인 친교를 위한 방도를 제시한다.

불리(不利)한 점은

- ① 한 개인에게 너무 많은 책임과 권리를 부여하는 데서 오는 위험.
- ② 한 개인 만으로 관리와 상담에 필요한 능력을 보장하기 어렵다.
- ③ 행정 인원이 증가된다.

3. 둘 이상의 교회가 같은 나라의 교회에 선교사를 파송할 경우에 어떻게 두 교회는 가장 잘 협조하여 크나 큰 선교효과를 이루며, 이해와 친교를 맺으며, 그 나라 교회를 가장 잘 도울수 있을까?

둘 이상의 교회(교파)가 한 나라의 교회에 선교사를 파송하여 일을 할 때에는 온갖 노력을 기울여서 그 나라의 교회에 대해 단일한 정책을 채택하도록 해야 한다. 선교부가 활동하고 있는 나라에서는 이러한 목적 달성을 위해서 이 연구회의가 찾아 낸 해결점들은 그 나라 교회와 파송하는 교회의 대표로 구성된 협의회에서 이를 연구하도록 해야 한다.

4. 세계 선교회 각 기관——교육, 의료, 농업등——에 대한 선교부의 정책을 수립하는 데는 어떠한 문제들을 고찰해야 되는가?

각 기관은 우리 교회의 선교사업에 있어서 가장 중요한 역할을 계속하도록 하여야 한다. 전반적인 선교 계획에 있어 각 기관이 가지는 중요성을 평가하여서 선교부는 그 나라의 교회와 협의하여 잘 선택된 방법을 채택함으로써 각 기관을 현명하게 유지하고 발전을 도모하고 교회의 자원을 올바르게 운영하도록 해야 한다.

(1) 연구 조사 : 이 연구 조사는 우리의 선교 계획과 관련을 가진

모든 기관에 대해서 이루어 져야 한다. 그리고 새로 조직될 기관에 대해서도 연구 조사를 하여, 우리 교회의 지지를 받을 수 있는 결정을 내리도록 선교부와 협조할 수 있어야 된다. 이러한 연구 조사에는 연구 조사원의 선출, 보고서 작성등을 포함하여 그 나라의 교회, 실제로 활동하는 선교사들, 각 기관의 이사회와 그 역원들, 그리고 적당하다면 자매교회들도 참여하도록 해야 한다. 이 연구 조사는 유능한 전문가들도 포함된 단체에서 행해져야 된다.

이에는 네 가지 평가 기준이 사용될 수 있다.

- ① 각 기관은 특수한 요구를 충족시키며 특별한 공헌을 하고 있는가?
- ② 각 기관은 변하는 정세에 관하여 뚜렷한 기독교의 봉사과 증언을 하고 있는가?
- ③ 각 기관은 질적으로 구비되어 있는가?
- ④ 각 기관은 경제적으로 충분한 관리를 하며 계속 유지하기 위한 자원이 있는가?

각 기관과 새로 기관을 조직하기 위한 기회를 평가하는 특별한 기준은 연구 조사 단체가 이를 더 연구하여 계획 평가 기준에 포함시키도록 해야 한다. 장로교회의 발전, 기금 계획을 위해 이 연구 조사는 조속히 완성되어 세계 선교부에 이를 추천하여 최종 행동으로 옮길 수 있어야 한다.

(2) 새로운 기관들: 선교부가 후원하는 것을 포함한 새로운 기관을 설립하는 것은 선교부가 이를 인준하기 전에 적당한 연구가 있어야 한다.

(3) 신학 기관: 신학 교육(신학교, 교회 사업가를 훈련시키기 위한 특수 학교등)은 교회 생활에 꼭 필요한 것이므로, 이러한 기관은 그 나라 교회의 관리를 받아야 한다. 지방의 자원으로 기관을 적당히 유지할 수 없을 때에는, 선교부는 그 나라 교회를 우선적으로 도와서 이러한 기관들이 높은 수준에서 잘 유지하도록 해야 한다.

(4) 그 밖의 기관 : 일반적으로 선교부는 그 나라 교회와 관계된 이사회에 그 기관을 이양시킬 수 있는가를 살펴야 한다. 신학 이외의 기관이 그 나라 교회와 관계를 가진 이사회의 통제를 받기 위해서는 장기간의 준비가 필요하다. 여하튼 관리하는 이사회에 그 나라 교회의 대표들을 두어 이 일은 곧 시작하여야 한다. 이러한 계획은 다음과 같은 일을 하여야 한다.

① 그 나라 인사들의 훈련.

② 기관의 시설과 계획을 더욱 확장 발전시켜 그 나라의 교회나 또는 기독교적 기반에 부담이 되지 않도록 한다.

③ 외부의 지원이 중단될 때에도 많은 재산을 적립할 수 있도록 한다.

(5) 고등 교육과 의료 기관 : 병원이나 대학 같은 비교적 비용이 많이 소요되는 기관에 대해서 미국 남장로교회는 수 년 동안 그 나라 교회의 체제 내에서 이러한 기관을 재정적으로 원조하는 특수책임과 기회를 가질 것이다. 아무튼 우리는 선교부가 이러한 기관을 유지 관할하는 데 초교파 간의 협동 가능성을 고찰하기를 권한다.

(6) 앞으로의 발전 가능성 : 이러한 분야에 점점 증가하는 요구와 이에 따르는 무한한 가능성에 비추어 볼때, 다음과 같은 일들을 권장하는 바이다.

① 선교부는 정규 예산의 한계를 넘어서는 특수한 기획을 위해서 개인이나 재단과 회사에 기관의 요구에 따라 필요한 것을 제공한다.

② 의료 사업(해외의 의료사업을 위해서) 같은 특별한 목적을 위해 단체를 조직하는 데에 주의 깊게 고찰하여 보조할 기관을 선택하고 기금의 유치를 꾀한다.

③ 선교부는 계획을 더욱 발전시켜 장로교회 각 기관으로 하여금 선교부나 또는 그 나라 교회와 관계를 가진 해외의 동일한 기관과 상호 협조적 관계를 맺도록 한다.

5. 세계 선교부가 오랫동안 활동하여 온 분야에서 그 임무를 감

소시켜서 그 인원과 기금을 커다란 단 분야로 전환하려면 어떻게 해야 하는가?

(1) 전도를 위해서 하나님의 뜻 가운데 문이 열리면 세계 선교부가 그 인원과 기금을 전환하도록 고려하고 안내역을 하여야 한다. 하나님은 복음을 더 받아드리어야 할 백성들의 문호를 개방하신다. 이러한 문호 개방은 갑자기 일어나며, 대개의 경우 그 기회를 포착하지 못하면 곧 잃게 된다. 개방된 문호는 기독교의 복음이 들어가지 못하면, 정치적 또는 세속 단체나 다른 종교 단체가 이에 들어갈 수도 있다. 복음에 대해 아주 반항적인 지역에서는 선교부는 기회를 포착하기 위해 활동하고 증언하며 주시해야 한다. 그러나 이러한 지역에서는 복음을 비교적 잘 받아드리는 총이나 단체에 모든 노력을 집중시켜야 된다.

(2) 섭리적인 문호 개방을 포착하기 위하여 움직이는 것은 명령적이다. 선교부는 적당한 때에 전환 능력과 기동성을 최대 한으로 발휘할 수 있도록 정책을 수립하여야 한다. 이는 선교부는 항상 새로운 기회에 방심해서는 안되며 이미 활동하고 있는 지역에서도 계속적인 요구 정도를 늘 깨닫고 있어야 함을 말하는 것이다.

(3) 미국 남장로교회가 현재의 활동 지역에서 그 자원을 적당히 감소시킬 수 있는가는 그 나라의 교회가 자기 나라의 복음화를 위해 주된 책임을 담당하려고 할 때에 그 징조가 처음으로 나타난다. 자원을 감소시키기 전에, 계단적인 철수를 위해 구 교회와 신종 교회 간에 서로 조정을 하여 의견의 일치를 보고 조화를 이루어야 한다. 그 나라 교회는 이러한 의견 교환을 통해서 자매교회로 하여금 어떻게 하면 총체적인 자원이 잘 사용될 수 있으며, 어느 때 어떻게 그 나라 교회에서 진행되는 사업에 방해가 되지 않도록 철수할 수 있는가를 이해하도록 해야 한다. 그 나라 교회 편에서 이러한 객관적인 견해를 더욱 장려하여 자매교회로 하여금 그 나라 교회와 함께 새로운 기회에 참여하도록 하며, 이동된 자원이 공헌할 수 있게 한다. 자원을 이동시키기 위한 또 다른 방법은 같은 분야에서

활동하는 자매교회와 협동으로 노력하는 것이다. 이러한 방법은 비교적 적은 기독교 단체로 활동하는 기관이나 활동체를 서로 이용할 수 있게 하며, 복음의 보급을 위해 새로운 지역으로 자원을 이동시킬 수 있게 한다.

(4) 그 나라 교회에서 지도력과 청지기 사명이 나타나는 것은 성숙을 이룰 하나의 징조이며, 적어도 일부를 이동해야 할 때를 의미한다. 이러한 시기를 촉진시키고 그 나라 교회를 강화하기 위해 선교부는 지도력의 훈련과 청지기의 교육에 특별한 주의를 기울여야 한다.

6. 미국 선교회가 활동하고 있는 지역 이외에 있어서 핵심적인 미 개척지는 무엇이며 어디에 있는가?

(1) 가장 핵심적인 미 개척지는 몇가지 지방에 몇가지 형태로 놓여 있다. 복음에 대한 미 개척지가 아직도 지리상에 있다. 사회, 종교, 인종적 단체가 핵심적 미 개척지이다. 교육상 또는 경제상의 미 개척지도 있다. 선교부는 이러한 모든 분야에 관여하여야 한다.

(2) 지리상의 미 개척지의 하나는 아프리카의 사하라사막 남부이다. 기독교는 여기서 물활론(物活論)을 믿는 주민들에게서 승리를 거두기 위해 이슬람교와 투쟁하고 있다. 급격히 변화하는 중소도시와 산업단체 및 교외 지역도 사회적 정치적인 미 개척지이다. 일반 학교나 대학교 내의 학생 단체들도 가장 핵심적인 미 개척지의 하나이다. 그러나 가장 급한 것은 성인들의 무지라는 미 개척지의 개발이다. 성인 교육을 위해 기독교 문서들을 제공하고 강력한 노력이 이루어지면 집단적 전도사업에 가장 효과적인 방법이 있을 수 있게 된다.

(3) 통신이라는 광범위한 분야에도 미 개척지가 있다. 라디오, 텔레비전, 신문, 기독교 문서 등의 집단 매개를 이용하는 복음전도에도 놀라운 기회가 온 세계에 산재해 있다. 이러한 매개는 팽창하는 세계의 인구를 복음화해야 된다는 문제에 하나의 가능한 해답을

제공해 주고 있다.

(4) 선교부는 여러 단체가 긴밀히 활동하여 미 개척지에 진출할 수 있는가 그 가능성을 깊이 고찰해야 한다. 이러한 단체는 그 나라 미국 교회연합회의 외국 선교과, 세계교회연합회의 세계 선교과나 복음전도과, 그리고 교회성장 기관등이다.

(5) 기독교 봉사에 대한 놀라운 기회가 오늘날 정부와 협조하여 필요한 자원들을 나누어 줌으로서 개방되어 있는 것이다. 협동계획을 통해서 우리는 분리하여서는 결코 직면할 수 없는 인류의 전체적인 요구에 부딪힐 수 있다. 집단적인 문맹퇴치, 인구 과잉지역에서 처녀지(處女地)에로의 계획적인 이민, 잉여식품의 분배는 이와 같은 기회의 하나이다. 선교부는 미국 정부와 또 외국 정부와 협조하여 우리 선교사들과 그 나라 교회의 선교사들이 잘 기획된 계획 속에서 인류의 고통을 해제하기 위해 증언하도록 해야 한다.

7. 어떠한 한계 내에서 세계 선교부는 협동적이며 초교파적인 수단으로, 또 국가적 지역적 전 세계적인 선교 계획 단체를 통하여 그 선교 계획을 수행하여야 하는가?

(1) 미국 남장로교회는 역사적으로 보면 협동하는 교회이다. 교육, 의료, 농업, 집단통신, 구호사업에 있어 협동적 계획과 관리는 새로운 것이 아니며, 장로교 전통에서 잘 이루어졌었다.

(2) 국가적이며, 지역적이며, 범 세계적인 선교계획 단체와의 협조가 장려되어야 한다. 모든 협동적 활동의 목적은 관계를 맺고 있는 교회가 정부 주 예수 그리스도께 대한 충실한 공통증언을 하도록 배려하여야 하며, 따라서 여하한 협동계획도 그것이 이루어지기 전에 충분한 협의와 토의와 이해가 이루어질 수 있도록 배려하여야 된다.

(3) 정부, 시간절약, 예산, 인사들과 협동하는 데도 매우 실제적인 이점이 있는 것이다. 협동사업에 있어서는 이미 있는 역원들이 증가되면 조직과 뚜렷한 기관을 형성해야 하는 데에 위험이 있으며 기관의 증가가 그 작용의 상승을 지연시키기도 한다. 여러 가지의

경우에 선교부는 이익에 따르는 모험에 균형을 유지해야 한다.

(4) 협동의 내용과 조건은 지방에 따라 다르다. 예를 들면, 집단 통신이라는 매개를 사용하고 있는 복음전도는 계속 협동하여야 한다. 아무튼 이는 개인의 책임과 창의력이 잘 보장되는 직접적인 복음전도를 선교단체나, 그 나라의 교회단체로 대치시키려는 것은 아니다.

(5) 미국 남장로교회는 기독교 세계 봉사회의 계획에 전적으로 참여하였으며 계속 참여하여야 한다. 그럼에도 불구하고 선교부는 구호기금을 직접 선교부의 선교회와 그 나라 교회 단체와 연결시켜서 특별한 재난을 막고 그리스도를 증언할 수 있게 하도록 권면을 받았다.

(6) 국 내외에서 협동적 노력을 해야 한다는 장로교회의 언질은 어떤 의미에서 장로교의 입장이 실천할 수 있는한 메시지와 절차를 보존하려는 데 과신이 덜 있는 것이 아니라는 것을 알아야 한다. 그럼에도 미국 남장로교회가 어떤 나라의 교회와 협동하던 그 나라의 교회가 자국 내의 교회 단체와 복음전도를 위해 조직적으로 연합하려 한다면 편견을 가져서는 안된다.

미국 남장로교회의 역할

1. 선교의 발전을 촉진시키는 신학적인 확신은 어떠한 것인가?
어떻게 미국 남장로교회는 이러한 확신을 강화시키고 “실제적인 만인 구원설”의 도전에 맞설 수 있을까?

이 문제에 대한 해답으로서 자문회의에서 확인한 내용은 위원회 보고서 앞에 있는 신학적인 성명서에 나타나 있다.

2. 세계 선교부는 세계적인 요구와 우리 교회가 직면하는 선교적 요구와 이에 따르는 책임을 미국 남장로교회에다 어떻게 잘 해석하여 줄 수 있을까?

(1) 선교부가 현재 사용하고 있는 효과적인 방법은 다음과 같다.

- ① 여러 종류의 문서들을 출판하여 보급한다. 벽보, 광고, 지도, “설베이”지(총회에서 발간함), 대회와 노회 제출문서와, 선교부에서 발간하는 책과 연례보고서, 교회연합회의 선교 교육위원회에서 발간하는 서적과 그 외의 자료들.
- ② 영화와 환등.
- ③ 여러 선교사들의 순회.
- ④ 선교사 연구회, 일부 지역의 청년, 지방의 청년이나 성인 단체(콜럼비아 신학교의 Rock Eagle같은 것), 몬트리트에서 개최되는 집회, 4년마다 개최되는 세계 선교 청년 협의회를 위해서 선교 연구회와 연구집회를 개최한다.
- ⑤ 선교사 통신국의 서간들.
- ⑥ 선교사들의 명단과 주소록을 “기도서(Day by Day)”에 실는다.
- ⑦ 청장년들의 선교사업을 순시하는 선교사들.
- ⑧ 교회 부인전도회와 협동하여 “생일 현금”을 이용한다.

(2) 다음과 같은 내용도 천거되었다.

- ① 위에 열거한 일들을 위한 노력을 계속한다.
- ② 선교부의 출판 계획에 우리 선교의 신학적인 근거를 더 강

조하도록 한다.

- ③ 선교부로 하여금 그리스도를 찾는 세계의 절망적인 요구를 찾아 내도록 한다.
- ④ 선교부는 우리 선교회와 그 나라 교회를 통해 하나님께서 역사하신다는 힘있는 이야기를 계속하여 소개한다.
- ⑤ "기도서(Day by Day)"에 선교사들과 우리와 관계하는 여러 교회와 해외사업의 여러 가지 요구에 대해서 더 많은 안내를 하도록 한다.
- ⑥ 받아드리고 있는 교회와 선교회가 방학계획, 캠프, 협의회, 복음전도를 위한 노력, 강연, 작업계획 등의 특별한 단기간의 기획에 필요한 요청에 대해 선교부는 매년 열 또는 열두 사람을 선출하여 이러한 요청에 응하도록 한다. 이러한 일에 소요되는 경비는 선교부 예산 이외의 다른 자원에서 유치(誘致)하도록 한다.
- ⑦ 선교부와 선교회와 그 나라 교회는 청장년들의 선교사업 순시와 단기간 봉사하도록 임명받은 사람들에게 상황을 설명하며 지도를 실시한다.
- ⑧ 때때로 그 나라 교회의 지도자들이 우리 교회의 회중에게 설교하며, 자기 나라에서 이루어지고 있는 사업에 대해서 말할 수 있도록 계획을 수립한다.
- ⑨ 교회 회중으로 세계 선교 주제를 발표하기 위해서 교인이나 지방민을 잘 이용할 수 있도록 한다.

(3) 목사들에게 자기 회중의 마음을 감동시키며 끊어오르는 헌신의 열정과 세계 선교에 대한 희생적인 약속을 환기시킬 수 있는 가장 강하고 놀라운 기회가 있으므로, 목사의 비존과 우리의 선교를 강요하는 감정을 확대시키고 더욱 예리하게 하도록 모든 노력을 기울이도록 한다. 그러면 목사는 목회에서 세계 선교를 위해 조직적인 교육계획을 점점 더 발전시킬 수 있을 것이다. 목사는 자기가 목사로 시무하고 있는 목회에서 필요한 온갖 자료들을 이용할 수

있으며 이용하도록 한다. 목사는 목회에서 생의 총체적인 의무를 강조할 것이다. 목사는 설교에서 우리의 세계 선교에 대한 명령과 기회와 소명에 일관된 주의를 기울일 것이다.

3. 어떻게 미국 장로교회의 교인과 회중과 치리회가 이 미국 외의 나라에서 이루어지는 선교적 발전과 교회의 성장, 그리고 기독교 집단과 더욱 밀접한 관계를 맺을 수 있을까?

세계 선교부는 미국 남장로교회의 해외 선교사업을 수행하기 위한 총회의 대행 기관이다. 이 선교부는 각 노회의 총대로 구성된 총회에서 선출한다. 노회의 총대로 노회와 대회는 위원을 선출하여 그로 하여금 세계 선교의 요인에 주의를 기울이도록 하여야 한다. 우리 교회의 안수받은 선교사(목사)는 선교사와 소속한 노회의 인준이 없이는 해외에 파송될 수 없다. 우리 교회의 안수받지 않은 선교사라도 그가 속해있는 당회의 인준이 없이는 해외에 파송될 수 없다. 많은 회중이 선교사의 보조를 담당하거나 그의 사업을 도울고 있다.

(1) 교회가 선교집단일 때에 만이 참 교회이며, 우리의 교인된 본분과 생활의 대부분이 다른 주위의 관심(그 가치야 여하튼)으로 미리 채워진 것 같기 때문에, 우리는 세계 선교부가 네 신학교와 장로교의 기독교 교육학교를 초청하여 이러한 관심을 조사하여, 목사와 기독교교육 지도자 훈련에 있어서 아주 뚜렷하고 불가피한 교인과 교회봉사의 선교적인 특성을 길러 내도록 권고하는 바이다.

(2) 기독교 신앙을 처음 배울 곳은 기독교와 가정이며, 기독교교육위원회에서 출간하는 공과(Covenant Life) 과정은 제일 큰 세과정의 하나인 가정과 가족생활에 중점을 두고 있으므로 우리는 세계 선교부가 기독교교육위원회와 협의하여 공과과정에서 가정과 가족을 위한 자료들을 수록하여 이를 강조하여서 특별히 신자와 교회에 그리스도 안에서 선교의 중심됨에 관심을 갖도록 하여야 한다. 또한 이 선교사업 자체가 신앙고백적이며 초교과 신앙고백적인 선교가 되도록 중점을 두어야 한다.

(3) 개인의 인격적인 증언이 기독교적 영향력이나 선교과업에 있어서는 하나의 근본적 요소이므로, 우리는 세계 선교부가 해외에서 온 기독교들이 우리에게 하는 증언을 최대한으로 이용하기를 권한다. 특별히 권하는 바는

- ① 해외 교회와 협의하여 우리 나라에 기독교 목사와 다른이들을 초청하여 우리 백성들에게 복음의 말씀과 선교에의 소명에 대해 설교하도록 한다.
- ② 기독교청년과 학생단체들을 교환한다.
- ③ 회중과 회중, 기관과 기관이 국가적인 경계를 넘어서 직접 관계를 가진다.
- ④ 미국에서 장학금을 받아 공부하는 학생들로 하여금 미국 기독교청년들과 하기 캠프와 집회에서 특별히 기독교신자의 증언을 하게 한다.

우리는 이와 같은 일들에 있어서 난관이 있음을 못 느낀 것은 아니다. 그러나 이러한 선교사의 상호교환 방법에 있는 가능성은 적당히 보호하면 모험해 볼 만한 가치가 있는 것이다. 더우기 우리는 이를 권장하며 관계를 맺고 있는 해외 교회가 인원 선정 뿐만아니라, 이를 이해시키는 데 필요한 것을 해석해 주고 여러 가지 난관을 피하도록 원만한 협조자가 되어야 함을 논의하였다.

(4) 미국 남장로교회 세계 선교사업이 대부분 당회, 노회, 대회, 총회의 지도력과 지지에 의존하고 있으므로, 우리는 세계 선교부가 이러한 교회 회의와의 관계에 주의를 기울이도록 권하는 바이다. 그리하여 이러한 교회 회의가 세계 선교부의 여러 분야의 사업에 있어서 선교부와 의미있고 책임있는 협조를 이루도록 해야 한다.

(5) 우리는 세계 선교부가 선교사업을 지방교회와 더욱 긴밀히 관계를 지어주기 위하여 다음과 같은 방법을 고찰하기를 바란다.

- ① 몬트리트에서 선교사 파송 예배 뿐만 아니라, 선교사를 파송하는 본교회와 후원하는 교회에서 선교사들을 위한 특별 헌신 예배를 가지도록 한다.

- ② 안식년을 마치고 자기 활동 지역으로 돌아가는 선교사들을 위해서도 이와같은 예배를 갖도록 한다.
- ③ 지방교회 생활의 여러 면에 선교사 통신국의 서간(발췌 문도)들을 더욱 효과적으로 이용하도록 한다.
- ④ 선교사 통신국의 서간들을 더욱 효과적으로 유통시키기 위해 잘 알고 또는 협조하고 있는 선교사들과 시청각 자료를 교환한다.
- ⑤ 세계 선교부의 연례 보고서를 더욱 광범위하고 효과적으로 이용한다.
- ⑥ 지방교회의 수준에서 선교사의 보충 활동을 더욱 광범위하고 효과있게 한다.
- ⑦ 우리 교회의 청년들을 세계 선교교육과 교회생활을 강조할 책임을 지고 있는 각종 위원회의 위원으로 모집한다.

4. 어떻게 하면 우리 교회의 모든 각 기관——각부 신학교 대학등——의 통찰과 공헌과 계획이 전 세계의 기독교적인 동기를 이루는 데 가장 유효하게 할 수 있을까?

그리스도의 은총을 범 세계적으로 증언하는 것은 교회의 책임인 것이다. 각부와 기관은 이 선교의 임무를 위임 받았다. 세계 선교부는 교회의 선교를 우리의 영토를 넘어서서 다른 나라에까지 발전시키고 관리하도록 위임된 기관이다. 맡겨진 봉사를 다하기 위해서는 교회 기관의 모든 자원과 기술이 이용되어야 한다.

(1) 우리는 세계 선교부가 아래와 같은 방법으로 총회를 이끌게 되기를 믿는다.

- ① 미국 남장로교회의 각 기관을 통해서 봉사할 수 있는 것을 그 나라의 교회에 설명한다.
- ② 우리의 해외 선교회로 하여금 협동적 요청을 하게 하며 이를 관계된 각 기관에 제출한다.
- ③ 그 나라 교회로 하여금 그들이 필요로 하는 봉사를 우리 각 기관에 요청하도록 한다. 그 나라 교회는 역시 그 교회

의 지지하는 고안과 자료를 우리 각 기관에 알려주어야 한다. 그 편지의 사본은 세계선교부에 보내야 한다. 기독교 교육위원회에서 출간하는 공과 과정의 “예배와 사업”에는 세계 선교를 위한 교회 각 기관의 기술과 자원을 이용하며 협조하는 데 많은 전망을 보여 준다. 우리는 공과의 교과 과정을 조직적으로 연구하면 세계 선교의 성서적이며 신학적인 근거에 대한 더 깊은 해석이 있을 것이라고 믿는다. 우리는 선교부가 공과의 교과 과정의 “예배와 사업” 면을 발전시키기 위해 각부 연합 위원회의 사업에 전적으로 참여하기를 권한다.

(3) 선교부와 해외의 교회들은 해외 교회 단체를 위한 발족 계획을 수립하기 위해 세계 기독교 교육연합회가 제공하는 봉사에 주의를 기울여야 한다.

(4) 우리는 우리 신학교와 대학 교수와 학생, 그리고 그 외의 기독교인 학자의 단기간의 해외 봉사가 매우 유효하리라고 믿는다, 또한 해외의 대학과 신학교 교수들과 학생들이 얼마 동안 미국의 여러 기관에서 봉사하는 것이 유용하리라고 믿으며, 또 우리 대학은 그 나라 교회의 학생들에게 장학금을 제공해야 되리라고 믿는다.

(5) 우리는 선교사 파송 훈련교육 기관(Institute for Out going Missionaries) 교회의 위원회나 기관의 전문 인사들도 이용하도록 권하는 바이다.

5. 어느 한계까지 세계 선교부는 기독교 전문가(단기간의 특수한 임무를 수행할 의사, 교수 등)들로 하여금 단기간의 해외 봉사를 하도록 후원하며, 선교사업을 순시하는 것과 워킹프드를 위해서 자원을 사용하며, 해외에 가서 그 교회에서 일할 비직업적 선교사들의 훈련을 수행하여야 하는가?

우리는 평생 일할 선교사를 모집하는 일이 중요함을 알고 있다 또한 단기간 또는 특수 임무를 위해 선교사를 파송하기 위한 선교적 동인에도 많은 장점이 있음을 믿는다. 우리는 다음과 같은 일을 하도록 추천한다.

- ① 선교부는 단기간 또는 특수 형태의 봉사를 위해 선교사를 파송하도록 한다. 일반의사, 치과의사, 농업 전문가, 출판 전문가, 건축가, 교육자, 언어학자 등.
- ② 이러한 사람들은 우리 교회를 대표하여 봉사하기 위해서는 영적으로 자격을 갖추며, 또한 자기들의 특수한 과업 뿐만 아니라 총체적인 선교사업을 잘 알 뿐만 아니라 능통해야 한다.
- ③ 단기 봉사의 선교적 계획은 이러한 봉사의 요청이 있기 전에 그 요구가 믿을 만하고 도움이 필요하다는 것을 이해하므로 시작되어야 한다.
- ④ 이렇게 단기간 활동하는 사람들의 경제적인 지원은 선교부나, 지방 교회나, 개인들, 또는 이러한 사업을 위해 제공하는 봉사에 의하도록 한다.
- ⑤ 단기간의 봉사를 위해 파송되는 많은 선교사들이 장기간의 봉사를 자청하는 사실에도 주의를 기울인다.
- ⑥ 선교사업을 순시하는 젊은이들도 세계 선교부가 잘 지휘하고 감독하여 이용할 수 있어야 한다. 그리고 이들은 국내 교회에서 경험하고 관찰한 바를 보고하도록 해야 한다.
- ⑦ 해외의 사업계획은 그 나라 교회와의 관계하에서 기획되고 시행되어야 한다.

(2) 우리는 기독교인이 해외에서 하는 증언이 중요함을 알고 있다. 그래서 우리는 다음과 같은 일을 권한다.

- ① 세계 선교부는 영적이며 직업적으로 자격을 갖춘 우리 교회의 교인들에게 활발히 도전하여 그들로 정부나 세속 기업체의 해외 봉사를 받아드림으로서 그들의 기독교적 관심과 예수의 최후 명령에 대한 의무를 적극적으로 표현하도록 한다.
- ② 세계 선교부는 지방 목사와 교인들에게 그들이 해외를 방문하거나 그 곳에서 살 때에 그들이 하는 증언이 매우 중

요한 것임을 알도록 지도한다.

- ③ 해외에서 거주하거나 해외를 방문하는 교인들은 실제 활동에 있어서 그 나라 교회의 회중과 같이 생각해야 한다.
- ④ 미국 남장로 교회는 평화 군단에 있는 장로교인들과의 접촉을 계속하며, 기독교연합회와 계속 협동하여 교인들로 하여금 어느 곳에 있던 그리스도를 증거하며, 기회만 있으면 기독교 집단에 참여하도록 한다.
- ⑤ 군인들로 그들의 생활과 행위를 통하여 그리스도를 증거하는 것이 얼마나 중요함을 알도록 한다.

6. 어떻게 하면 미국 남장로교회는 우리 나라에서 외국인 단체나 방문객들에게 임무를 가장 효과적으로 수행할 수 있을까?

미국에는 여러 가지 목적으로 머무르는 수많은 해외 인사들 외에 60,000명이 넘는 다른 나라의 학생들이 공부하고 있다. 미국 남장로교회는 우리 선교사들이 있는 여러 나라에 26명의 학생들에게 매년 장학금을 급여하고 있다. 더우기 세계 선교부는 총회 산하 여러 단체와 함께 우리 교회 안에서 딴 나라에서 온 사람들을 봉사할 책임이 있다. 이러한 해외에서 온 학생들과 일반 인사들 가운데는 선교 발전을 이룩할 수 있는 많은 기회가 있다.

(1) 이 분과위원회는 세계 선교부가 계속하여 교회로 하여금 이러한 사람들을 기독교 집단의 사랑과 우애로 감싸주도록 하여야 된다는 것을 인정한다. 그리고 각 부와 기관과 협동하여 교회와 교회의 장년회와 부인회와 청년회 같은 교회 단체에 이러한 기회를 부여하기를 바란다. 또한 이 분과위원회는 지방 교회는 교회의 회중이나 기독교인들의 가정을 통해 외국 학생과 방문객들에게 기독교적 증언을 할 수 있는 기회가 있음을 인정하는 바이다. 따라서 기독교인이던 기독교인이 아니던 해외에서 온 학생들에게 기독교인 가정이 도움이 되어, 이들로 교회와 교인 가족들과 친근하도록 하기 위한 모든 노력을 경주해야 한다.

(2) 이 분과위원회는 다음과 같은 것을 권한다.

- ① 해외 학생들은 그 나라 교회와 공동으로 선출해야 되며, 그 나라 교회는 학생들이 우리 나라에서 공부하는 동안에도 그들과 긴밀한 접촉을 가지도록 해야 한다.
- ② 해외 학생들은 그들이 공부해야 할 대학 과정에 적응하기 위해 상담을 하도록 한다.
- ③ 결혼한 학생이 다른 나라에서 훈련을 받으러 올 경우에는, 공부할 기간 동안 가족을 미국에 데려올 수 있는가를 고려해야 한다.
- ④ 세계 선교부는 공산국가의 기독교 학생과 발전 단계에 놓인 지역 특히 아프리카의 사하라 남부의 기독교 학생들에게 장학금을 급여하기 위해 다른 교파와 협력할 수 있는가 그 가능성을 조사한다.
- ⑤ 총회에서 이 나라에 온 류바 피난민들에 대한 교회의 책임을 환기시키기 위해 노력한다.
- ⑥ 우리 선교회가 있는 나라에서 적절한 고등교육 계획을 발전시킬 수 있는가 그 가능성에 특별한 관심을 기울인다.

7. 미국 남장로교회로 우리 나라와 우리 교회에서 복음을 해외로 전파하는 데 방해가 되는 여러 가지 태도와 행위에 대항하여 우리의 증언을 감당할 수 있게 하는 것은 무엇인가?

오늘날의 세계에는 모든 사람이 다 이웃이다. 통신은 미국에서 일어난 일을 수 분 내에 전 세계에 알린다. 선교 증언에 있어서의 문제되는 것은 이 곳의 생활은 전 세계가 읽으려고 펴 놓는 책과 같다는 것이다. 우리의 행동이 종종 딴 나라에서의 기독교 증언에 주된 장애를 일으키기도 한다. 사실 아주 무력하게도 할 수 있다.

(1) 이 분과위원회는 우리의 증언에 두 가지 주된 장애가 있음을 인정하였다.

- ① 인종적 차별대우: 교회 생활에서의 예배, 순서, 좌석, 회원 자격등의 차별; 우리 교회에 전혹인만으로 구성된 노회를 지속시키는 것; 호텔, 식당등에서의 차별; 주택의 차

별; 공원, 도서관등의 공공시설에서의 차별; 교육의 차별; 시민권의 차별; 구직의 차별; 병원의 차별.

- ② 세상과의 일치: 성공과 통계등을 우상화 하는 물질주의(物質主義); 계급적 의식, 특권등의 지위; 사회적 진화에 대한 만족; 이완된 도덕기준; 제도존중주의(制度尊重主義).
- (2) 이 분과위원회는 다음과 같이 천거한다.
 - ① 세계 선교부는 특별히 교회들과 협조하여 이러한 병폐가 선교 노력에 커다란 장애와 해가 됨을 알게 한다. 그리고 선교부는 때때로 연구하여 교회로 교회 생활이 세계적인 선교 증언과 관계를 맺고 있음을 알도록 한다.
 - ② 세계 선교부는 다른 부와 기관과 함께 이러한 악에 직면한 우리 교회를 새롭게 하기 위해 노력한다.
 - ③ 선교부는 지방의 기독교 신자들로 미국 내의 종족적, 사회적, 종교적 편견을 없애려고 노력하는 단체를 지지하도록 한다.
 - ④ 우리나라 교회 내에서 우리나라 교회와 그 나라 교회, 그리고 각기 다른 종족과 계급 간에 협의를 통해 서로 관심을 가질 수 있는 기회를 제공한다.
 - ⑤ 여러 선교 분야에서 일하는 기독교인들은 교회의 출판물에 신문, 라디오, 텔레비죤, 영화 등을 통해 우리를 보고있는 바를 증언하게 하여 우리 자신들을 돌아볼 수 있게 한다.
 - ⑥ 세계 선교부는 총회의 각지방의 장로회와 협력하기 위해 초청된 세계의 전 흑인으로 구성된 노회의 목사들과 그들 교회의 증언이 얼마나 중요한가를 우리 교회에 분명히 알려준다.
 - ⑦ 우리 교회의 증언을 강화하기 위한 하나의 방안으로서 세계 선교부는 교회로 하여금 교회의 모든 기관으로 기관의 모든 설비를 전 교인에게 개방하여 예수 그리스도 안에서 신앙을 고백하는 사람들을 받아드리고 신자들 간의 우의를

증진시키도록 요청한 총회의 처리 방안을 새롭게 하도록 한다.

- ⑧ 무엇 보다도 교회는 신자들의 교회가 되어야 한다. 즉 흩어지고 집합된 신자들의 집단과 같은 것이다.

8. 해외의 ……기회와 요구에 필요한 재정적 자원을 가장 적절히 제공할 수 있는 최…의 원칙이며 방법은 무엇인가?

이렇게 방대한 문제를 논의하기 전에 우리는 재정적인 지원이 직접 선교적 동인과 관계를 가지고 있다는 확신을 표현하는 바이다. 그래서 우리 교회의 기독교 신자들이 가지는 뚜렷하고 성서에 근거한 동기가 우리의 세계 선교를 재정적으로 적절히 지원하는 일에 근본적 요소인 것이다. 가장 근본적으로 중요한 것은 세계 선교부를 통해 전 세계를 복음화 하기 위해서 매년 개인이 4.59불만 부담하면 된다는 견해에서 오는 손실인 것이다.

1) 세계 선교부는 총회가 인준한 연 예산을 가지고 활동한다. 따라서 선교부는 예산이 증가되지 않으면 여하한 특별한 호소도 할 수 없다. 이 재정 제도의 이점은 어떠한 해점은 무엇인가? 이러한 계획은 수년 간의 경험으로 이루어 졌으며, 우리 교회의 외지사업 예산이 미국에 있는 타 교파의 예산보다 수입이 더 높다. 따라서 이 계획은 세계 선교부가 경제적인 책임을 지고 있는 선교부 사업에 대해 정규적 수입을 보장해 왔으며 보장하는 것이다. 이 계획은 여러 선교사들을 회중이나 단체에 배치하여 선교사업을 개인화 하는 것을 막지는 않는다. 여하튼 이 계획은 선교사업보다는 예산에 지나치게 치중하게 되는 해점이 있다. 이는 강조할 필요는 없으나 종종 그렇게 되곤 한다. 교회 내의 외지사업 예산을 필요에 따라 할당해야 한다. 그런데 어떤 사람들은 그들의 기부한 것을 단순히 어떤 개인이나 기관에 나누어 주는 것을 아주 싫어한다. 세계 선교부가 매년 총회에 제출하는 예산안을 단독으로 편성하도록 하자라는 안도 있었으나, 이 의견은 별로 현명한 것도 아니고

실현하기도 어렵다고 거부되었다.

(2) 이 분과위원회는 최근 몇년 간 총회에 제출되는 우리의 총예산이 감퇴하는 경향이 있음을 염려했다. 세계 선교사업은 총회사업 예산의 반을 받으면서도 이러한 경향 때문에 곤란을 받고 있다. 맡겨진 책임을 수행해야 할 선교부는 이러한 경향을 변화시키기에 너무 무력하다. 여기에 언급된 경향은 우리 사업 예산계획에 책임이 있을 수도 있고 없을 수도 있다. 그러나 이는 총회의 다른 기관과 마찬가지로 세계 선교에도 매우 영향이 큰 것이다.

(3) 우리는 세계 선교부에 다음과 같은 것을 추천한다.

- ① 세계 선교의 동인을 예산 편성 기관인 노회나 대회의 기독교적 양심에 두어서, 그들로 세계 선교부에 할당된 사업비를 이상 더 줄이지 않도록 한다.
- ② 선교부는 사업 예산을 근본적으로 강화하기 위한 절차를 고안하며 동시에 실제 분야의 특수 기획에 여유를 주고 할당된 예산의 중요성을 강조하도록 한다.
- ③ 위에 든 안에 관련하여, 선교부는 교회와 선교회를 위해 "개인 예산목록"을 제시하는 계획을 더욱 뚜렷이 하여 기증자들에게 자기들이 기부한 돈이 이러한 목적을 위해 가능한 한 조속히 사용되고 있음을 강조하도록 한다.
- ④ 선교부는 각 교회와 선교사들에게 선교부가 제정한 행정규칙이 인준된 특별계획에 대한 개인적 기부를 막으려는 것이 아니고, 단지 선교부에 예기치 않았던 수입을 더 많이 확보하여 선교회의 근본적인 요구에 응하려는 것임을 주지시킨다.
- ⑤ 선교부와 총회는 세계 선교사업을 위한 매년의 예산이 아주 최소한 필요한 것이며 결코 최대로 올린 것이 아님을 모든 사람에게 명백히 하여야 한다. 어느 특별한 교회나 단체로 예산 이외의 기부를 자유로이 할 수 있다. 그리고 여러 경우에 왜 선교를 위한 근본적인 동기 외에는 이러한

일이 이루어지지 않는가 하는 별 다른 이유는 없다. 확실히 우리 교인들 각자가 어느 때고 4.59불 이상을 하나님의 영광을 위해 기꺼이 바치려고 하고 있다.

- ⑥ 선교부는 교회 외에서 재정적 도움을 받을 수 있으나 하나님께 바친 돈으로 성경에 나타나있는 대로 우리 교회에 의해서 이해되므로 복음을 전파하는데 여하한 제한도 하지 않는 교회의 특별한 경제적인 지원을 모색하고 있다. 여러 재단에는 많은 돈이 있으며 그 중에는 기독교인들이 기부한 것도 있다. 이들 재단 중에 일부는 해외의 기독교 사업을 재정적으로 원조할 수도 있다. 특히 기본기금이 소모된 후에라도 계속 수행 될 수 있는 성격의 사업일 때는 더욱 좋다.

(4) 우리는 선교부와 선교회와 사업가들이 제한된 예산을 가지고 지금 방대한 사업을 수행하고 있음을 감사드리며 이 진술을 끝맺는다. 우리 교회가 주께 드리는 헌신이 전 세계가 교회의 증언을 갈망하는 요구에 공헌할 수 있다고 우리는 확신한다. 우리는 성신에 의해 이렇게 새롭게 되는 것이 가능하다고 믿으며, 이 자문회의에 모인 우리 가운데서부터 이러한 일이 일어나기를 하나님께 기도 드린다. 십자가 앞에 무릎을 꿇은 교회는 한번 십자가에 못 박히시고 지금 살아 계신 그리스도를 패배한 세계에 다시 높이 외치기를 주저해서는 안되는 것이다.

그 나라 교회의 역할

세계 선교부는 교회의 여러 가지 핵심적인 문제에 대해서 성신이 말씀하시는 바를 어떻게 이해하였는가를 정취하기 위해 이 자문회의에 대표들을 초청한 것이다. 이 분과위원회는 오늘날의 세계 선교사업에 있어서 그 나라 교회의 역할을 고찰하며 선교과업을 수행하기 위해서 어떻게 하면 미국 남장로교회가 그 나라 교회를 가장 잘 도울 수 있는가 그 방법을 고려하도록 요청을 받았다. 따라서 다음의 내용들을 유의하여야 한다.

(1) 이 자문회의는 주후 1962년에 개최되어 미국 남장로교회와 다른 몇 나라의 교회들과의 관계를 고려하였다. 이러한 관계는 과거 100년 간 발전한 결과이지만, 우리는 지금은 1962년의 정세를 제상하지 않으면 안된다. 어떠한 경우에서도(이탁이나 에쿠아도를 제외한) 선교회 만이 활동하고 있는 입장을 취하고 있지 않다. 각 나라에는 교회가 있어서 미국 남장로교회와 협동적인 노력을 하고 있다.

(2) 미국 남장로교회는 이들 각 나라 교회를 도와서 우리의 유일한 구주인 예수 그리스도께 봉사하기 위해 총체적인 복음 선교를 수행하도록 모색하고 있다.

(3) 자문회의의 이 분과위원회가 발견한 내용은 교회에 보내는 "훈령"으로 해석되어질 것은 아니다. 이는 어떻게 하면 미국 남장로교회 세계 선교부가 해외의 자매교회를 도와 지속적인 발전을 도모할 수 있는가에 대해서 이 분과위원회가 선교부에 제출한 내용인 것이다.

1. 어떻게 하여 그 나라의 교회는 오늘날의 세계 선교사업에 참여하게 되는가? 어떻게 하면 미국 남장로교회는 이러한 노력을 위해 그 나라 교회를 가장 잘 도울 수 있는가?

(1) 우리는 먼저 교회의 사명은 어느 곳이나 언제나 같다는 우리

의 신념을 선언하는 바이다. 즉 성도들을 모아 완전하게 하며, 하나님의 심판하심과 자비하심과 그리스도의 이름으로 봉사를 역압받고 괴로워하는 사람들에게 엄숙히 전파하는 것이다.

(2) 미국 남장로교회와 그 나라의 교회가 함께 종사하는 지역에서는 우리의 협동 능력의 최대한도까지 전 복음의 사명을 완수하는데 서로의 관심을 기울여야 한다. 이러한 선교적 노력의 어느 일방의 교회만의 배타적인 특권이 있어서는 안된다. 정세에 따라서 양교회의 특별한 자원은 전체적인 노력을 성취하기 위해서 최대의 효과를 보장할 수 있어야 한다.

(3) 그 나라 교회의(미국 남장로교회도 포함한) 근본적인 임무는 자기의 영토 내에서 선교 발전을 이룩하는 것이다. 자체의 자원으로 이러한 발전을 이룩하지 못하는 교회를 자립할 수 있다고는 보기에 어렵다. 반면에 자기 나라 안에서 선교의 발전을 이룩하기 위한 책임을 담당하는 교회는 자기 나라의 미 개척지의 복음화를 위해 미국 남장로교회 보다 더 크고 많은 책임을 지게 된다. 따라서 미국 남장로교회 세계 선교부는 의무적으로 기독교 선교에 있어서 그 나라 교회의 우선적인 책임을 인정하여 직접적으로 복음전도 계획을 수립하고 이를 추구하는 데 있어서 선교회의 역할을 재 평가해야 한다. 그리하여 발전을 이룩하기 위한 관리가 전적으로 그 나라 교회에 있으며, 이를 위해서 그 나라 교회의 요청에 의해 미국 남장로교회가 공헌할 수 있어야 한다.

(4) 그 나라의 사정파, 그 나라의 특수성이 부정되어서는 안되며, 또 국가적인 차이에서 생기게 되는 우애에 대한 장애도 그리스도가 주라는 사실에는 없어져야 한다는 사실을 모호하게 해서는 안된다. 우리는 그리스도 안에서 하나님을 다음과 같이 나타낼 수 있다.

- ① 이 나라에서 다른 나라로 위탁받은 신자로 하여금 다른 나라의 기독교인들과 같이 생각하여 자기가 부름 받은 교회

안에서 생을 바쳐 노력하며 원만히 용납하고 동등한 입장을 가지도록 한다.

- ② 우리가 서로 준비하여 특별한 기간 동안 다른 나라에서 기독교인들을 초청하며 이들을 환영한다.

2. 그 나라의 교회에서 신학교육과 지도력의 발전과 평신도 훈련에 가장 필요한 것은 무엇인가? 어떻게 하면 미국 남장로교회는 이러한 노력을 위해 그 나라 교회를 가장 잘 도울 수 있을까?

(1) 적당한 기독교 지도력을 육성시키는 데 영향을 미치는 요인들은 다음과 같다.

- ① 지방 문화의 발전을 위해 그 지방 언어로 된 저술의 부족.
② 일부 지역의 목사후보생의 부족. 그 이유는 다음과 같다.

예언자로서의 목사의 역할이 감소되고 개인의 경건을 양양하고 있는 목사들에 대한 인상이 목사 후보생의 보충에 방해가 되고 있다.

일부 지역에서는 다른 직업인들 보다 영향을 줄 수 있는 기회가 적으며, 인정 받을 수 있는 기회도 적다.

다른 직업인에 비하여 목사의 보수가 적은 것도 때로는 가장 중요한 요인이 되기도 한다.

- ③ 일반 평신도 교육을 강조하는 것이 부족하다.
④ 신학교육을 지원하는 그 나라의 자원이 적절하지 못하다. 기부금과 해외에서 오는 기금으로 이를 충당하도록 해야 한다.
⑤ 국제적인 장학 계획이 가지는 가치. 이 장학금을 수여받을 사람을 최종적으로 결정하는 결정권은 그 나라 교회에 있어야 한다.

(2) 그 나라 교회가 신학교육과 지도력의 발전과 훈련. 평신도 교육에 있어서 어디에 우선권을 두느냐 하는 것도 연구할만 하다.

각 나라마다 형편은 다르지만, 일반적으로 여러 단계의 직업적인 신학교육을 위한 설비가 있어야 한다. 더욱이 적절히 훈련 받은 목사들의 부족은 평신도들의 효과적인 증언을 더욱 필요로 한다. 평신도 남녀를 교회의 지도를 위해 훈련할 때에는 평신도들의 기독교적 생활과 봉사가 도외시되곤 한다. 온 세상에 대한 평신도들의 총체적인 임무에 강조점을 두어야 하는데, 이는 교회 안에서의 봉사만을 말하는 것은 아니다. 예를 들면 공립교육 기관에서 봉사하는 기독교인 교사들이 증언할 수 있는가 그 가능성과 그들의 증언이 가지는 중요함을 주시하여야 한다.

(3) 그 나라의 각 교회는 목회형태를 평가해야만 한다. 기준을 정하여 교회가 훈련 계획과 목회형태의 효과를 평가 할 수 있도록 해야 한다. 교회의 봉사는 전 세계를 통한 교회의 집중적 노력에 의해서 만 충분히 이해될 수 있으므로 이러한 기준은 이 문제에 관해서 전 세계의 신자들이 생각하고 있다. 각 나라에서 교회 지도자들과 선교사들에 의해서 진전되어야 한다.

(4) 신학교육은 목사들로 하여금 자기들의 문화에 대해 말하도록 준비를 시켜야 된다. 이러한 사실은 타 문화에서 신학적인 형태를 들여오는데 한계를 지어준다. 농촌의 목사들은 도시의 목사들에 못지 않은 유능한 훈련을 받아야 된다. 더 많은 목회 훈련 기관과 재교육 과정이 목사생활을 위해서 계속 유지되어야 한다.

(5) 미국 남장로교회가 정규적으로 참여하는 일에도 그 나라 교회와 상의하여 외국적인 목회형태를 강조하는 것을 피하기 위해서 그 나라 교회의 요구에 따라야 한다. 위에 든 여러 가지 원칙을 여러 나라와 문화에 적용하는 데는 신축성 있게 해야 한다.

3. 어떻게 그 나라 교회는 기독교 기관——학교, 대학, 병원——과 가장 효과적으로 관계를 맺으며, 어떻게 이러한 기관은 그 나라의 전진하는 생활과 가장 밀접한 관계를 맺을 수 있을까? 어떻게 미국 남장로교회는 이러한 노력을 위해 그 나라 교회들 가장 잘 도울 수 있는가?

(1) 우리는 교육은 교회가 인류의 요구에 대하는 선교의 일부분으로 제공하는 봉사임을 이해하는 바이다. 이러한 봉사는 특별히 문맹 또는 기본 교육의 부족이 국민을 지배하여 사회악이 그대로 지속되고 있는 나라에 더욱 필요한 것이다.

(2) 그 나라 교회와 미국 남장로교회가 참여하고 있는 여하한 교육 기관도 공동 책임하에 공동으로 기획되어야 한다. 그 나라 교회에 관리권이 있는 곳에서도 선교회의 영향을 제외해서는 안되며, 그 나라 사람이 아닌 다른 인사에게 관리권을 위임을 못하는 것도 아니다. 이 진술은 그 나라 교회에서 설립하여 운영하는 기관에는 적용되지 않는다.

(3) 정부에서 일반 교육을 적당히 실시하는 곳에서는, 교회가 관여하는 교육 기관의 근본적인 목적은 기독교적인 육성을 제공하고 기독교적 성분 내에서 지도력을 발전시키는 데 있다. 이러한 요구는 미 개척지에 있어서는 학교를 시작할 필요를 느끼게 하나, 정책을 정하여 입학 허가와 교수 임명에 기독교적인 기질과 학문적인 발전을 도모하도록 하여야 한다. 이것은 분명히 기독교적이 아닌 어떤 기관에서 점차 철수하는 것을 의미할지도 모른다.

(4) 어떠한 기관을 새로 설립하는 데는 세계 선교부와 그 나라 교회는 이를 충분히 연구하여 이 기관을 높은 수준으로 유지하기 위한 재정적인 지원이 적당한가를 살펴야 한다. 이 기관이 교회의 실제적 요구에 응할 수 있는가를 알아야 한다. 교회가 그 기관의 유지를 위한 증대해 가는 책임을 감당할 수 있는가도 알아야 한다.

(5) 그 나라의 모든 교회는 기독교인인던 비기독교인인던 대학의 청년들에게 교회 생활을 통해서 뚜렷이 증거해야 한다. 학교 활동이 금지된 곳이나 교육 기관에서 기독교의 증언이 감퇴되는 곳에서는 기독교적으로 운영하는 학사(學舍), 학생 회관 등에 그 나라 교회는 주의를 기울여야 한다.

(6) 기독교 의료사업. 인류의 요구에 직면해야 할 그 나라 교회

의 생활에 아주 중요한 사업이다.

- ① 병원에 있어서 기본적인 과업은 기독교적 증언에 있다. 직업적으로 능숙한 것 만으로는 충분치 않다.
- ② 우리는 권리 보장이 잘 되지 않은 지역에서의 개척적인 의료사업이 중요하며 자선 환자들에게 더 많은 침대를 자유롭게 제공하여 그리스도의 이름으로 도움을 세계 선교부에 권한다.
- ③ 의료 시설의 효과적 관리를 위한 뚜렷한 기준에 대한 의견의 일치를 보지 못했다. 다만 관계를 가지는 분야는 다음과 같다.

의료 시설의 완전한 보호.

기독교 의료사업에 대한 그 나라 교회의 요구.

가장 효과적인 기독교 증언이 꼭 있어야 된다는 것이다.

의료 기관에서 봉사할 이사(理事)들은 상호의 책임을 강력하게 발전시키며 전 기독교 기관이 참가할 수 있는 방법으로 선택 지명되어야 한다.

- ④ 시설에 대한 직접적인 기준을 제정하는 것은 전 기독교 의료기관의 직접적인 인사들의 관심에 있는 것이다. 기독교 증언의 표준은 전 기독교인들의 관심이어야 한다.

4. 자매 교회가 그 나라 교회에 제공하는 인사와 기금은 어떤 방법으로 그 나라의 교회를 가장 잘 도울 수 있을까?

(1) 성서적 원칙.

- ① 우리는 신약 성경 속에서 다른 교회 조직의 경제적인 원조를 유지해야 된다는 근거를 찾을 수는 없다. 오히려 각 교회는 자기 교회의 생활과 사명을 지속해야 된다는 많은 근거를 찾게 된다. 신약 시대의 교회 간의 원조는 위급사태에서만 있었다.
- ② 신약 성경에 있어서는 각 교회는 상호 협조하였다. 한 교

회는 늘 도와주고 다른 교회는 늘 도움만 받는다는 생각은 없었다.

- ③ 인사 원조에 있어서도 성서적인 신앙과 행위는 인사의 계속적인 상호 교환을 지지하고 있다. 이는 교회는 우주적인 교회이며 그리스도의 몸을 이루는 데는 온 교인들이 드리는 것이 필요하다는 사실에서 이끌어 온 것이다.
- ④ 신약 성경에서 원조의 동기를 이루는 것은 그리스도의 사랑, 형제의 사랑, 교회의 하나됨을 나타내려는 의욕, 인간의 요구에 대한 응답이다.

(2) 자원과 선교. 우리는 인적 자원과 물적 자원은 그리스도가 교회에 내린 은사로서 교회의 선교를 이행하기 위해서 우주적인 교회에 모두 나누어야 될 것임을 인정한다. 따라서 이러한 자원은 교회의 어느 한 기관의 사유물 처럼 취급 관리되어서는 안된다. 그리스도의 온 몸의 사명을 위하여 하나님으로부터 부탁받은 것으로 알아야 한다.

(3) 원조의 장점과 단점. 우리는 이러한 자원을 서로 나누는 데는 많은 이점이 있으며, 동시에 큰 위험도 따름을 인정하는 바이다. 이로온 점의 하나는 이러한 자원이 가장 요구되는 곳에 주어질 때에 사용됨으로서 하나님의 말씀을 더욱 나타낸다는 것이다. 여하튼 이 같은 방법으로 미국 남장로교회는 다른 나라의 교회를 도울 수 있는데, 이는 또한 그 나라 교회에 해를 끼칠 수도 있다. 위험 중의 하나는 복음에 대한 토착 교회의 응답과 기독교적인 관리를 발전시켜야 할 그 나라 교회의 임무를 좌절시키는 것이다. 이러한 위험은 선교사들이 개인적으로 참가하는 사실에 더 크다. 따라서 우리는 선교부가 인사, 경험, 방법, 기금 관리에 있어서 그 나라 교회의 주체성(즉 그 나라 교회의 책임)을 위협하지 않도록 하기를 바란다. 비록 이러한 위험이 늘 있을 지라도, 우리는 아래의 원칙에 의해서 이를 피할 수 있으리라고 믿는 바이다.

- ① 기금 원조와 인사 원조는 양편에서 협의한 후에 그 나라

교회의 요청이 있을 때만 주어진다.

- ② 미국 남장로교회가 인적 물적으로 다른 나라의 교회를 도우려할 때에는 어떠한 조건도 부가해서는 안된다. 예를 들면 돈이 있어서 이를 준 다음에는 관리권도 전적으로 양도해야 한다. 그 나라 교회를 전적으로 신뢰하여 인사와 기금을 요구되는 대로 사용하도록 해야 한다. 여하튼 우리는 인사와 기금을 교회 체제의 유지를 위해 사용하지 말도록 권하는 바이다.
- ③ 그 나라 교회와 선교회가 병존하는 한 위에 말한 목적을 이행하기 위해서는 선교부는 선교회와 그 나라 교회의 대표들로 조직된 협동위원회를 조직하여 이를 통해 원조도 하고 주어진 원조도 관리하도록 해야 한다.

5. 어떻게 그 나라 교회는 교회의 주체성을 발전시키는데에 장애를 극복할 수 있을까? 어떻게 미국 남장로교회는 이러한 노력을 위해 그 나라 교회를 가장 잘 도울 수 있을까?

(1) 어느 나라 교회는 주체성이 성숙하게 되면 중앙 조직체들 자체의 자원으로 계획하며 지원하게 된다. 이 분과위원의 한 사람이 말한 것 처럼 만약 그 나라 교회가 그 중심적인 체제를 유지할 수 없으면 그 체제 자체에 과오가 있는 것일 것이다.

(2) 협동위원회는 있으나 재정상의 결정권이 선교회에 있으면 이러한 일방적인 결정권은 그 나라 교회의 주체성에 위협이 된다.

(3) 과장된 국가주의도 어느 나라의 교회를 기독교적 주체성에 위협이 된다. 이러한 위협은 세계적인 기독교 우애 속에서 그 나라 교회의 입장을 인식함으로써 방지될 수 있다.

(4) 어떤 경우에 따라서는 그 나라 교회의 기구 내에서 선교사들의 편입은 교회의 주체성을 위협할 수도 있다. 특히 선교사들 수가 많고 그들의 배경이 뚜렷하여 교회 생활에 많은 영향을 주는 경우에도 더욱 심하다.

6. 어느 한계 내에서 그 나라의 선교계획이 협동적이며 초교파적 방법을 통해서 수행되며, 국가적 지역적 범 세계적인 선교계획단에 의해서 수행될 수 있을까? 미국 남장로교회는 이러한 노력을 위해서 어떻게 그 나라 교회를 가장 잘 도울 수 있는가?

만약 그 나라 교회가 교파 상호간의 협동적이며 초교파적 방법을 통해서 수행되며 국가적 지역적 범 세계적인 계획단에 의해 선교계획을 수행할 마음이 있다면, 우리는 미국 남장로교회가 서로 받아드리고 일치할 수 있는 방법으로서 가능한 격려와 협조를 하도록 해야 하리라고 본다.

7. 어떻게 그 나라 교회는 미국 남장로교회를 도와서 오늘날의 기독교 세계 선교를 수행할 수 있는가?

(1) 다음과 같은 관점들이 강조되었다. 즉 그 나라 교회가 미국 남장로교회를 도울 수 있는 것은:

- ① 그리스도에서 나타난 하나님의 계시의 의미에 새로운 견해를 제공하며 서구적이 아닌 신학적 입장을 수립한다.
- ② 미국 남장로교회를 제발시켜 해외 교회의 생생한 신앙의 산 증언을 받아드리게 한다.
- ③ 교인 수를 200 내지 250 명으로 제한하여서 기독교적 교제를 더 두터웁게 하며, 가정 집회를 장려하며, 교인들의 장기적인 제발을 증진시키고, 각 교인이 예배시에 자기 찬송가와 성경을 사용하도록 한다.
- ④ 교파 증가로 인해 야기되는 기독교 증언의 문제점들을 공개한다.
- ⑤ 부인들을 치리장노와 가르치는 장로로서 안수하는 일에 경협이 있는 이점을 밝힐 수 있다.
- ⑥ 그 나라 교회의 지도자들이 자기 교회의 체제 내에서 선교사들과 협조함으로써 일어나는 이점을 더욱 명확히 한다.
- ⑦ 그 나라의 기독교인들로 핵전쟁, 종족관계, 정신위생, 그

외의 주요문제에 관한 논설을 쓰게 하여 미국 남장로교회로 하여금 그 나라 기독교인들의 입증하는 바를 듣도록 한다.

⑧ 여러 다른 나라의 복음 전파에 대한 보고서를 통해 선교적 열정에 대한 기독교적 의무를 자극시킨다.

(2) 이 분과위원회는 다음과 같은 것도 추천하였다.

① 그 나라의 교회들을 초청하여 어떻게 하면 그들이 기독교 사상과 미국 남장로교회의 생활에 기여할 수 있는가를 고찰하며, 복음과 세계의 요구와 에큐메니칼 문제와 선교사 문제에 대한 우리의 이해를 증진시킨다.

② 그 나라 교회들을 초청하여 위에 말한 여러 문제에 대해 자매 교회들과 가까운 장래에 의견을 교환할 수 있도록 한다.

~(끝)~



Korea-Japan Rift Ends

Seoul, May 4, 1962

For the first time in seventeen years an official delegation of Japanese Christian leaders has been admitted to Korea. They ~~were welcomed~~ ^{have come at the invitation of} ~~at the airport~~ by a man whose brother died as a result of Japanese police torture.

"We are eager to renew fellowship in Christ with the Church in Korea, and are grateful to the Korean National Christian Council for its invitation," said the Rev. Takashi Muto, chairman of the Japanese National Christian Council, upon arrival. He was met by his Korean counterpart, the Rev. Greenfield Kiel, General Secretary of the Korean National Christian Council. Forty years ago, in the early days of Japanese occupation of Korea, Mr. Kiel's brother died following brutal torture in the "Korean Conspiracy" case.

The three-man Japanese good-will mission included the Rev. Keikichi Shirai, moderator of the United Church of Christ in Japan, and Dr. Michio Kozaki, a former chairman of the Japan NCC. The three churchmen represent, respectively, former Methodist, Presbyterian and Congregational elements in the United Church. Mr. Kiel is a former moderator of the Presbyterian Church in the Republic of Korea.

Not since the close of World War II which ended Japan's forty-year military occupation of Korea has any official visitation of churchmen between the two neighboring countries been possible. Added to the political bitterness has been Christian resentment of Japan's attempts to force Shinto worship upon Korea's ~~Christian~~ churches. Christians in Japan number about one-half of one percent of the population; in Korea about seven percent.

The Japanese delegation will spend five days in Korea visiting the headquarters and seminaries of Korea's major Protestant denominations.

METHODISTS IN KOREA

SEOUL, KOREA, July 15, 1962. Methodists made news in Korea this week with the election of a new bishop and the appointment by the ruling military junta of a devout Methodist as first civilian premier of the Republic since the May 1961 military coup d'etat.

Premier Hyun-Chul Kim, the 61-year-old, pro-Western economist who was appointed head of government by General Chung-Hee Park, is widely respected for his honest and efficient service as finance ~~minister~~ and reconstruction minister in ex-president Syngman Rhee's cabinet from 1955 to 1959. He is credited with stabilizing Korea's currency at that time.

A graduate of Lynchburg College, with a doctorate from American College in Washington, D.C., Premier Kim is the first Christian to rise to top government administrative rank since the ouster of Lt. Gen. Do-Young Chang in July, 1961.

Also newly elected is Korean Methodism's new bishop, the Rev. Hwan-Sin Lee, a former professor in the Methodist Theological Seminary. He succeeds Bishop Chong-Pil Kim as head of Korea's 235,000 Methodists, and was elected only after forty-one ballots, a new record.

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Samuel H. Moffett
PLO, EUSA
APO 301, S.F., Calif.

15 July 1962

Korea Celebrates Presbyterian Jubilee

(Seoul, Korea, Sept. 27, 1962) Presbyterians in Korea commemorated the fiftieth anniversary of their first General Assembly with celebrations at Seoul's seven-thousand member Youngnak Presbyterian Church and with painfully earnest but thus-far unsuccessful attempts at reunion.

United States Ambassador to Korea, Samuel Berger, saluted the Assembly's new moderator, the Rev. Kee-Hyuk Lee, at a special jubilee service, as "a linear representative of what is probably Korea's oldest institutional democracy." The Presbyterian Church in Korea, the country's largest Protestant denomination, was first established as an independent, self-governing elective presbytery in 1907, and as a General Assembly in 1912.

Looking ahead, the Assembly ^{adopted} ~~approved~~ a five-year, five-pronged evangelistic program and approved in principle a call for one hundred new missionaries to help in evangelizing the unreached 93% of the country's population. Fraternal delegates from the three cooperating churches, Dr. L. Nelson Bell of the Presbyterian Church, U.S., Dr. George Sweazey of the United Presbyterian Church, and the Rev. Colin Dyster, Stated Clerk of the Australian Presbyterian Church were asked to participate in evangelistic meetings both before and after the Assembly.

Looking back, the Assembly agonized over its lost unity. Less than a mile away, in another church, a rival Assembly was in session, representing about one-third of the church's members who had broken away from the parent body in 1959 in an anti-ecumenical schism.

During the week, this ^{separated} ~~seceded~~ Assembly was split again by the

violent withdrawal of a small group of shouting extremists related to Dr. Carl McIntire's anti-ecumenical International Council of Christian Churches. In the hope that ^{the} ~~this~~ withdrawal of extremists might pave the way for reconciliation, both Assemblies moved to end their sessions by recess rather than by formal adjournment, leaving a door open for possible reunion in the "Jubilee Year".

Prospects for a rapid rapprochement, however, were not bright. Stern conditions were laid down by the Anti-Ecumenical Assembly. They included withdrawal from the Korean MCC and the severance of relationship with all missionaries who are related to the WCC. This would ^{break} ~~cover~~ the Korean church's historic relationship with the United Presbyterian, Southern Presbyterian and Australian Presbyterian missions. The conditions were rejected by the Ecumenical Assembly.

As a result of the week's developments, the ever-shifting pattern of Presbyterianism in Korea now shapes up somewhat as follows. The Presbyterian Church in Korea (Ecumenical Assembly) includes about 49% of the total Presbyterian constituency of the country. It has 374,000 adherents, as compared with the 235,000 adherents of the second largest Korean Protestant denomination, the Methodist Church.

The rest of Korea's Presbyterians are divided into three major groups and a handful of splinters. The Anti-Ecumenical Assembly includes 32% of the Presbyterian constituency and unites a 1951 schism with a 1959 schism into a fragile reunion which opposes both the WCC and the ICCC. It is related to the Orthodox and the Bible Presbyterian churches.

The ROX Presbyterian Church represents 15% of the Presbyterian constituency and is a more liberal schism related to the United Church of Canada. It separated in 1954. The Koryu Presoyterian Church (about 2% of

27 Sept. 1962

the constituency) is what is left of the 1951 schism when one large segment of that church refused to enter the anti-ecumenical reunion of 1960. All the rest (another 2%) are splinters, like the Reconstruction Presbyterian Church which still keeps alive the issue of compromise with Japanese shinto worship; the Bible Presbyterian Church, ~~McIntire schism~~ a 1960 McIntire schism; and this week's latest McIntire schism which will have nothing to do with the former McIntyre schismatics but which is now forming its own 20-man Assembly.

The splinters are irritating but peripheral. Major hopes for Protestant renewal and revival in Korea will center for the future on the rocky road to reunion along which, with varying degrees of speed, the country's three major Presbyterian ~~churches~~ churches are traveling. If they can reach reunion and face outward together for Christ in this generation, the churches *will celebrate its next* ~~next~~ jubilee will be celebrated in less than fifty years.

Samuel H. Moffett
Presbyterian Mission
APO 301, San Francisco, Cal.

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Samuel H. Moffett
Presbyterian Mission
APO 301, San Francisco, Cal.

27 X 11. 1962

GENERAL CHANG RELEASED

SEOUL, KOREA. October 18, 1962. General Do Young Chang, hero of the Korean War and first head of the 1961 military coup that overturned Korea's Second Republic, is a free man once more, released from the sentence of death pronounced upon him a year ago.

"I cannot die until it is God's time for me. Then I am ready," he had said during the war. It was obvious that that time had not yet come for the popular three-star general who for a few, short months ~~was~~ was ruler of Korea.

A devout Presbyterian, General Chang's first act after his release was to join his family in a thanksgiving prayer-meeting led by his pastor, Dr. Kyung-Chik Han of Seoul's great seven-thousand member Young Nak Presbyterian church. A short while later, granted permission by the Korean military government to leave the country, he left for the United States where he is now engaged in study and research in ~~Michigan~~ a Michigan university.

General Chang is a fourth generation Korean Christian, rare in a church which is still so young that the first baby to receive Protestant infant baptism is still alive. His great-grandfather is said to have been the first Korean Christian in North Korea. His grandmother's father and uncle were both Presbyterian ministers. His father was a graduate of Pearson Bible Institute in Seoul, and his grandfather donated land for the first Christian High School in Korea.

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- Samuel Hugh Moffett
Presbyterian Mission
APO 301, San Francisco, Cal.

THE BOARD OF DIRECTORS
YONSEI UNIVERSITY
EXECUTIVE SESSION

Time: 4:00 P.M., June 28, 1962

Place: Office of the President

Members present:

Bishop Chong Pil Kim	Rev. Pil Soon Chun	
Mr. Yong Joon Park	Dr. S. A. Moffett	
Mr. Eui Doo Lee	Dr. In Ku Yun	Dr. Hyun Bai Choi

Proxies: Rev. George Sidwell for Olin Burkholder

The Chairman called the meeting to order on recognition of a quorum. An invocation was pronounced by Rev. Sidwell. Proceedings began with the adoption of the minutes of the previous session. (Motion by Rev. Pil Soon Chun; seconded by Dr. Yong Joon Park).

Reports submitted:

President Yun announced that the next regular stock-holder's meeting of Ilshin Textiles was scheduled for June 30 at 2:00 P.M.

Resolutions adopted:

1. On the matter of selling a plot on a riverbed (1,074 pyong in size and registered as 65 Yongtae-ri, Ijung-myun, Ansong-gun, Kyunggi-do), pursuant to the provision for Expediting Development of Agrarian Land, was decided upon, with due verification of the status of the land, followed by entry on the University land ledger. It was also resolved that sales of similar property shall be decided upon by agreement between the Chairman and the President. This item was acted upon by a motion of Rev. Chun as seconded by Yong Joon Park.
2. On the establishment of Union Graduate School of Theology, Dr. Yun outlined the development to date. A study committee was organized composed of Rev. Chong Pil Kim, Rev. Pil Soon Chun, Dr. S. A. Moffett and Dr. In Ku Yun. Dr. Yong Joon Park moved for the composition and Mr. Eui Doo Lee seconded.
3. The rules and regulations for the Construction Committee was introduced and approved as submitted by that committee. (See Enclosure I) This action was based on a motion By Rev. Chun with Mr. Lee seconding.
4. A series of proposals forwarded by the Medical College Committee was acted upon.
 - a. That the Personnel Committee report to the Board upon reviewing the recent reshuffle of department chiefs at the Medical College hospital as to whether those removed were involved in irregularities and whether they were Christian or not. The proposal was approved, as moved by Rev. Chun and seconded by Dr. Yong Joon Park.
 - b. That 300,000 won be raised by bank loans for defraying construction costs and equipping the Medical College hospital; that the Finance Committee be requested to approve the receipt of \$100,000 forthcoming from the United Board. The proposal approved, as moved by Rev. Chun and seconded by Dr. Park.
 - c. That sales of the landed property of Medical College (at Nundaemnon-ro, Seoul) be deferred. The action taken based on Rev. Chun's motion seconded by Dr. Park.
 - d. That Dr. Curren be invited as consultant to the Medical Center. Rev. Chun moved for the invitation, with Dr. Park's seconding.

e. That an inventory be made of the property of Severance Hospital as a whole and that a review committee be formed of Dr. Yong Joon Park, Dr. Yong Rai Park, Dr. Moffett, Rev. F. B. Jeffery, President Yun, Vice-President Cho, and the findings to be forwarded to the Board. The proposal was approved on the motion of Rev. Chun and the seconding of Dr. Yong Joon Park.

5. On the lease of the Sugyungwon, it was agreed that a contract would be entered into on the proviso that the rentals shall be lowered and the property sold as soon as feasible. The action by motion of Dr. Yong Joon Park seconded by Rev. Chun.

6. The alternate plan as drafted by the University for the organization of the Physical Education department (See Enclosure II) was approved by a motion of Dr. Park which was seconded by Rev. Chun. Minor amendments of the text as might become necessary would be the responsibility of Dr. Yun and Mr. Eui Doo Lee.

7. Rev. Young Sun Han, nominee of Dr. Yun, was unanimously confirmed as University chaplain.

8. Dr. In Ku Yun introduced the case of Dr. Sung Hwa Lee who went on a foreign tour without prior knowledge or consent of the dean concerned. A resolution, reprimanding his action as improper and that he be relieved of his duties at the University was proved. No dissenting votes were entered.

9. It was unanimously agreed that Mr. Kil Hung Kim would continue in his position as temporary consultant to the Foundation until the end of the year.

Mr. Tae Sop Chung, a practicing lawyer, was unanimously approved as legal adviser to the University.

11. It was unanimously decided that pay for new employees would begin with the month he begin teaching in the case of teachers and with the month he begin working in the case of staff members.

12. It was unanimously approved that Dr. In Ku Yun would attend the Conference of Christian University Presidents in Asia scheduled to be in session from August 28 through September 8 in the Philippines.

13. One Korean recording secretary, Mr. Eui Doo Lee, and one English recording secretary, Rev. George Sidwell, were unanimously selected for the Executive Committee.

14. The tenure of the two members of the Board, representing the Presbyterian Church, Shin Myung Kang and Chae Joon Kim, expires December 31. The motion of Rev. Chun that the Presbyterian Church be apprised of the termination date was carried as seconded by Dr. Park.

15. On the rentals outstanding for the Han Chung Building, it was decided that inquiry be made into the circumstances of delinquency, that dunning be continued and that a final settlement be forwarded by Dr. Yong Joon Park and Mr. Eui Doo Lee, who would be instructed to undertake these matters. (Motion by Rev. Chun; seconded by Dr. Yun)

16. The site for the projected Amputee Rehabilitation Center as proposed by Dr. Yun (a wooded plot at 101-1 Yonhee-dong) was approved. (Motion by Dr. Park; seconded by Rev. Chun)

Adjourned 8:20 P.M., uniting in Lord's Prayer.

Chong Pil Kim
Chairman

Eui Doo Lee
Secretary

June 28, 1962

ENCLOSURE I

Rules and Regulations
Construction Committee
YONSEI UNIVERSITY

Article I.

1. The Construction Committee, hereinunder designated as the Committee, shall take charge of all matters pertaining to the construction at the University.

2. Its membership shall be limited to 9 to be nominated by the Board of Directors; the President of the University shall be an ex-officio member of the Committee; one member of each of the subcommittees prescribed by Article II shall be included.

3. The Committee shall meet once a year before the regular session of the Board of Directors. The meeting shall be called by the chairman of the Committee or at the request of three or more members. One week notice shall be given; in case of emergency, provided that any resolutions that may be adopted at such extraordinary sessions be subject to consent at the next regular session. A simple majority shall constitute a quorum, and a motion shall be carried by a majority vote of those present.

Article II. The Committee shall have the Medical College Construction Subcommittee and other subcommittees.

Article III. The President of the University shall be an ex-officio member of each such subcommittees.

Article IV. Rules and regulations for each subcommittee shall be drafted by that subcommittee and be enforced upon approval by the Construction Committee.

Article V. For all construction project, the subcommittee concerned may itself undertake operation, or award a contract through open bid or otherwise enter into a contract.

Article VI. The Construction Committee, Yonsei University, shall be empowered to assign a qualified auditor in order to examine plans, progress or results of a major construction work which may be executed by any of its subcommittees.

ENCLOSURE II

Rules and Regulations
YONSEI UNIVERSITY
Physical Education Department

Chapter I. Designation and Purpose

Article 1. The Physical Education Department of Yonsei University shall be the official designation of this organization.

Article 2. The Physical Education Department shall be responsible to the vice-President for Academic Affairs of the University.

Article 3. The purpose of this Department is to maintain and enhance the standard of physical education in the light of the spirit that conceived of the University and consistent with existing rules and regulations.

Chapter II. Organization, Appointments and Dismissals

Article 4. This Department shall have several officers under one chairman. The officers shall be recruited from among faculty and staff members of the University.

Article 5. The chairman of the Department shall be appointed by the President of the University. Officers of the Department shall be nominated by the chairman of the Department and appointed by the President of the University. All appointments and dismissals shall be in accordance with Article 2 on employment of the University Charter.

Article 6. The tenure for the chairmanship shall be two years; that for Department officers one year. Both tenures may be subject to renewal.

Chapter III. Functions

Article 7. The Physical Education Department shall be entrusted with:

1. Matters pertaining to physical education and other efforts for character formation for all students;
2. Matters concerning maintenance and operation of the Gymnasium, playgrounds, and other facilities for physical education;
3. Matters relative to plans, policies, training and guidance in gymnastic activities in the University.
4. Matters pertaining to physical capabilities and tests for all students
5. Liaison with outside institutions of physical education and gymnastic activities.

Chapter IV. Officers' Meetings

Article 8. The chairman of the Department may, when necessary, call a meeting of officers, which he shall preside over. When an officer request a meeting the chairman shall call it.

Article 9. Any resolutions arrived at an officers' meeting shall be carried out upon review by the Vice-President for Academic Affairs. For major affairs, presidential consent shall be required.

Chapter V. By-laws

Article 10. The Rules and Regulations of the Physical Education Department shall go into effect as of July 16, 1962.



DIRECTORY OF KAVA AGENCIES

June 1962

<u>Name of Organization</u>	<u>Name of delegate</u>	<u>Address</u>	<u>Phone No.</u>
Advisory Committee for International Aid to the Blind in Korea	Mrs. Mary S. Lee	P.O.Box 381, Kwang Hwa Moon, Seoul 66 2Ka, Choongmuro, Choong-ku, Seoul	3-9422
American Korean Foundation	Col. Robert G. Lowe	90-1 1Ka, Chungjungro, Sudaemoon-ku, Seoul	3-8241- (3)
Anglican Church in Korea	Rt. Rev. Arthur E. Chadwell	3 Nae-dong, Inchon	Y-3922 (Bishop Daly)
Asia Foundation	Mr. William L. Eilers	Seoul I.P.O. Box 1089 112-35 Sokong-dong, Choong-ku, Seoul(Sungbo Bldg. 3rd Floor)	3-5564 3-9427
Assemblies of God Mission	Rev. John Stetz	Seoul Central P.O.Box 385 24 San Taejo-dong, Sudaemoon-ku Seoul	3-9903
Australian Presbyterian Mission	Miss J. Anderson	471 Chwachun-dong, Pusan	Pusan Exchange 8-1791
Benedictine Fathers	Msgr. Michael Fütterer	Waegwan-up, Chilkok-gun, Kyungsang Pukto	Waegwan 79,65,49
Benedictine Sisters	Sisters Beda Koenig	31-3 Choryang-dong, Pusan	Pusan 5059
Catholic Committee of Korea	Rev. John R. Heisse	Seoul Central P.O.Box 16 35-26 1Ka, Jangchung-dong, Seoul	5-3149
Catholic Leprosy Service	Rev. Joseph A. Sweeney	1 2Ka, Myung-dong, Choong-ku, Seoul	2-1156
Catholic Relief Services-NCWC	Rt. Rev. Msgr. George M. Carroll	Seoul I.P.O.Box 1035 114 Uni-dong, Chongro-ku, Seoul	72-4898 72-4038
Centre International de Development Rural	Dr. Rene Garrigue	St. Mary's Hospital Chunju, Chulla Pukto	Chunju 351
Christian Children's Fund	James C. Hostetler	P.O.Box 278 Kwang Hwa Moon, Seoul 58-21 Susomoon-dong, Sudaemoon-ku, Seoul	2-0218 2-2167
Church of Christ Mission	Rev. A. R. Holton	6 Hyochang-dong, Yongsan-ku, Seoul	4-1321
Church of Jesus Christ of Latter-day Saints	Elder Robert M. Adams	5 Samchung-dong, Chongro-ku Seoul	72-3596
Church of the Nazarene Mission	Rev. Donald D. Owens	I.P.O.Box 1327, Seoul Dungchonri, Yangdong-myon, Kimpo-gun, Kyunggido	6-1954 3-1469
Columban Fathers	Rev. Patrick Donhue	308 Donam-dong, Seoul	5-3217
Columban Sisters	Mother Mary Lucy	St. Columban Hospital Mokpo, Chulla Namdo	Mokpo 566

<u>Name of organization</u>	<u>Name of delegate</u>	<u>Address</u>	<u>Phone No.</u>
Cooperative for American Relief Everywhere, Inc. (CARE)	Mr. George D. Taylor	Seoul Central P.O.Box 197 111 Ta-dong, Choong-ku, Seoul	2-2395 8-2395
Daughters of St. Paul	Sr. Eulalia D'Ettore	175-3 Huksuk-dong, Yungdung-po-ku, Seoul	4-0440
Everett Swanson Evangelistic Association	Rev. Robert C. Morgan	P.O.Box 70, Taegu	Taegu 2-2125
Foster Parents' Plan, Inc.	Mr. Frank W. Ryan	P.O.Box 344 Kwang Hwa Moon, Seoul 88 Palpan-dong, Chongro-ku, Seoul	72-4770
Franciscan Missionaries of Mary	Mother Marie de St. Helier	Yangjong-dong, Pusanjin, Pusan	
Hospitaller Brothers of St. John of God	Rev. Br. Timothy Deane	67 Im-dong, Kwangju, Chulla Namdo	Kwangju 1672
International Catholic Auxiliaries	Miss Mado Bousquet	1 2Ka, Myung-dong, Choong-ku, Seoul	2-0434
International Social Service	Miss Anne Davison	90-1, 1Ka Choongjungro, Sudaemoon-ku, Seoul	8-4886 Y-3231
Jesuit Fathers	Rev. Basil M. Price	Seoul I.P.O.Box 1142 San 1-1 Sinsu-dong, Mapo-ku, Seoul, Sugang College	2-5831 4-0151 (2)
Korean Christian Mission	Mr. Harold P. Taylor	P.O.Box 122, Kwang Hwa Moon, Seoul 141 Songwol-dong, Sudaemoon-ku, Seoul	3-8257
Korea Church World Service-KCWS	Mr. Colin W. Morrison	Seoul Central P.O.Box 63 6 1Ka, Myung-dong, Choong-ku, Seoul	2-5670 2-2957
Korea Lutheran Mission	Rev. James Lauer	Seoul I.P.O.Box 1239 House #42, UN Village Hannam-dong, Seoul	4-3045
Maryknoll Fathers	Rev. Gervis Coxen	Seoul Central P.O.Box 206 336 Nungdong, Sungdong-ku, Seoul	5-8238
Maryknoll Sisters	Sister Mary Gabriella	P.O.Box 77, Pusan 82 Taechong-dong, Pusan	Pusan 4351
Mennonite Central Committee	Mr. John Zook	P.O.Box 5, Taegu Presbyterian Mission Compound Taegu, Kyungsang Pukto	
Methodist Committee for Overseas Relief	Mrs. R. S. Pinkston	Seoul I.P.O.Box 1182 64-8 1Ka, Taepyungro, Choong-ku Seoul	8-1896
Methodist Mission Division of World Mission	Rev. James H. Moore	Seoul I.P.O.Box 1182 64-8 1Ka, Taepyungro, Choong-ku, Seoul	4-2154
Methodist Mission Woman's Division of Christian Service	Miss Elsie Stockton	Seoul I.P.O.Box 1182 64-8 1Ka, Taepyungro, Choong-ku, Seoul	2-4398
Mission to Lepers	Rev. C. M. Lloyd	P.O.Box 13, Taegu, Kyungsang Pukto. 1 Namsan-dong, Taegu	Taegu 2-4744
Missionary Benedictine Sisters	Mother Othmara Ammann	302-1, Sinam-dong, Taegu Kyungsang Pukto	

<u>Name of Organization</u>	<u>Name of delegate</u>	<u>Address</u>	<u>Phone No.</u>
Norwegian Korean Association	Mr. Gotfred Rekkebo	P.O.Box 386 Kwang Hwa Moon, Seoul 70 Yonggang-dong, Mapo-ku, Seoul	4-0944
Order of Friars Minor	Rev. Justin M. Bellerose	8 2Ka, Haebangchon, Yongsan-ku Seoul	
Oriental Missionary Society	Rev. J. Elmer Kilbourne	35 3Ka, Choongjungro, Sudaemoon-ku, Seoul	3-4304
Paris Foreign Mission Society	Rev. Emile Fromentoux	185-4 Choongjungro, Sudaemoon-ku, Seoul	3-4920
Salesian Fathers	Rev. Joseph G. Suarez	Catholic Church, Dorim-dong, Yungdungpo-ku, Seoul	6-1339
Salesian Sisters	Sister Sup. Camela Solari	161 Dorim-dong, Yungdungpo-ku, Seoul	6-1339
Salvation Army	Lt. Com. Frederick W. Harvey	Seoul I.P.O.Box 1192 1-23 Chung-dong, Sudaemoon-ku, Seoul	2-5916
Save the Children Federation	Mr. J. H. Berrean	Seoul I.P.O.Box 1193 91 2Ka, Chongro, Chongro-ku, Seoul	3-1827
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Seventh-day Adventist Mission	Mr. C. A. Williams	Seoul I.P.O.Box 1243 Hwegi-dong, Dongdaemoon-ku, Seoul	5-2705
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Society of the Auxiliaries of the Mission	Mr. Timothy Williams	225 Namsan-dong, Taegu	
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Voice of China & Asia	Rev. Charles R. Adams	766 Yongsan-dong, Tongnae-ku, Pusan	
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KOREA MISSION
UNITED PRESBYTERIAN CHURCH IN U. S. A.
BOX 1125 IPO
Seoul, Korea

February 28, 1962

To the Out-of-Korea Korea Family

Dear Friends:

I have been wanting to find time to write you all a letter telling some things that are going on in and out of the Mission, so here we go.

First of all, to run over some things that have been in the daily papers on the state of the nation. The military Government came in, as you recall, last May and proceeded to make a lot of changes, some of them rather sharp ones, some very beneficial, some that have furnished food for thought. The most obvious one is in the handling of traffic on the streets which had been rather on the confusing side, before--sort of an every-man-for-himself attitude of locomotion. Now-a-days, people jolly well cross at the cross-walks (of which we have enough marked on the pavement to break up these interminably long blocks we have) and cars stay in their own lanes. Any of you who did your driving here more than a year ago will find all this very hard to believe, but I assure you it is true.

In the educational field, there have been a number of new wrinkles, some of which cause lifted eyebrows. No foreigner can be chairman of a school board, not more than one-third of a school board may be foreigners, teachers over 60 were let out and principals ditto. Heads rolled in all directions, as a result of this one. Further, men teachers who had not done their military service were ordered dropped and could not be hired. This one worked a hardship on a number who had valid medical reasons for not having gone into the army, and it took some months to iron these out. Beyond this, principals whose schools had allegedly been involved in financial transactions that were not strictly legal were ordered fired and were replaced. Inasmuch as many strange and wonderful things were done under the earlier regimes, with the knowledge and, presumably, the consent of these regimes, a number of Christian schools were among those affected by this order, several of ours being among those present.

The Government has also been working on the problem of the surplus of colleges we have in the country. Some exist only on paper. Others ought to exist only on paper, for they certainly are giving no proper education. A good many have been exploited for their money-making possibilities by people with little real interest in education. The Government has therefore closed many of these and reduced others to Junior college status. Besides this, certain departments have been ordered moved from one institution to another, other departments closed, and so on. This has brought a reorganization of certain departments in some of the Christian colleges. An effort is being made to shift many institutions from Arts course emphasis to vocational emphasis. How successful this will be remains to be seen. If successful, it is overdue, for we have an oversupply of young people with college training, but of a strictly academic kind. For many of these, a good vocational course would have been much more useful to themselves and to the nation. However, a good vocational course requires equipment and teachers of a special kind, and without actual laboratory training in the vocational skills, the results will not be too effective. This is a project which we shall watch with interest.

In all this juggling of departments and colleges, it is gratifying to know that, of the 25 colleges (here called "universities", but most of them are colleges and not real universities), the 6 Christian colleges are allowed to remain in operation as before, though with some modification as to departments. The said six are Yonsei, Ewha, Soongsil (Union Christian), Keimyung (Taegu), Taejon Christian College (SP) and the Seoul Women's College. There are also some 20 Junior Colleges. The juggling also affects government-related institutions, as witness the recent merger of the Choong Pook and Choong Nam Universities, to form the Choong Chung University.

Another shift has been the change in the academic year from an April opening, still a heritage from Japanese days, to a March first opening. This will make it possible to finish the spring term before the summer vacation, instead of taking a month out in the middle of the term, during which the students forget half they learned and have to do it over again before exams.

College B.A. exams and other exams have also been administered by the Government, on the theory that they will be more impartial than exams prepared by the teachers who have been teaching the courses. There has been a lot of criticism of this.

The Government has shown a great deal of interest in the serious economic situation in the rural areas. Efforts have been made to link city schools with country schools, city communities with rural communities, on a sister basis to give help. College and high school students have been sent out, in vacations, to do "enlightenment" work in the rural areas, giving health talks and carrying on literacy classes. Personally, I am dubious of the value of this sort of thing to the receiving communities, though I think it an excellent experience for many of the students from the city, who have never had a chance to see how the other half lives. It could be an eye-opener to them. For the rural communities, however, at least as far as the literacy work is concerned, you just cannot accomplish a great deal in two weeks of piece-meal work, no matter how enthusiastic the volunteer student workers may be. I am still convinced that the only really effective literacy work being done is being done by the Christian literacy program. Still, we'll give them "A" for effort.

More serious, in the rural areas, is the perennial economic problem. The debt situation is about as it has always been. The Government has, therefore, undertaken to ease it by working to cancel old debts and thus make the lot of the farmer easier. Actually, it has not always worked that way. It has exchanged one problem for another. Nobody, in the country, has any ready cash to amount to anything, as you all know. Consequently, if Kim runs out of money, he goes and borrows a small amount from Pak, and Pak borrows a little from Lee and so on, and when they all get a little cash they pay each other off. It is sort of like a housewife running over to borrow a cup of sugar or some shortening from her neighbor next door and then paying her back a day or two later. Well, now that repayment cannot be expected, or at least, so it is feared, when Kim needs his loan, Pak is afraid to loosen up and give it to him, with the result that Kim has to either go without, which is an inconvenience, or else go and borrow it from a money-lender at scandalous interest rates, which is a definite hardship. The traditional system of temporary neighborly minor debts has broken down and the economic tension is no better than before.

Manufacturing seems to be improving, at least in spots. I see where we are exporting pianos, of all things, to South America. Also rice to Indonesia and Okinawa. The stone wall between Korea and Japan which existed during the Rhee regime seems to be lowering, and there have been several groups of Japanese business men who have come over to discuss trade possibilities. We even have a Japanese student at Yonsei, on an exchange basis, and three Korean students over at ICU, in Tokyo. This has been overdue. Nobody, especially those of us who saw it in the last years before World War II, wants Japan in here again to run the place, but it is unrealistic to live next to each other without some sort of trade relations.

The Government is also encouraging a certain amount of emigration to Brazil and other places, up to some 100,000 people. A few weeks ago, some 20 heads of households from Young Nak church left for Brazil to find a place to which to bring their families.

"Status of Forces" talks go on between the U.S. Armed Forces and the Government. At present, UN soldiers are tried by Army courts and are not under the jurisdiction of Korean courts for offences against Korean law, when off the Army base. What seems to hold it up is said to be "judicial procedures" of the Korean courts. I assume these are to be largely two: first, the left-over Japanese attitude that the accused is guilty until proven innocent, instead of the other way around; second, the "retroactive laws" which have plagued us since the first revolution of 1960 (not the present one). In their enthusiasm to bring to justice those who had violated their public trust, laws were enacted and applied retroactively against these people. This, of course, solves one problem, but creates three or four. Even assuming that those punished in this way really had it coming to them, the precedent created puts the liberty of every citizen in jeopardy, since there is no assurance that he may not be arrested and tried for some crime which was not even on the statute books at the time he did the deed. The sooner the Government eliminates this principle of action, the better for the nation. It is a dangerous method of operation and completely undemocratic.

One of the latest items of interest has to do with exchange. The departure of dollar credits from the country over the past years has been a matter of major concern to both the Korean and U.S. people related to the problem of trying to keep the economy "economical". It has now been declared that, for exchange purposes, the Missions and those related to them are residents and are therefore subject to the same rules as are the Koreans. This means that the Mission office can no longer issue dollar checks. If we need to pay dollar bills outside the country, we shall have to write the New York office to pay the bill and debit us through the Mission Treasurer. If you have a checking account in the States, you will not be able to write a check here and mail it out of the country; you will need a co-signer in the States to handle the matter for you, so make sure that the check itself never goes out of Korea. The only legal exit route for dollars is through authorized banks, here. At the moment, the Mission office can handle in-bound dollar checks only if they are made out to the Mission, not to individual missionaries. We had already stopped handling checks made out to Koreans or Korean organizations. We are trying to secure permission for our own missionaries to turn their dollar checks in to the Mission office for handling, to avoid making each individual trot to the bank with each check he gets from abroad. Every new procedure involves nuisances but many of these procedures are already in effect in other countries. The point to note here is that if any of you want to send checks to pay for some student or whatever, please make it out to the Mission, sending instructions (as usual) as to what it is to be used for and through whom. If you do that, we can handle such checks as we have always done.

Items of interest a little nearer home. The Taejon Union Christian Service Center has started canning. Morning Calm Products repeating, to the delight of all concerned.

I see by the Klipper that Dr. A. I. Ludlow passed on, November 3rd, in Cleveland. Some of you may not be on the Klipper list and have missed this. What would Severance have been without him!

A new arrival is Marion McCaa, come for 2 years as a Frontier Student Interne on an experiment under the Korea Student Christian Movement. There are supposed to be several of these from different countries, before the end of the year. It will be interesting to see how it works out.

The Freis have finished their two years with us and returned to the Philippine Mission, leaving George Whitener to wrestle with financial problems like those mentioned above. Dr. and Mrs. George Paik have gone to the New York office for a year in connection with the Education Department of the Commission. I believe he is with an educational team down in Central America, now.

The Southern Presbyterians are planning a big conference (Consultation) at Montreat, in October, to discuss methods and policies of Mission work. We have named Otto DeCamp to go as our representative, as he'll be on furlough. The General Assembly is sending Han Kyung Chik, Ahn Kwang Kook and Kim Hyung Mo to it.

The Government is changing its policy on grain ration and other aid to private leprosaria, including ours in Taegu. They are trying to push out of the colonies those who are no longer infectious cases. That is all right, but can't be done over night. The net result will probably be a smaller resident group of patients, and the setting up of a small surgical hospital for treatment of these patients, to help them fit back into society. Details are still in the planning stage. The Soonchun colony is also involved in the new policy, but I don't know what results are expected there.

Seoul Union Church celebrated its 75th anniversary, last October, with a series of special events and a pageant, in the form of tableaux, which brought back fond memories to many of us. The most startling picture of the lot was the portrait of Rev. A. F. DeCamp, modelled by Otto with appropriate make-up. Believe it or not, you'd have thought his father was sitting there in the flesh! There was an anniversary historical booklet prepared, which was worth the price of admission. I think I'll send you each one, if they aren't all gone. The present pastor, who had just arrived the week of the celebration, is Rev. Everett N. Hunt, Methodist pastor from New Jersey, whose son, Everett, Jr., is in the Oriental Missionary Society here in Seoul. The Hunts are living on the Yun Dong compound, at present. She is teaching in the Seoul Foreign School, this year. He is working hard to try to reach the resident non-missionary community in town, which is rather larger than it used to be. A good many people, of course, go to the Army chapel, and there is an Episcopal service at the Anglican cathedral, but there are still a lot of folks to be reached by Union Church.

The General Assembly is celebrating its 50th anniversary, this year. Just why they paid no attention to 1957, which was the real 50th anniversary of the founding of the Church, I have no idea. All they can see is that the General Assembly got started in 1912. They are planning special evangelistic and other emphasis in connection with it.

We are still a house divided, and in several directions - two sides and so-called Neutrals in the middle. A number of men have come back into fellowship with us again and there are doubtless others who wish to do so. The Government threatens to get into the act, as they have been doing with the Buddhists, who have had a running feud between the marrying and non-marrying Buddhist groups, pushing a solution on them. A note in the paper this week, indicated that they were supposedly getting together, and that married priests would not be allowed to continued to function. This is, of course, historically correct Buddhist practise, but how spontaneous it may be is a question.

There have been strong hints that similar measures might be used to bring the feuding Christian groups together. The Presbyterians are the most so, in this category, but there are also troubles in the Holiness Church and elsewhere. The Methodists reached a solution, a few years ago. This would not be to force a union with the two Presbyterian denominations which left us some 10 years or more ago. Actually, we are friendly enough with the group that the Canadian Mission works with (the ROK Presbyterian) to be able to start overtures toward reunion, and this was suggested at the last General Assembly, but it was felt wiser to put this off, lest it make more difficult a reconciliation with the more recently departed. Knowing what results came from the government-induced Kyo Tan, back around 1941, one wonders if it would prove more effective here. On the other hand, it is conceivable that it could serve as a face-saving device for many who are kept from reunion only by fear of ridicule and loss of face. It has enough touchy angles to it, so we could do with your prayers. Not that we have ever doubted that we had them!

This has run on long enough. If we ever repeat such a letter, we'll hope there won't be so much to say. Meanwhile, I'm enclosing a copy of the first issue of the revived "Korea Calling". The second is already out and the third in press. Let us have your subscription. If you want a lot (to one address), 10 for \$6; 25 for \$11. Three of you have already subscribed. I commend their noble example! And--my kids say I am always selling something--there is always my new "History of the Korean Church" (\$3) which we'll be delighted to sell you, postpaid. Some 900 copies have gone out, so far. The line forms to the left!

Sincerely,

Allen D. Clark
Acting Commission Representative

P.S. - Hope Sam Moffett gets back soon to relieve me of this title.

ADC:ksy

SOME THOUGHTS FOR THE PROGRESS OF THE KOREAN PRESBYTERIAN CHURCHES

by the Rev. Kihyuk Lee, Pastor
The First Presbyterian Church
Inchon, Korea

January 16, 1962

It is a widely known fact that the amazing success of the Korean Missions of the American Northern and Southern Presbyterian Churches, the Presbyterian Church in Canada, and the Presbyterian Church of Australia in the past seventy-eight years has practically no equal in the entire history of the Church. I praise the Lord for His unfathomable blessing of the Gospel in my country, and feel honored to take this opportunity to express my hearty gratitude to my Christian brethren in America, Canada, and Australia, for their earnest effort and prayer in bringing forth this unsurpassed success for the glory of God in Korea.

Indeed, there will be no way for us to repay the unmeasurable sacrifice and love which our Christian brethren in the aforementioned countries have extended so freely to us in the name of our Lord, and no power on earth can sever our spiritual tie which is rooted in the love of Jesus Christ. In this respect, I regret deeply to find that there are still some Korean Christian brethren who, to the great embarrassment of the Korean Church as a whole, stir up resentment toward the foreign missionaries in the country. I trust, however, that our missionary brethren will forgive them in the spirit of true love as exemplified by the cross of our Lord. In this special year in which we are commemorating the Jubilee of the founding of the Presbyterian General Assembly, I humbly suggest a few ideas pertaining to the evangelical movement in Korea for the benefit of those who are interested in the growth of the Korean Presbyterian Church.

A. Let us Be Concerned in the Christianization of Korea

1) Reasons Why Korea can be Christianized

- a) In the past, a great stride in the evangelization of Korea was made within a very short span of time. This fact gives us a confidence in looking forward to the future.
- b) Under the domination of Japanese imperialism and Communist totalitarianism, the Korean Church endured cruel persecutions and produced innumerable martyrs for the sake of the Gospel. Therefore, we are sure that the blood of martyrs will become the seed of new life in Christ.
- c) It has passed through heretical attacks and tasted bitter cups of strife and division in the past, but still stands firmly for the Gospel.
- d) The Korean Church grew so fast as to be able to send out its own missionaries to other Asian countries for the past fifty years, and the fact that the excellent record of these Korean missionaries has been praised throughout the world is certainly a cause for us to hope for a greater work in the future.
- e) In viewing the history of the Church from apostolic times when from Jerusalem as a center it moved to Antioch, Rome, England, and now to America, it seems reasonably clear that Korea could become the center of evangelism in Asia from now on. Therefore, we should pray constantly that Korea will become a model of Christian country in Asia.

2) Spiritual Preparation is Essential for This Movement

- a) We should set a target to Christianize Korea before the 100th anniversary of the foreign mission work in the country, and continue to pray for this specific aim throughout the nation; and then we should ask other Christian brethren of the world to join us in prayer.
- b) We should launch a pan-Christian movement in the country, which would encourage Korean Christians to read the Word of God, observe the Sabbath, and render a tithe regularly for the glory of God.
- c) We should initiate a mass evangelism in rural farms, industrial plants, campuses, and army camps.

3) Continued Support of our Mother Churches is Needed

- a) If the present stagnancy in evangelism continues, the Korean Church will, I am afraid, face a grave crisis within the years ahead. While the Church is standing still spiritually, the Korean Government is moving ahead speedily in rehabilitating the country materially. When the present five-year economic plan is successfully concluded with the generous financial support of the American Government, the improvement of the living standard of the people will surely be remarkable. Yet we have to see the other side of the coin. The mind of the people will then be too preoccupied with the desire for more abundant material blessings to think of the spiritual grace from God. By that time I fear that the golden opportunity for evangelism will already have gone.

In view of the fact that there cannot be a true democratic society without having Christ dwelling in the minds of the people, a movement for spiritual rehabilitation by the Church must go with the material improvement of the country hand in hand. If the generous economic aid of the Washington Government is not to be wasted, our mother churches in America should likewise undertake a new spiritual project for Korea immediately. They should concentrate their attention on Korea to make it a real springboard for Christian mission works in Asia. Since Korea is a small country, they may achieve the task successfully with relatively little amount of mission funds.

Therefore, it appears that an energetic new plan for the evangelization of the whole country within next few years will be a thousand times more effective than prolonging the present uncreative activities for a hundred years longer. If this succeeds, Korea will not only become a showcase of a Christianized democratic country in Asia, but also be able to work for the evangelization of the whole of Asia as a co-worker with the American missions in this half of the world. If so, our mother churches may witness that Korea will no longer be a debtor, but a creditor nation of the Gospel within 150 years after she received the Word of God. What a great joy will it be to work with the American mother churches hand in hand for the Kingdom of God until the second coming of Jesus Christ, our Lord!

b) Arousing a Zeal of Offerings Among Korean Christians

I admit that the Korean Church is still too weak to stand up on her own feet at the present time. Two reasons may be given for this fact. First of all, the Korean Protestant Christians which, together with

the Catholics, constitute only 7 percent of the whole population, and make a small minority in the society. Secondly, despite the fact that there are quite a few churches and individuals who show their zeal in tithing, the majority of the Korean Christians are still too immature to give willingly. For instance, the total amount of money that the Korean Church has raised to participate in various mission projects in the past amounted only to one-hundredth of the American mission fund allocated to Korea. I know that the Korean Church should be independent, but at the same time, I am deeply aware that the present condition of the Korean Church makes it almost impossible to tackle such an enormous task by itself. Therefore, I think that our mother churches must foster the spirit of stewardship among the Korean Christians.

As a means to implementing this idea, I suggest the following. When the Korean General Assembly formulates a specific plan for action, the Korean Church should raise a certain amount of funds to cover the expenses, which in turn should be matched in dollars by the American churches. On the whole, this idea is similar with the grant-in-aid practices between the Federal Government and local authorities in the United States. However, the aid from America should be reduced year by year in order to foster the spirit of giving by the Korean Christians. I believe that this kind of relationship will enhance the spirit of cooperation between the American mother churches and the Korean Church, and at the same time it will be the surest way for the Korean Church to be independent in the foreseeable future.

3) A Few Feasible Plans for Immediate Action

- a) Rural Evangelism - If the American mother churches dispatch many missionaries who are willing to live in the rural areas of this country, within a few years there appears a good prospect of evangelizing the whole farming villages.
- b) Since many new gigantic plants have been established under the present economic plan of the Government, we need more missionaries trained for industrial evangelism.
- c) If we dispatch many able evangelists to campuses and army camps, we can maintain secure many young leaders for the next generation.
- d) If we are to evangelize villages and industrial areas, we have to set up a special training center. We may establish model farms and model plants throughout the country on either the Danish or American pattern in order to train young men and women who are willing to work for the laboring masses.
- e) Although the Korean Presbyterian Seminary is known to be very evangelical, it is conceded that its academic standards should be raised considerably in order to reach the high world standard. We should try our best to make it the intellectual and spiritual center of Asia.

B. We Must Be Prepared to Proclaim the Gospel to the Communist World

- 1) Since the hundreds of millions of people living behind the Iron Curtain are also loved and cared for by God, I believe that our Lord will ultimately open the door to evangelize them in the future. I think that we should train brave soldiers of Christ in advance so that they may sacrificially penetrate into the Communist world to preach the Gospel when the opportunity comes.
- 2) It should be reiterated that the Christianization of South Korea must precede that of the northern half which is under Communist domination. If we have a

large number of devoted leaders who are seasoned in their experience of working for Christ in rural and industrial areas as well as in campus and army, we can easily select many determined missionaries out of them when God opens the door to North Korea.

The above suggestions rose as a result of my zeal, and are as yet only in a crude form; if these dreams are to be realized, I know they must be formulated into a more detailed plan.

I realize that the Korean Church must do its part in carrying out the plans but it cannot do it alone. We need the positive cooperation of our mother churches in America. Although we are extremely reluctant to ask any further help from the American Churches to whom we already owe so much, it is, I believe, a time of supreme urgency when we cannot afford to delay. Therefore, I would like to conclude with the following proposals:

- 1) I urge the American missionaries in Korea to contact the Mission Boards at home immediately so that they may study this proposal as carefully as possible;
- 2) I urge the American Mission Boards to take speedy steps to invite some prominent Korean Christian leaders to the United States to discuss this proposal carefully;
- 3) I urge the American Mission Boards to dispatch some of their outstanding members to Korea so that they may have the first hand information on the feasibility of this proposal and that both the American and Korean leaders may find a way to open up the road to activate these plans.

At quite a different kind of place, you would enjoy looking around Hospitality House, with its pleasant livingrooms, and especially you would enjoy an evening when we invite servicemen and their friends and families, as well as children, to a buffet supper, followed by an evening fellowship hour. We would let you sample all the activities—pingpong, games, and perhaps a trip to interesting places in the region of Taipei. We are so thankful for those servicemen who really love Christ, and whose lives show it in their difficult situation—and especially for those who find Christ as their Saviour. Do pray for these.

We thank you for your interest and for your prayers. We do want this coming year to show through our lives and our activities, God's power, and we pray that the Young People in your group may show His power in their orbit!

Sincerely yours,

Mrs. Alexander N. MacLeod

We Welcome the Wirths

(Continued from page 21)

his aunt. Fifteen months later, he and Emily were married and Bob had decided to enter the ministry.

After three years at Princeton, he earned his B.D. in 1949. He remained at Princeton for another year, studying toward his master's degree in Christian education. He wrote the thesis for his master's during his first pastorate.

Both of the Wirth sons were born while Bob was attending Princeton. George is now 15 and Paul is 13. Bob and Emily's two daughters are Rebecca, 9, and Priscilla, 6. Their home is at 155 Rolshouse Road, Pittsburgh 37. It's not far from Route 19 north, near the Pines Plaza shopping center.

Our edification in the Scriptures will be Mr. Wirth's chief concern. Our concern is that our learning in the Scriptures should be an unending

process. So Mr. Wirth's knowledge of the Word and his devotion to teaching will be a strong contribution to the spiritual life of our church.

Mr. Wirth is a believer in small groups for Bible teaching. "They are so very important," he says. "Otherwise people won't express themselves. In a large group, there's little sense of intimacy and usually little sharing of ideas. In a small group, the fellowship and learning is heart to heart and more profitable for everyone."

The Christian Couples Class which Mr. Wirth teaches on Sunday morning soon learned how devoted he is to the Scriptures. Later, having baptized him in their sometimes ungentle, but always good humored fellowship, they learned also that he and Emily are fun to have around. By now, let us hope they both know how glad we are to have them with us.

Christian Radio in Korea

The offices and three studios of *HLKY*, *The Christian Broadcasting Station* in Seoul, occupy the fifth floor of this Christian Literature Society building in the heart of Korea's capital. First opened on December 15, 1954, this radio station has grown to a network of five stations, with relays in Taegu (HLKT), Pusan (HLKP), Kwangju (HLCL) and Iri (HLCM). The Director is the Rev. Otto DeCamp, a Presbyterian missionary. He is ably assisted in Seoul by a staff of thirty-nine dedicated Korean Christians.



Programs broadcast from this 10,000 watt Christian station total eighty hours weekly and include news, fine music, dramas, education programs, children's features and a wide variety of Gospel broadcasts. The finest of these programs are supplied on tape to the branch stations which, with some programming done locally, broadcast from fifty-six to seventy-two hours apiece weekly. The total broadcast hours for the network of five stations totals three-hundred and forty-two weekly.

The *budget* for this Christian network is now \$62,000 annually, of which \$35,000 is supplied by the cooperating mission boards in the United States and Canada through Ravemcco. The balance, \$27,000, must be sought each year from individuals and hard pressed churches in Korea, and from friends abroad who feel a burden for nearly twenty-eight million persons still unsaved in Korea.

Will you share this ministry with us in this day of great opportunity?



The Taegu Christian Radio Station's 250 watt transmitter, tape recorders and control equipment. This radio station, the first branch of HLKY in Seoul, went on the air March 26, 1959, with an initial schedule of six hours per day. This has now increased to 60 hours per week. HLKT is located on the campus of Keimyung Christian College in Taegu.

Chief Engineer, Myung Ki Chun, points out a feature of the transmitter to the Rev. E. Otto DeCamp, Director of the Christian Network, and Mr. Chang Ho Im, an Assistant Engineer. Mr. Tong Hyup Suh is at the control console.

"Train up a child in the way he should go," and one effective way to do this is by radio.

The fascination of what these young ones are hearing is written indelibly on each face.

HLKY beams twenty minutes each evening to the boys and girls, Bible stories, short messages, songs and hymns, dramas and tales of other lands.



Dr. Kyung Chik Han broadcasting on the "Hour of Hope," a regular feature every Saturday night over the Christian Radio Station in Seoul. This half-hour evangelistic program is patterned after Billy Graham's "Hour of Decision" and seeks to reach the "unreached" with a straightforward Gospel message.

Dr. Han, Pastor of the Yung Nak Presbyterian Church in Seoul, is the outstanding radio and pulpit preacher in Korea today.



The sick and shut-ins eagerly turn on the radio in Korea, too. Illness makes the heart more receptive, and the days of waiting provide ample time to listen to the words of the Great Physician.

The Presbyterian Hospital in Taegu has wired each room and ward with a speaker so that all broadcasts from HLKT, the Christian Station in that city, can be heard at any time. Patients have been saved listening to the radio.



From another hospital a patient wrote to HLKY: "How I do want to thank you for the blessed music from HLKY, which played no small part in the rest and peace which brought healing."

Using the "air waves" in the land of the "A-Frame."

The transmitter site of HLKY, The Christian Broadcasting Station, on the outskirts of Seoul, Korea. The two 275 foot towers were erected to radiate a directional pattern, north and south. Under the towers and buried beneath the paddy fields is the ground system, a network of several miles of copper wire.

At the right is the building housing the 10,000 watt RCA transmitter. The transmitter is linked to HLKY's studios in downtown Seoul, four miles away, by FM.

In the foreground is a Korean "A-Frame" or "Jigge," which for centuries Koreans have used to help them carry heavy loads.



From Mrs. Peter Van Lierop

July 31, 1962

Dear Friend:

Thank you for your good letter. I wanted to answer right away even though the generous package you sent hasn't arrived yet—no doubt it will be here before long. I'll drop you a line again when it does arrive so you'll know for sure. I can see by your letter that you have put in a lot of thought, effort and sacrifice to make these items available to our girls. May God bless your group for blessing these dear ones here.

Classes are over at the University for this semester. Many of the students have come to see us before returning to their home in the country. Some of them want to talk over summer plans. There are various kinds of summer conferences which our students will be attending—some of them will be leaders in group work. Others of our students are making plans to go as teams to the country to hold DVBS for the children of several villages, teach literacy to adults who cannot read, hold discussion groups for students and young people of the village. About a dozen teams will be going to various sections of the country this summer to carry on a program of evangelism and Christian social work. Be in prayer with us for these students that they may have a clear Christian witness and may see results for their efforts. Also pray for the summer conferences that they may be a means of strengthening our Christian young people and leading many others to faith in our Lord, Jesus Christ.

One most enjoyable class which is over for the summer has been a class for faculty wives which I shared jointly with Mrs. Anne Scott, my closest Presbyterian Missionary neighbor. As the wives gathered each week, half the time at our house, half the time at the Scotts' home. Mrs. Scott led them in sewing work for Severance Hospital and I taught them English. Mrs. In Ku Yan, wife of the President of the University, attended these classes regularly. She has encouraged us to teach Bible next semester as this year we were only teaching basic English. Mrs. Scott and I have found this a source of real fellowship with the faculty wives, getting to know them intimately to share in some of their problems.

Last week three "graduates" from House of Grace, our home for the Christian rehabilitation, came to call. One of the girls, Miss Koh, has been away for a year now. After attending beauty school, she was asked to teach in the school. Last Easter she was baptized. She came to tell about her engagement for marriage. She is so happy that marriage is a possibility for most girls can't be too optimistic about marriage. Another girl, Miss Kim, graduated a year ago also and went to live as a foster child in a Christian home in Taegu. A month ago she came back to the House of Grace to live while she is taking a course in Korean Typewriting for three or four months. The third girl, another Miss Kim, left the House of Grace six months ago. She was kicked out of her home when her parents found she was having relations with a young man—she soon drifted from one job to

another and finally into a brothel. When she came to us, we trained her in a dress-making school where she learned a skilled type of machine sewing. She has a very good job in a factory which makes ready-made clothing. When we were sure she had changed, we negotiated with her parents to forgive her and take her back to live a normal life. God has redeemed each of these girls from a life of waste and sorrow and is now blessing them individually as they seek to serve Him.

Your missionaries in Korea,

Eleanor and Peter van Lierop

+ + +

From the Van Lierops

September 22, 1962

Your wonderful boxes of cosmetic kits arrived. It touches us deeply to see your ready and generous response. When I checked through the items I was thrilled again to realize the joy these bounties will be to our girls at House of Grace. Since they are so pretty and attractive we are saving them to give out at Christmastime. Thank you for your help in bringing this extra cheer to these girls who have had so few of life's real joys. To know someone cares about them means a great deal.

On this Friday we celebrate the gala occasion of the Grand Opening of our House of Grace Gift Shop in the new Severance Hospital building. We have been granted a concession to sell the girls' handiwork and flowers. At present we must buy the flowers locally from the green-houses but later we hope the girls can raise many of their own. The flowers, a last-minute trust which the hospital asked us to take on as part of our contract, caught us unprepared. The whole thing has been another miracle of God's grace from the time the idea came to us to ask for such a shop and praying about it, until the contract was signed and money arrived for initial investments. I have volunteered to be manager of the shop until we are on our feet enough to hire a Korean manager. This means an 8-hour-a-day-job but others of the missionary ladies have volunteered to keep the shop when I am teaching, so it's all working out remarkably well. I take it as another opportunity from the Lord to work intimately with these girls to teach and witness. Pray with me that it may be a reality.

Classes at the university are in session again and I have begun teaching again. By some miracle I have small classes this year of from 15-30 students in each. I've been used to "teaching" 60-80 in each class and find the class very unwieldy. By Teachers' College Standards one might as well not try to teach at all but be a monitor. I trust I've been a little more than a monitor but it is difficult to teach a language without classroom participation and chances for individual practice and drill. Now by some miracle it has happened. I'm not telling it around the campus for fear they will fill up the classes with more students!

The children started back to school this month and were quite happy to get down to a routine again. Martha went to second grade, walking to school with her best friend, Betty Sauer, who will be in the same grade. The Sauers have been on furlough last year. Eleay Joan has been teaching English to a group of Korean girls her age and has enjoyed the fellowship very much—the girls have invited her to their home and they pray here from time to time. Benny also has taken hikes and bicycle rides with his Korean friends. Summers are the only time our children can play much with their Korean friends, for Korean schools begin earlier and last later in the day than our American schools—also they go to school all day Saturday as well.

Your missionaries in Korea,

Eleanor and Peter van Lierop

+ + +

From the Van Lierops

Yonsei University

Seoul, Korea

September 22, 1962

Dear Friend:

Thank you for your letter. We are grateful for the knowledge of your prayers for us and for the work with which we are engaged. This month our House of Grace Gift Shop became a reality. We had prayed about the Gift Shop as a means of giving self-support to the home, jobs to our girls and experience which will help them when they leave us to go into society again. When we were told our organization, out of many requests, had been granted the concession our joy was complete, even though it meant paying down ten months rent in advance as bond. We have stepped out in faith and as usual, God is answering.

We had a unique experience recently. Our son Benny brought an Iranian boy home with him whom he had rescued from near drowning in the ocean. While the boy was with us he fell asleep and slept for more than 24 hours, alarming us and the doctors whom we called in to see him. It was at last discovered that he had taken sleeping pills in an attempt to commit suicide. It took several days to get all of this out of him: the reason being he had over-stayed his visa in Korea and had no money to pay his bills. With the help of a good many others we at last got him in good status with the government, secured his air passage back to Iran, and took care of his unpaid bill. Before he left, however, he asked if he might be baptised. We arranged it at the Yonsei University chapel where he received a diploma of baptism. This was quite a sensation for a Moslem boy asking to be baptised as a Christian. He went on his way rejoicing but he said to the Korean newspaper men who published his story in the newspaper, "Korea has given me the greatest experience of my life, for in Korea I learned how to become a Christian. This was Korea's gift to me."

Classes at Yonsei University are in session again and both of us are busy teaching and preparing lesson plans and interviewing students who come to us for help, either regarding our own classes or other activities of the school with which they are involved. Peter has been particularly grateful about the new enthusiasm for chapel as evidenced this semester. Because of our large enrollment, 4500 students, and because the chapel holds only 2500 at a time, only half the students can attend chapel each day. Half of them attended chapel Monday and Thursday and the others on Tuesday and Friday. Attendance is required and monitors take attendance systematically.

This semester an extra chapel service was started on Wednesday to be held in the open air amphitheater. This was a free chapel—no attendance taken. For this chapel service nearly the whole student body has been coming out. This has cheered our hearts greatly to see an enthusiasm for the things of Christ. Please pray with us that the spirit of God will work on our campus to change lives, deepen meaning and purpose of activities, improve our students to greater vision, and higher living.

Greetings to our friends at First Church.

Your missionaries in Korea,

Eleanor and Peter van Lierop

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From the Howard Moffetts

619 South Wheaton
Wheaton, Ill.
April, 1962

The furlough schedule has been strenuous, with Howard away on trips most of the time, and Delle helping out with speaking engagements as she can, but God has been good to supply the needed strength, and we rejoice in good health all around. Young Howard is thrilled with college life, as is Chuck with his year at the Academy . . . so much so in fact that we may be persuaded to let him stay there for the last two years of his high schooling. Marilyn, in fourth grade, and second-grader Sammy are both anxious to get back "home" to Taegu, but have happy, full days here and are revelling in the varied experiences they are having in this wonderful country.

NEWS ITEMS

The Nursing School. No letter from Korea is complete today without a list of the military government's latest edicts. One affected our Nursing School students in that it required that all schools move the beginning of the school year up from April to March. The girls had to cram three months' work into two, after Christmas, so they *really* worked hard, and on February 24th the 3rd-year students graduated, of whom we had places

for six in our hospital. The others are always much in demand, and are now working in hospitals or teaching public health from Pusan to Seoul.

We are certainly grateful to the many individuals and groups who have been sponsoring one of these students. No program has ever been more of a help to the hospital budget. It costs the hospital \$120.00 per year for each student it trains, and when someone at home underwrites that expense (the equivalent of \$10.00 per month), this sponsor frees that much more of the hospital's money to be used for drugs, equipment, or charity work, in addition to providing needy Korea with one more well-trained, *Christian* nurse—a real ministry indeed. We send a picture of their particular girl to the sponsors, and from time to time they hear from the girl herself. Many folks have found this personal link with their mission dollars on the field a particular rewarding experience, and it is a thrill for the girls, too. We have about twenty of the freshman girls without sponsors as yet, and if there are any of you who would like to invest \$10.00 a month in this way, we would love to hear from you.

The Mobile Clinic. God's Perfect Timing:

This month we had one more vivid experience with how perfect God's timing is in supplying the needs for His work. We think you will be as thrilled as we are over this story . . .

From the time he began working in Korea, Howard has had a heavy burden on his heart for the overwhelming medical needs out in the rural areas. There the needs are greatest, and the least is being done to meet them, and what care there is is of particularly low standard. Consequently he has consistently made a vigorous effort to carry the hospital's outreach farther and farther into the countryside—the subsidiary clinics should be increased, and the Preaching Society teams and Public Health teams go out whenever possible. But more . . . much more . . . was needed.

If only there could be a mobile clinic—a real hospital on wheels—rotating teams of doctors, nurses, and a laboratory technician could be kept on the road travelling between villages almost all of the time. So four years ago Howard began collecting a fund for a mobile clinic. Gradually the fund grew. Some gifts were large, but most between \$25.00 and \$100.00. There were set-backs, as when prices went up, or the truck models changed, or we had to change from gas engine to diesel.

But last month, the last of the hurdles was over, the entry permits were received from Korea, CWS agreed to transport it for us, and \$10,000.00 worth of vehicle, and \$2,000.00 worth of equipment were ordered, and should be on the water by the end of June. A Great Day!!

But we didn't yet know how great. Two days later, after an exchange of cables with Korea, we learned how wonderfully God had provided for us. The new government wanted doctors out in the rural areas too, and was proceeding to draft them. That was fine, except that they finally raised the age limit of eligibility to include about six of our most important depart-

ment chiefs!!!! Without them our whole program would be crippled, but especially the training of the 53 young doctors and the country work would be hurt.

How thankful we are to report to those of you who helped us to get this vehicle, that *because it was on the way*, the government said to us, "This is wonderful. We need all the things you are doing. The best thing to do for everyone is for us to draft your doctors, and ASSIGN THEM TO STAY RIGHT WHERE THEY ARE, 'so your program will not be interrupted.'" Loving greetings, and our thanks again to you all!!

Howard and Delle Moffett

+ + +

From Dr. Moffett

Presbyterian Hospital
Taegu, Korea
Office of the Superintendent
July, 1962

I was particularly pleased to have the opportunity of speaking to the Women's Missionary Society because of the major help that they gave us at Taegu a few years ago, and I wanted to report back personally to let you know how much we had been able to accomplish with it. As you could see from the pictures, we have a very major medical center there now, with an outreach into many lines of Christian service: the training program for young Korean doctors, the School of Nursing and the School of Medical Technology; the amputee work, the Children's Hospital unit for sick orphans; the mobile clinic teams and public health teams going out into the needy rural areas; and the leprosy program. How we do rejoice in the many ways in which God has blessed this work and its witness for Him; and for His faithful people who have so loyally supported it.

Now we eagerly look forward to our return to Korea next month, and we earnestly covet your prayers and continued interest. This has been an extremely busy but good furlough year, but it will be even better to get back to the wide-open doors of Christian opportunity and service in Taegu. Please remember us to all in the Women's Missionary Society. May the Lord continue to richly bless and use you each one.

Sincerely, in Him,

Howard F. Moffett



WORDS OF GREETING BY THE AMBASSADOR TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH

I am grateful to you for this opportunity to offer greetings in celebration of the 50th Anniversary of the organization of the General Assembly of the Presbyterian Church in Korea.

Greeting you in this fine Younknak church today, I am humbly conscious of the long history of friendship and association between the American diplomatic mission and this great church, representing Korea's first and largest Protestant denomination. Our diplomatic mission and your religious mission started together in Korea within a year of each other. When the first missionary and the first resident Presbyterian, Dr. Horace N. Allen, entered Seoul on September 22, 1884, he was at once appointed physician to the new American Legation which had itself been established in Korea the year before. Dr. Allen was subsequently appointed Secretary in the American Legation in 1895, Minister Resident and Consul General in 1897, and Envoy Extraordinary and Minister Plenipotentiary in 1901, a post which he held until 1905. I feel his spirit must somehow be among us as I give my greetings to you today. He symbolizes, more than any other man, the closeness between us.

Since that day, the Presbyterian Church has played no insignificant role in the relations between the West and Korea. As an American, I am especially pleased by the deep interest and constructive concern shown by a succession of American Presbyterian Boards, Your representatives have displayed a continuity of interest and devotion to this country of which any American must be proud. Among those with us today, I think of Samuel Moffett, your Commission Representative, whose father was the first Moderator of your Presbytery; of Horace Underwood, whose grandfather was the first Moderator of your General Assembly elected fifty years ago; and of many, many more. No one can think of records such as these without humility and gratitude.

Yet even more important than any individual achievement has been the contribution made by the General Assembly itself. It represents, today as it has for fifty years, one of the first operating democracies in Korea. 275 delegates are here today. Each is elected from the Presbytery which is itself elected by your thousands of churches and represent your 375,000 members. Western in origin, democratic in concept, this Assembly has long since become uniquely Korean. Since Dr. Moffett relinquished his place decades ago, all your Moderators have been Korean. Your new Moderator, the Reverend Yi Kee Hyuk, stands before us not only as a church and spiritual leader, but as a linear representative of what is, probably, Korea's oldest institutional democracy.

Thank you for the opportunity you have given me to share this great anniversary with you. I extend this morning my congratulations and my highest hopes for the future of this church and of you all.

Samuel Berger
United States Ambassador to Korea

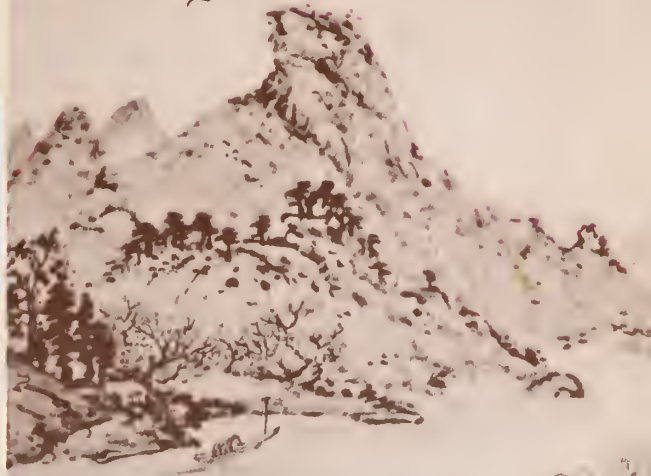
Miss Olivette R. Swallen
111 Eighth Ave., North
St. Petersburg 1, Florida

GUIDE TO

Korea

1962

陽春峰並過雨
松栢影水暖碧
薄衣誰家船子
向來只載春光
不載人語道
人



“SUNSHINE LANDSCAPE” by Baek
Kwon-ho, one of Korea's contem-
porary artists. Prints of the original
fulsome painting (and of 21
other Korean paintings) may be
obtained from the Korea Trade Cen-
ter, 18 W. 57th St., New York, N.Y.

Korean farmer
harvesting rice.



THE LAND

KOREA is a peninsula bounded by Manchuria and Siberia on the north, with China across the Yellow Sea to the west and the islands of Japan across Korea Strait to the southeast. The area of Korea, 85,228 square miles, is about the same as all New England plus New Jersey and Delaware. The population of the southern half is approximately 25,000,000.

Korea has 10 first-rate all-weather ports, 27 secondary ports and 139 off-shore anchorages. The tide varies from three feet on the eastern coast to 33 on the south and west.

Korea's first railroad was built in 1899. Today railroad lines link the main cities of southern Korea, with a total mileage of 2,870 miles.

The Ever White Mountains along the northern border and the majestic Diamond Mountains on the east coast have won for Korea the descriptive title, "Switzerland of Asia." Its scenic attractions are among the most striking in the world.



Typical Korean landscape.

Before the Communist invasion, the northern part of Korea contained 80% of the heavy industries, hydro-electric power facilities, and five-sixths of the mineral resources; the southern part of Korea was predominantly agricultural, containing the lighter industries and such resources as coal and tungsten. Since the end of the Korean War, industrialization of the Republic of Korea has proceeded rapidly, and many new factories offset the loss of industrial plants in the Communist-controlled northern half of the Peninsula.

Korea's climate is similar to that of northeastern United States, with heavier rainfall in June and July. The average annual rainfall in Korea is about 40 inches, although some parts of north Korea get less than half that much and in some sections it is not unusual for 10 times as much rain to fall in July as in January. The greatest precipitation is in the south. Winter is the dry season. Summer temperatures are comparable to those of the east coast of the U. S., with the mean summer temperature running about 70 degrees.



THE PEOPLE

Housewives washing in a stream;
A peaceful rural scene of Korea

KOREANS are an ancient and homogeneous race, distinct from both the Chinese and the Japanese. Thought to be descendant from two strains, the nomadic tribes of Mongolia and the Caucasian people of western Asia, the Koreans have both Occidental and Oriental characteristics.

The traditional dress of Korea consists of loose white coats and baggy trousers for the men; and short, close-fitting bolero jackets and vividly-colored flowing skirts for the women.

For centuries, Korean homes have been heated by placing flues under the floors, a method just recently being adopted by leading architects of the West. The typical Korean house is built in the shape of a "U" with a wall enclosing a courtyard at the open end.

Rice, meat, fish, poultry, vegetables and fruits are the principal foods in the Korean diet. Aside from rice, the most popular dish is *Kimchi*, a highly spiced pickled combination of turnips, onions, celery and other vegetables.



KOREA'S CHILDREN ARE GAY AND LIGHTEARTED. These little girls are out for a stroll beside one of Seoul's ancient city gates.

The women of Korea enjoy a higher status than most Asian women. Their feet have never been bound as in China and they have never had to bow before their husbands and sons as in Japan. Today all Koreans over 21, women as well as men, have the right to vote.

Korean women today are entering most of the professions open to women in the United States. They are occupying positions as doctors, radio announcers, newspaper editors, pharmacists, teachers and nurses.

The Korean children entertain themselves in much the same way as American children do. They see-saw, swing, jump rope and make snowmen. Little girls play house and make their own dolls from bamboo and grass or cotton cloth. Most of the Korean games test strength, agility or perception.

The tides of war left nearly 100,000 Korean orphans and some 284,000 widows with 517,000 dependent children. More than a million south Korean civilians lost their lives and another million were wounded or disappeared. Some eight million were driven from their homes. The problem was further complicated by the presence of hundreds of thousands of refugees who had fled from the Communist regime in the north. By the end of 1961, the resettlement problem was largely completed, although housing shortages are still a problem.

HISTORY

KOREAN civilization, one of the oldest in the world, dates back in legend more than 4,000 years to Tangun, mythical founder of Korea.

At the beginning of the Christian era, Korea was divided into three kingdoms, Koguryu, Paekche and Silla. The Silla dynasty, which originated in 57 B.C., united all Korea in 669 A.D.

The historical name of Korea, Chosun, means "Land of the Morning Calm." This name is figuratively descriptive when one considers that through Korea's long history it has enjoyed a stability and continuity that few nations can claim. Only three dynasties, the Silla, Koryu and Yi, ruled the country from 669 A.D. to 1910.

Golden Age
The Koryu dynasty, coming to the throne in 918, initiated an age of enlightened progress similar to that of King Alfred in England. Some of the greatest Buddhist monasteries were built in this period, and their remains and successors may still be seen in the mountain valleys.

In 1392, General Yi Sung-kei founded the Yi dynasty which ushered in a golden age similar to the Elizabethan Age in England. During this dynasty, the capital was established at Seoul, a simplified alphabet was developed, books were printed from movable type, universities were founded and literature and the arts flourished. The last Yi king was dethroned by the Japanese in 1910.

The world's first iron-clad battleships were built by the Korean admiral, Yi Soon-sin, who used them to defeat the Japanese navy during the war of 1592-98. As a result, Japan never got beyond Korea in her first attempt to invade Asia.

Long known as the "Hermit Kingdom," Korea was opened to the outside world by a treaty with the United States in 1882. American engineers helped develop Korean mines and build railroads.

In 1905, as a result of the Russo-Japanese war, Korea was made a protectorate of Japan. Five years later the Japanese quietly annexed the peninsula into the Empire. But the Koreans kept alive their desire for independence throughout the occupation.



The Royal Tomb of the Kings and Queens just outside Seoul.

(U. S. Army Photo)

So hostile were the Koreans towards their overlords that the Japanese had to prohibit them from owning any sort of weapon. A large police force had to be maintained. Thousands of Koreans fled into the hills as guerrilla fighters or across the border into Manchuria.

Korean protest against Japanese rule reached a climax with the "passive revolution" of March 1, 1919. In this uprising, which preceded Gandhi's peaceful rebellions in India by three years, the Koreans bore no arms against the Japanese and made no effort to harm them physically. As a result of this revolution, a Korean provisional government was set up with headquarters in Shanghai.

By a war-time agreement intended to be merely temporary, Korea was divided along the 38th parallel in 1945, with Russian troops occupying the country north of that line and American troops the southern portion.

Despite the fact that Russia refused to let a United Nations Commission enter the northern zone, the UN group conducted election in the part occupied by the United States on May 10, 1948. Representatives who were elected to the National Assembly chose Syngman Rhee as President, and the Republic of Korea was inaugurated August 15.

In April 1960, an uprising of students overthrew the Rhee government. The John Chang administration which followed remained corrupt and inefficient. A group of patriotic young officers were forced to take over the government in May 1961. They elected Gen. Chung Hee Park as chairman of Supreme Council for National Reconstruction. In 1962 Gen. Park became the Acting President.

CULTURE

For many centuries the Japanese called Korea the Treasure Land of the West. Korean art served as models for Japanese ceramics, painting and architecture. Korea was the medium through which Chinese and Indian culture were introduced into Japan.

Korean lacquer-ware, delicately inlaid with mother-of-pearl, is said by experts to be the finest in the world. Authorities on Oriental art describe the best Korean pottery as superior to that of the rest of the Far East because of its "easeful serenity and grace—never lapsing into trivial prettiness." The rich and delicate celadons of the Koryu period are prized by discriminating collectors of ceramics throughout the world.

Korea's rich heritage of ancient music survives to the present day. The Yi Palace Orchestra, founded more than 500 years ago, still performs ancient court music in the old tradition. Korea also can boast many fine operatic and classical forms in addition to thousands of folk songs which are readily appreciated by Westerners. Korean concert goers frequently hear performances by their own excellent orchestras of Western symphonic works.

The best examples of Korean architecture are the Buddhist temples. Following the general pattern of Oriental architecture, these temples are distinguished by their perfect symmetry and their serene, classic lines.

In the 15th century, Korean scholars compiled an encyclopedia in 112 quarto volumes, 300 years before the encyclopedia movement originated in France. A copy is now in the Congressional Library in Washington.

The oldest and most continuous records of rainfall kept anywhere in the world are in Korea. In 1442 King Seijong had a bronze instrument to measure precipitation. In 1770 King Yungjo revived the system and had rain gauges placed in the palace grounds and in each of the eight



The Pulguk Temple, dating back to the Silla Dynasty, near Kyongju

provinces. Records were maintained continuously from that date. They provide an invaluable source of meteorological information.

The first king of the Yi dynasty conscripted 200,000 workmen to construct a great wall around his new capital city Seoul. It was seven miles long, up to 20 feet wide and from 10 to 20 feet high. It contained four great gates and four smaller ones. Part of the wall, including the famous South and East Gates, still stands. It is well inside the city, which has grown to nearly two million inhabitants.

The ingenuity of the Korean people is evident from their inventions. These include movable metal type (1234), astronomical instruments (15th century), and the world's first iron-clad battleship (about 1595). One of the world's oldest existing astronomical observatories (7th century) still stands at Kyongju.

The beautiful and richly symbolic emblems on the Korean flag are among the oldest national symbols in the world. The Korean tiger, larger and fiercer than the Bengal tiger, is the national animal. The Korean national anthem is a stirring tune written by Eak-Tai Ahn, the Korean conductor of the Mallorca (Spain) Symphony Orchestra.

RELIGION



Yongnak Presbyterian Church, Seoul.

The ancient religious beliefs of Korea contained some of the same teachings as Christianity. For instance, the people worshipped one god, whom they called Hananim, and they believed in personal sin and punishment. These beliefs provide a foundation upon which missionaries can build in helping Koreans understand Christianity.

Korea's ethical system is Confucian. It is based upon the five-fold loyalties: to the sovereign, to parents, between husband and wife, to brothers and sisters, and to friends.

The traditional oriental religions of Buddhism and Taoism have many adherents.

The Christian religion is thought to have been introduced into Korea at the time of Marco Polo. The first missionary to enter the country was a French Catholic priest, Pierre Maubant, in 1835.

The first Protestant missionary to take up permanent residence in Korea was an American physician, Dr. H. H. Allen, who came to Seoul in 1884. Missionaries have been so successful there that they call Korea "the most Christian land in the Orient." Methodists, Presbyterians and Catholics have the greatest following.

The Christian population of the peninsula is small numerically—approximately 8% of the people are Christians—but wields great influence.

During the war, a great evangelical and revival movement swept throughout southern Korea. The U. N. Command Chaplain has stated that a total of 21,882 Communist prisoners of war were converted to Christianity during their internment.

College of
Engineering,
Seoul National
University.



EDUCATION

KOREA was one of the first countries in the Far East to adopt a public system of education. For centuries the Korean government had a cabinet minister for education. Children attending the public schools were taught to read and write Korean and Chinese and were instructed in Confucian ethics.

Appointment to public office in old Korea was based on knowledge and intelligence rather than upon class or wealth. Scholars and poets were held in high esteem.

→ As early as 1420 A.D., a royal college of literature was established, and during the middle of the same century a school for the study of the Chinese vernacular flourished. Over 3,000 volumes had been printed in Korea before 1895. Choe Chi-wun, the Korean Chaucer, wrote the first novel in the seventh century.











During the last years of the Japanese occupation, neither Korean history nor the Korean language was taught in Korea's schools, and Korean children were punished for speaking their own language instead of Japanese.

War-time destruction reduced school buildings and other facilities by two-thirds, but students and teachers still met in classes conducted on hillsides and in open fields. By 1961 illiteracy had been reduced to about 4%. Out of a total population in the south of some 26 millions, four and a half million were enrolled in schools. Nearly 80,000 students were enrolled in ~~seventy-five~~ colleges.

65-

KOREA

RESOURCES

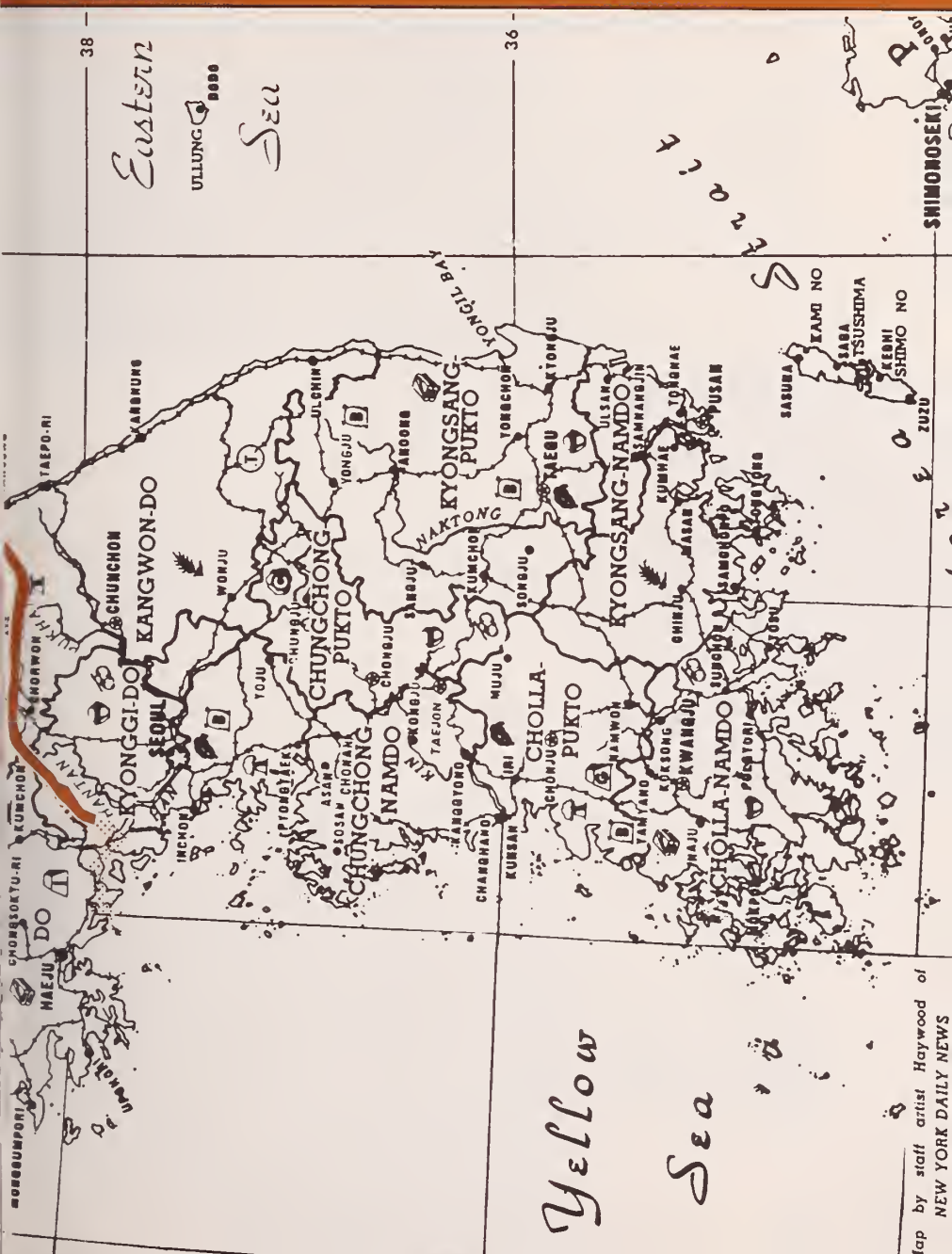
-  — BARLEY
-  — COAL
-  — COTTON
-  — GOLD
-  — IRON
-  — MILLET
-  — RICE
-  — RYE
-  — SILK
-  — SOY BEANS



— WHEAT

 DEMILITARIZED ZONE

 NEUTRAL ZONE



Map by staff artist Haywood of NEW YORK DAILY NEWS

ECONOMY

Korea's varied mineral and coal deposits and its hydroelectric power potential give it all the resources except oil for extensive industrial development. Among basic resources are coal, iron, gold, silver, copper, lead zinc, tungsten, lithium, mica, nickel, barite, molybdenum, magnesite, alum, shale, graphite, fluorspar, kaolin and timber.

Prior to World War II most of Korea's major industries were situated in the north. However, since the end of the Korean War in 1953 a great development of industry and mining has occurred in the Republic of Korea, assisted by United States and United Nations aid. Many new factories have been built, including cement, fertilizer, flat glass, cotton and woolen textiles, food processing and electric power. There has also been a great increase in the number of small manufacturing plants, which today turn out a large variety of general consumer goods. Mineral output has been substantially raised as well, especially coal, iron ore and graphite, while one of the richest tungsten deposits in the world is being mined in southern Korea.

Approximately 65% of the population of more than 25,000,000 in southern Korea is engaged in agriculture. The main crops are rice, barley and other cereals, beans, potatoes, cotton, tobacco, fruits, cabbages, onions and radishes. Silk cocoon production is important.

Under a land reform law enacted by the Republic of Korea Government in 1950 all tenant-occupied farm land was sold to the occupants, except for lands owned by churches, schools and public service institutions. Today, the average rural family cultivates about $2\frac{1}{4}$ acres.

Korea's 11,000-mile coastline is ideal for marine life, and its waters contain 75 kinds of edible fish, 20 varieties of edible shellfish and 25 other kinds of commercial sea animals and plants. The fishing industry is second to agriculture in providing food, supplying over 80% of the total protein consumed.



THE GIANT NEW MUNGYONG CEMENT PLANT, built with U. N. aid, is a hive of activity among the rice paddies of a Korean valley.

NKRA Photo)

TAEJON ASSAY LABORATORY—An employee of the mineral assay laboratory at Taejon inspects ore samples collected by the man on the left.



(UNITED NATIONS Photo)



CHUNJU UREA FERTILIZER PLANT, has a capacity of 85,000 metric tons of urea fertilizer annually.



Newly-built office for the Supreme Council for National Reconstruction (center) and the war-damaged Capitol Building under repair, Seoul.

GOVERNMENT

KOREA is divided into two approximately equal parts by Communist occupation of the northern provinces. In the Republic of Korea (south) there is a democratic government modeled partially on that of the United States. Its Constitution specifically safeguards individual freedoms in its "bill of rights"—Articles 8-28. The preamble of the Korean Constitution declares: "The sovereignty of the Korean Republic shall reside in the people as a whole."

The Supreme Council for National Reconstruction is the supreme ruling body of the Republic pending the transfer of the power to fresh and conscientious civilians in the summer of 1963. Executive power is exercised by the Cabinet under the control of the Council. The Cabinet assumes collective responsibility to the Council. The Council appoints Prime Minister, chiefs of military services, recommend Justices of the Supreme Court.



Under the Five-Year Economic Development Plan, 1962-1966, many modern plants, like this near Seoul, will be built.

All men and women over 21 may vote, and during the years since the Republic's inauguration on August 15, 1948, over 85% of all eligible voters have taken part in every election.

By international agreement, the United States and Russia entered Korea in 1945 simply to receive the surrender of Japanese troops, after which both nations agreed to withdraw and permit the establishment of an independent and democratic Korean nation. The United States did so; the Russians, under a pretense of withdrawal, set up, instead, a puppet regime in the north. The Communists in the north refuse to agree to Korea-wide elections under United Nations Supervision to accomplish the unification of the nation according to the wishes of all of the Korean people.

The United Nations continues to maintain a Commission (UNCURK) in Korea to observe and assist in the development of democracy and the achievement of reunification. Thus far, Communist obstructionism restricts the operations of UNCURK wholly to the south.

THE WAR



On June 25, 1950, north Korean Communist troops crossed the 38th Parallel and launched a full-scale invasion of the Republic of Korea. The U. N. Security Council, meeting in emergency session, immediately declared that the Red aggression constituted “a breach of the peace,” called for the “immediate cessation of hostilities,” and demanded the immediate withdrawal of the Communist troops.

On June 27th, the Security Council then called upon all member nations to aid in repelling aggression in Korea. President Truman ordered U. S. air and naval forces to assist ROK the same day and on June 30th authorized the use of ground troops.

The inadequately armed, poorly trained, weak ROK Army and the small U. N. Army were forced back by the overwhelming Red armies to a small triangle (“the Pusan Perimeter”) behind the Naktong River, where they held. On Sept. 15th, U. N. forces counter-attacked, made an amphibious assault on Inchon, and shattered the north Korean armies. The U. N. and ROK forces recaptured Seoul on Sept. 26th and crossed the 38th Parallel on Oct. 7.

On Nov. 26th, 200,000 fully equipped Chinese Communist troops crossed the Yalu River; General McArthur termed that new aggression in Korea an “entirely new war.” The U. N. General Assembly branded the Chinese Communists as aggressors by an overwhelming vote of 44 to 7 (with 9 abstentions) on Feb. 1, 1951. After a bitter winter of bloody, costly retreats, the U. N. forces finally counter-attacked, recaptured Seoul March 15th, and re-crossed the 38th Parallel April 3rd. On May 24th, General Van Fleet declared the enemy had “lost his nerve” and that the war had reached a turning point.



Today, unlike 1950, Korea has large and well-trained armed forces. Here the ROK Army and Air Force conduct a joint maneuver.

Russia's Jacob Malik on June 23rd suddenly called for a cease-fire in Korea and armistice negotiations began at Kaesong July 10th. Two years and 17 days later, after 575 sessions, an armistice finally was signed, on July 26, 1953.

The U. N. suffered more than 400,000 casualties during the Korean war, with ROK bearing the major burden. Over 257,000 ROK troops were listed as dead, wounded, captured, or missing.

One of the more constructive results of the war has been the tremendous build-up of the ROK Army (now sixth largest in the world). When the cease-fire finally came, a revitalized and expanded ROK Army was manning 70% of the frontlines. General James A. Van Fleet, summarizing the results of his intensive training program, has stated that the ROK Army "... has made great progress. It is the largest, most loyal, most modern anti-Communist Army of any Asiatic nation."



THE YOUNGER GENERATION, with better opportunities for education than their parents, hold Korea's hope for the future.

THE FUTURE

THE FUTURE FOR KOREA is inseparable from the future of the global struggle between free democracy and Communist imperialism. The question of reunification is a specific part of the generalized problem of a divided world.

Meanwhile, all Korean history illustrates the unity and homogeneity of the Korean people. The evil of the Korean division is caused by foreign conquest and occupation. In no sense is it a civil war between two segments of the nation. When the Communists may be forced or persuaded to permit free elections in Korea, the reuniting of the country will be easily accomplished.

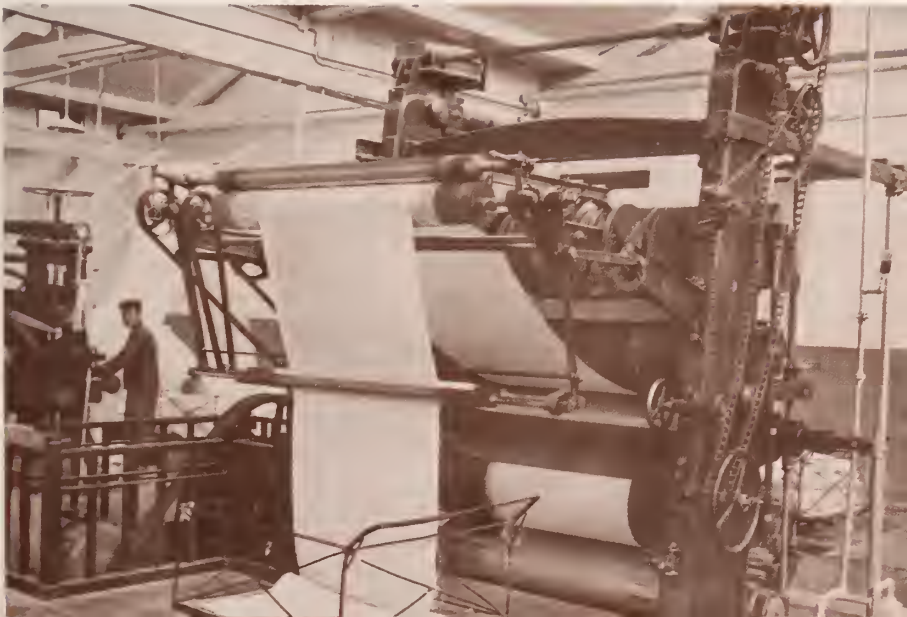
Until the reunification is achieved, Korea labors under severe handicaps. Great economic progress is occurring in southern Korea; but the attainment of economic self-sufficiency will be difficult so long as the coal, mineral, and hydro-electric resources of the north are separated from the agricultural and manufacturing areas of the south. Budgetary difficulties are inevitable so long as the Republic of Korea must maintain military strength sufficient to counter the tremendous power established in northern Korea by Communist China and Russia.

During the war the Republic of Korea suffered damages estimated at \$3,032,000,000. By the end of 1960 the major part of this devastation had been repaired or replaced. Even so, the natural increase of population and the residue of war damage impose severe strains on the economy.

Among the achievements of the Republic which lay a basis for continuing economic improvement may be mentioned: stabilization of the currency, marked improvement in per capita income, firm establishment of a free enterprise industrial system, elimination of farm landlord holdings, and development of an investment and loan banking system. Industrial, agricultural, and fisheries productions are all steadily rising.

In January 1962, the Korean Government adopted the first Five Year Economic Development Plan, 1962-1966, to take effect immediately. The principal targets envisaged in the Plan are 40.8% growth of GNP by 1966, and a total investment of 321.4 billion Won (\$1 is 130 Won).

THE MANUFACTURE OF TEXTILES is one of Korea's most important industries. The photo shows a new weaving machine in operation at the Chonnam Textile Co. in Kwangju.



KOREAN PROVERBS

(Korean conversations sparkle with proverbs. Here are a few popular Korean proverbs; they exemplify the folk wisdom of the country and some are quite comparable to Western proverbs):

Don't draw a sword to kill a mosquito.

A room easily warmed is also easily cooled.

The water downstream will not be clear if the water upstream is muddied.

Beware of a sword hidden behind a smile.

It is easier to know water ten fathoms deep than to know a man one fathom high.

Blame yourself, not the stream, when you fall in the water.

If you love your own children, love also those of others.

Feeding a hungry man is better than making offerings to Buddha.

The darkest spot is just below a candle.

A man who has burned his tongue on hot soup is likely to blow on cold water.

You cannot catch even one rabbit if you chase two at once.

Even the hedgehog says her young are smooth.

Where there are no tigers, wildcats will be very self-important.

A man who once has been frightened by a tortoise will jump every time he sees a kettle cover.

It is useless to pour instructions into a sow's ear.

It is foolish to mourn over a broken vase.

Don't kill a bullock for a feast when a hen would suffice.

A finger prick will demand attention, though the worms be eating the heart unknown.

What looked like blossoms on the dead tree turned out to be only the white mold of decay.

You cannot sit in the valley and see the new moon set.

You can mend with a trowel today what it will take a spade to mend tomorrow.

KOREAN ALPHABET

VOWELS	ㅏ	ㅑ	ㅓ	ㅕ	ㅗ	ㅛ	ㅜ	ㅠ	ㅡ	ㅣ
	A	YA	AW	YAW	O	YO	OO	YOO	EUorU	IorEE

CONSONANTS	
K or G	ㄱ
N	ㄴ
T or D	ㄷ
R or L	ㄹ
M	ㅁ
P or B	ㅂ
S	ㅅ
NG	ㅇ
J	ㅈ
CH	ㅊ
K	ㅋ
T	ㅌ
P	ㅍ
H	ㅎ

On Oct. 9, 1446, a phonetic alphabet consisting of 10 vowels and 14 consonants was promulgated by King Seijong, one of Korea's greatest scholars. One of the most efficient in the world, it has saved Korea from the darkness of widespread illiteracy. Handy and inexpensive guides to the Korean language are the *English-Korean Dictionary*, by Joan Underwood and *Korean in a Hurry*, by Samuel E. Martin, both published by Charles E. Tuttle Co., Rutland, Vermont.

An Intensive Course in Korea is published by Yongchang Industrial Co., Ltd., 291 3-ga, Ulchiro, Chunggu, Seoul, Korea.

ㅎ H	ㅏ A	ㄴ N	==	한	==	HAN
--------	--------	--------	----	---	----	-----

ㄱ KorG	ㅡ EUorU	ㄹ LorR	==	글	==	GUL
-----------	------------	-----------	----	---	----	-----

HANGUL (Korean alphabet)

ㅁ M	ㅣ I	=====	미	==	MI
--------	--------	-------	---	----	----

ㄱ Kor G	ㅜ OO	ㄱ Kor G	==	국	==	KOOK
------------	---------	------------	----	---	----	------

MIKOOK (America)

LET'S PRACTICE KOREAN!

Korean: English Translation:
 Ahn-yung-hah-seh-yo?.....How are you?
 Ee-ree-wah.....Come here
 Kahp-shee-dah.....Let's go

Uh-deh-kah?.....Where are you going?
 Pahn-eh.....To class
 Cheep-eh.....To home
 Koo-kyung.....To the movies

KOREA'S FLAG



One of the world's most beautiful flags, that of the Republic of Korea, has in its center a divided circle of brilliant red (top) and blue (bottom) on a white background. Both the circle and the black bar designs in the corners are rich in symbolism.

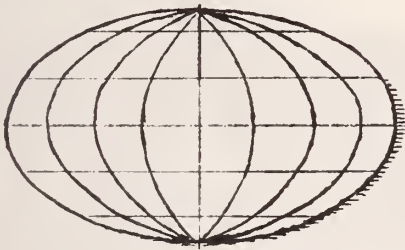
The circle represents the Absolute, or essential unity of all being. The Um and the Yang divisions within the circle represent eternal duality; good and evil, male and female, night and day, life and death, being and not being, etc. The presence of duality within the Absolute indicates the paradox of life and the impossibility of ever comprehending it completely.

The bar designs in the four corners have many meanings. They represent the Father, the Mother, the Sons, and the Daughters. The bar combinations also represent the four points of the compass, and the four seas which bound the universe. The fact that the bars are of only two kinds (long and short) and yet may be arranged into many combinations—of which the four are but samples—indicates the diversity which can arise out of basic simplicity.

Guide to Korea is published by The Korean Research and Information Office, 1828 Jefferson Place, N.W., Washington 6, D. C. Also available on request are a "Teacher's Packet on Korea," the **Korean Report** (a monthly magazine devoted to Korean affairs), and other informative materials.

The Korean Research and Information Office is an overseas branch of the Ministry of Public Information, the Republic of Korea.

.... NOT FOR OURS ONLY....



.... BUT FOR THE SINS OF
THE WHOLE WORLD.

(1 Jn. 2 : 2)



CHRIST AT WORK IN
ANDONG KOREA 1962

1962



Faculty discussing



Students "discussing"



Chapsl psriod

ANDONG BIBLE INSTITUTE



The arm's almost well, now.



Ben with Dr. Chung and Dr. Lee



His mother took him back home a "plump" little baby.

ANDONG PRESBYTERIAN HOSPITAL

Andong, Korea
June 1962

Dear friends:

1962 has seen many changes in Korea, but the one abiding fact of Christ hasn't changed.

As the pictures may show, we are busy and happy in Christ's service in Andong. The Bible Institute with its 140 students presents a daily challenge to make the Word of God vital and meaningful. We want each one of the young people to become a stalwart servant of Christ. Many of them are too poor to pay their fees; some have been ostracized by their families because of their faith. All need our prayers.

The Andong Presbyterian Hospital continues to be the only medical ministry in this area where loving service in Jesus' name is given. With only 21 beds and little equipment we were able to help 13,000 people last year. Not only medically, but spiritually, too. The little lad in the picture with Amy was hit by an army truck and his arm broken in two places. He was hospitalized for six months - his father could not pay anything - and now he's having skin grafting done. Both his parents have accepted Christ and Myung Sik himself has learned of a loving Savior.

Please continue to pray for us and for Christ's church in Andong.

"God shows his love for us in that while we were yet sinners Christ died for us." Rom 5:8



We are grateful to so many who prayed for us during the past year. We are happy to report that all members of the family are well and fully recovered from the winter's sicknesses.

Our address for 1st class letter mail is still

Presbyterian Mission
APO 18

San Francisco, Calif.

and for packages and other mail
124 Kum Kok Dong
Andong, Korea

Sincerely in Christ,

Amy and Ben Sheldon



A Bible Society Colporteur
in Action

KOREA CALLING

Introducing "Korea Calling"

by Allen D. Clark



In years past, there have been various magazines that have served as a forum for mutual information on the work for Christ going on in Korea. The most important of these was the "Korea Mission Field Magazine" which was carried on for nearly half a century until World War II closed it out. You can find a complete file of these in the Yonsei library and they are worth your perusal, for they covered a wide range of types of Christian service. After 1945, a much smaller paper was started, known as "Korea Calling," a 4-page monthly paper which was continued until the Communist War, in 1950, closed that off. Since that time, those of us who knew these very useful periodicals have often discussed the possibility

of getting something started again. Each time, lack of money or time or both have stopped us. However, the need is here and, with the cooperation of the Christian Literature Society, we are beginning again. The success of the venture is now very largely up to you. We need both your subscriptions (and many of them) and your articles. As you read the articles we present, we hope you will find suggestions that you can pick up and put to use in your own Christian work and that you will likewise put down for us things you are doing which might be helpful and suggestive to others of our community. And meanwhile, will you pray for the effective service of our little paper?

Korea Calling Vol. 1. No 1. Jan. 31, 1962

District Missionary Work in Korea Today

by Rev. Finis B. Jeffery



According to First Corinthians, Paul planted and Apollos watered. District missionary work in Korea today is in the second stage. We are building on the foundations laid by previous generations. The church we are serving with today is an autonomous church and reflects the nationalistic spirit of Korean society. Most local churches are self-supporting, and the people make their own decisions.

Although the number of villages having churches has increased, it is easier to reach these villages than was formerly possible. In recent years the military forces have built many new roads, and the jeep has made it possible to reach villages without improved roads.

The qualifications required for district missionaries have not changed. He should be an ordained minister with pastoral experience, be well grounded in the Bible and theology, and understand and love the people. Robust health and a strong back are also necessary for rural work. A knowledge of the language is essential. To help him serve the people effectively, he should know the customs and problems of the area.

In Korea today the district missionary is given a warmer welcome than in any other segment of Korean life. This is especially true when the missionary must make some effort to reach a church, such as walking long distances, or having to travel by an ancient ferry.

What missionaries are invited to do:-

Missionaries receive many invitations to preach. Somewhat surprising to the new missionary is the number of return invitations to preach that he receives. One Korean pastor explains it by saying that missionaries usually have content in their sermons, and that they have a different approach to their subject.

Missionaries are very often invited to administer the sacrament of Baptism and the Lord's Supper. This affords a great opportunity to show the Korean pastor the beauty and deep meaning of these services when carefully prepared.

The Missionary receives many invitations to hold training classes on such subjects as Bible training, Sunday School leadership training, pastoral counselling and other phases of such work.

Missionaries usually have an invitation to drive church leaders around rural areas. Lack of transportation makes it difficult for Korean leaders to visit all areas where the Korean church is located. Such invitations sometimes appear to be a burden, but these trips afford the opportunity for the missionary to have informal talks with Korean leaders—often to their mutual advantage.

Opportunities offered the district missionary.

The district missionary has the opportunity to observe the life of the church. He should

be trained to observe and should know what to look for. Observing the adult and children's Sunday School classes tells the observer much about the quality of the Christian nurture in the local church. He can note how effectively the Bible is being communicated, the extent of the fellowship of the church members, who attends these classes, who teaches, and by what method.

The missionary should carefully study the total program of the church. Very often there is too much program for the number of members to handle. All too often the program of the church is not geared to the life and needs of the people.

The district missionary has the opportunity to observe the worship services of the churches. Are they meaningful to the people? Has the pastor carefully prepared himself for these worship services? The laymen are becoming better educated and are not satisfied with unplanned worship services.

There is the opportunity to observe the problems of the local pastor. How deep is the spiritual life of the pastor, what is the value of his seminary training, is there a need for refresher courses? The missionary should note what part economic factors play in the life of the pastor and his family. A pastor who cannot send a gifted child to school experiences a continuing agony, which often effects his ministry.

There is the opportunity to observe the methods that successful pastors use. In depressed economic areas, some churches are still able to support their pastors. The missionary has the opportunity to pass on to others proved, successful methods.

The missionary can observe the attitude of the laymen toward their pastor. Many rural and island people have set very high standards for their pastors and will often refuse to accept certain pastors. The missionaries can look for the reasons why some local churches do not grow.

There is the opportunity to observe social problems, such as the plight of the unemployed college graduates, the problems faced by young people who cannot continue their education, the problem of divorce and remarriage, ancestor worship, and the problems pertaining to Sunday observance.

The missionary can observe the effectiveness of Christian literature, which is usually too difficult. He can observe the results of denominational rivalry.

If the missionary is competent in the field of training, he has an excellent opportunity to be of real service. Most pastors and laymen want to know how to improve their church. They re-

alize that they cannot depend on outsiders to solve their problems for them. Any help that improves their own effectiveness and dignity is appreciated. They especially want help in the field of Christian nurture.

The district missionary has the opportunity to do promotional work. There is a wealth of good Christian literature that is not reaching the people. If the people have an opportunity, many of them will purchase it. Many laymen are interested in Bible correspondence courses, and the missionary can promote this valuable program.

The missionary has the opportunity to encourage that part of church life that builds Christ-

ian knowledge and character; also to encourage that part of Christian life that does not depend upon outside help. There is the opportunity to look for new fields of service to meet new needs. One such need today lies in the field of helping disappointed youth find hope in life. Bible Clubs and Wesley Clubs can be adapted for this purpose.

The missionary must be very adroit and possess real patience if he hopes to have success in making changes in rural life. I have found, however, that if the missionary possesses valid convictions, in time the Korean church will adopt changes. This might take a lifetime, but it is worth it.

WORKING WITH WAR WIDOWS

'Tis the day after Christmas, and the house is filled with jolly laughing women, playing the national game, YUTE. One sidwins, and even the little widow, with the limp, dances to show her joy. The losers receive an aluminum rice bowl: the winners an identical bowl and a box of matches.

And what is the celebration? What, but the anniversary of the starting of the Christian War Widows Association, nine years ago.

After the Red invasion of 1950, thousands of women found themselves alone having to support their children, with no homes, and no income by which they might get either home or food. Among the Christians many turned to the missionaries, who provided relief clothing and occasionally some funds. A job could be the only real answer. Since a woman is supposed to be able to sew, sewing groups were started in many places.

The next question was how to organize to reap a regular income from this sewing. Mrs. Ellis O. Briggs, wife of the American Ambassador was eager and ready to help. She saw the need of uniting these women and giving them a sales outlet. She formed an advisory group of American women to help plan a program, and she herself secured from General Maxwell Taylor permission for the widows to sell their hand-made goods in the Army post-exchange.

Seven Christian widows' groups united in this association: Sung-Sim, a Presbyterian group; Sung-Kwang a Methodist Group; the Y W C A group; a ROK army-navy group; and three under Church World Service auspices, namely Eden, Central, and Girls Home. Each of these had a strong Korean woman as a leader; each had a work-shop to which the women travelled every day, to earn what they could, to return at night to feed and care for the children. This small beginning represented five hundred Christian widows and about twice that many children.

Sales in the post-exchange were good, work multiplied, wages were given a slight raise, the children had a bit more food. Church World Service provided relief clothing and surplus foods. Friendly groups sent cloth for distribution. Sewing machines were donated. A revolving fund of \$2,000 made it possible

Mrs. C. A. Sauer



to buy cloth in quantity at wholesale prices. This donation is still doing duty after nine years.

Shortly after this work was started, Madame Syngman Rhee arranged for a sales room in the Bando Hotel, - Korea's best. The first year was rent free. Later a better room was provided at a reasonable rental. For some years, another sales room was also open in the Chosun Hotel, evenings only.

In the early days, cloth had to be imported from Japan. Later Korean cloth became plentiful, and even Korean linens, so that it is now

no longer necessary to import any cloth. At present at least two-thirds of the work is some type of embroidery. One group specializes in chair covers and drapes; another does school uniforms and hospital gowns. For sales in the two gift shops, such articles as cushions, laundry bags, hose cases, pillowcases, blouses, smoking jackets, robes, belts, aprons, puppets, dolls, table-cloths, are also made. Each year one or more bazaars are held, and the day's sales are often equal to a month's income from the stores.

Not all of the widows are talented seamstresses. However something has been found for all members to do. Many of them have gained such training that they go out to American homes to sew day after day. Several have even made trips to other missionary stations where they sew for a week or two, doing excellent work.

Some of these groups live together in a central place such as a small housing unit, a central dormitory, or two or three houses. In one case, all sixty families live in a three-story building, two families to a room. Many workers rent rooms about the city and travel back and forth to the central work-shop.

By working as a unit in one work-shop, the articles can be standardized and the quality kept up. The individual workers do not have to worry about selling their goods. The leader of the group sends the articles to the sales

stores, and is responsible for paying the women each week. Subsidies are chiefly in the form of relief clothing or surplus food from Church World Service. School fees are one of the major financial problems, and funds received from friends in America are used to help pay bills for books and tuition.

During these nine years, income has increased, the general health improved, and there is more joy in living. One woman, looking back over the years, was heard to exclaim: "How we felt then! We had come to the end. We had no food, and no hope, and yet we had the children to care for. But never have we been hungry, and our children have been able to go to school. It has been a real miracle."

★ Book Chat ★

This article is to be a monthly feature, to call your attention to good books that are available. First, for many who are teaching Church History in Bible Institutes and seminaries, there is Moyer's "Great Leaders of the Christian Church" (1,500 whan) which should be a real boon. The only previous single book has been Lew Hunggi's translation of Walker's Church History, in mixed script, and condensed. If you can imagine Walker condensed, you will know it has left something to be desired in the way of clarity for the average student. The present book takes one century per chapter and centers the history of that period around the important personalities of the period. If "history is the story of great men," then this is an acceptable method. Most of us remember our Church History in terms of great men involved in it, anyway. For general reading or for textbook use, this is a valuable addition to the literature available in Korean.

For some time we have needed a good life of John Wesley and I have kept asking why some energetic Methodist was not producing one for us. Now the said energetic Methodist has appeared and we have "John Wesley" (600 whan) by Song Heung Kook, formerly General Secretary of the KCCE. For Methodists or any of the rest of us, John Wesley is part

Much credit for all this goes to the Advisory Committee of the War Widows Association. This is made up of the Korean leader of each of the seven groups, plus several missionary women, at least one representative from USOM (United States Overseas Mission) and the wife of the American Ambassador, who acts as the honorary chairman. This Committee meets every Friday morning, to hear reports, receive the proceeds of sales of the past week, and to carry on any business. Products are discussed, and new ideas suggested.

Thanks are due to many fine Christian women in the Seoul Community, Korea missionary, embassy and others, who have helped in this work.

of our common heritage and church people should know of his work. This should make a good gift for graduations or whatever.

In line with the two previous books, both of which deal with important people we should all know, there is Walter Erdman's "Sources of Power in Famous Lives" (350 whan) which is going into its third edition in three years, an indication of its justified popularity. Dr. Erdman was the brother of Charles Erdman whose New Testament Commentaries have been steady sellers from the CLS for over ten years, and was himself a missionary in Korea (Taegu and Pyengyang) for many years until ill health took him back to the States. There he prepared two series of short biographies of famous men as Christian radio talks, which were later published. The biographies, starting with John Bunyan and running through such people as Michael Faraday, David Livingstone, Louis Pasteur, Wanamaker, and Florence Nightingale, take each person from the point of view of his Christian experience, with the purpose of showing that all these famous people used their talents for God. It is important that by no means all of them were preachers or religious workers, though there are some such in the list. The book has been very popular with young people and will make an excellent gift for any young friend.

Notes and Personals

Those who do not have their 1962 Prayer Calendar Directory of Missions, should write and get them—800 whan. These changes should be noted down.

Born

to Rev. and Mrs. E. D. Baker, Iri a son Bruce on Nov. 2, 1961.

to Mr. and Mrs. J. B. Crouse, Jr., a son J. Byron on Dec. 28, 1961.

Marriage

Dr. Stanley C. Topple (SP) and Dr. Anne Marie Amundsen (WV) Jan. 1, 1962.

Departure

Rev. and Mrs. E. J. Frei, after two years as Treasurer of the UP Mission, returning to their beloved Philippines. We wish them a regretful farewell.

Insert

p. 78 July 11, Miss Marion McCaa, Seoul, UP Student Work 1962

p. 95 September 7th, Rev. and Mrs. Homer T. Rickahaugh furlough, SP.

p. 154 after Scott, Kenneth, M. D. add (3-2817)

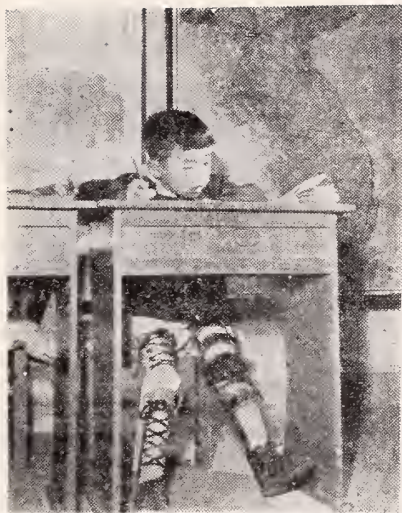
p. 154 In Sa Dong 135-3, McClain, Miss Helen at bottom of page.



KOREA CALLING

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KIM Eun Suk studying hard in the Crippled Children's Center.

KOREA CALLING



by Mrs. Anna B. Scott, R.N.

Director of the Crippled Children's Center

OPEN DOORS OF HOPE

The first unit of the new Yonsei University Medical Center to be completed is the Crippled Children's Center. Polio is so prevalent in Korea that practically every child becomes exposed to it before he or she is 10 years old. It is no wonder, then, that paralysis from polio is very common among small children and that there is a great need for such a rehabilitation center as the Crippled Children's Center.

Partially supported by Korea Church World Service, the Crippled Children's Center opened its doors on October 1st, 1959, and is now treating patients from all parts of South Korea. Many groups contributed to its construction, such as the U.S. Army through its Armed Forces Assistance to Korea program (AFAK), The Sage Foundation, UNESCO and many individual donors in America. The Center is filled with young patients in all stages of treatment. Most of them are polio victims, with a few cerebral palsy children among them. Some of these patients are able to pay their own way, but two-thirds of them are treated at no cost to themselves whatsoever.

This is more than a crippled children's home, and it is certainly not a home for incurables. It is a center where the children who usually fill its 25 beds will be provided with mental and spiritual rehabilitation as well as with physical repair of damaged bodies.

It is a place where children may attend school each day and learn to read and write; for many of them, this is the first time they have ever had any schooling, because of their physical handicap. On Sunday mornings, there is an active Sunday School program for children of all ages, taught by the Christian nurses and by volunteer students from Yonsei University. Music, Bible study and Bible memory work are a part of this program. The patients are bright and eager to learn.

A most important part of the whole program is the work of the Physical Therapy Department, which is supervised directly by personnel from Severance Hospital. Here two

physical therapists spend all their time giving hot pack treatments, massage, active and passive exercises, corrective games, walking-training practice all are most important in restoring strength and coordination to wasted limbs and in exploiting the gains achieved through surgery and the use of braces.

When surgery is indicated, it is performed at Severance Hospital by the American-trained orthopedic surgeon Dr. Chung Bin Chu. Dr. Chu and his staff visit the Center once a week to check progress, give examinations and prescribe treatment.

When braces are needed, they are made at the Severance Hospital Brace Shop under the direction of Mr. Ray Song. Mr. Song is a skilled technician trained in America through the generous help of Dr. Howard Rusk and the American-Korean Foundation. The quality of braces is good, and other hospitals and private physicians in the city send their patients to our shop to have their braces made.

The entire Korean staff are dedicated Christian workers, all eager to serve. As a result of their team-work and dedication, small children gain new hope and enthusiasm as they learn to walk, many of them for the first time. What a thrill it is to witness the shy look of surprise and the glee of conquest in youngsters who suddenly discover for themselves that "it can be done"! What a satisfaction it is to see these children finally leave the Center walking on two feet with help of braces!

Some of these children return to good homes where loving care and help are willingly given. Others must return to an orphanage or to a home where there is very limited follow-up care, if any. But whatever their situation may be, they are much better equipped to meet whatever the future holds for them.

Today, the Crippled Children's Center is demonstrating the love of Christ in practical concern for crippled youngsters and is opening new doors of hope for many who had once given up hope.

Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Pusan Course for Midwives

"An emergency coming up—get the eclamptic bed ready"—a message is sent upstairs as the men rush out with the stretcher to receive the patient from the taxi. She has been having convulsions since last night. A series of doctors have seen her but the fits continue. After the unconscious patient, soon due to have her baby, has been admitted and treatment commenced, there is time to interview the relatives. "Why didn't you bring her earlier? Why hasn't she had prenatal care which could have prevented this calamity?" "But she has been attending the midwife. She's been to see her twice. She didn't say there was anything wrong."

Or there is the young woman, expecting her first baby, who is brought to hospital in a state of exhaustion, after being in labour for days, her unborn babe already dead. "Why didn't you come sooner?" we ask. "I called the midwife the day before yesterday. She gave me injections and said the baby would be born soon but it isn't. Then she said she could do no more and told me to come here."

We shudder—yet is there any wonder that these things happen? Midwives have been able to register in spite of having next to no practical training. They haven't even seen enough to know when things are not going right nor to be afraid of using drugs and injections which they don't understand. Interviewing an applicant for our post-graduate midwifery course, the conversation went something like this—"Miss Kim, how many babies have you delivered?" "Two." "How many have you seen born?" "Eight." "Do you hold your midwives' licence?" "Oh, yes. They were given to us when we graduated from nursing school." Sometimes it is worse. One nurse was in possession of her midwives' licence and she had never seen a baby born in her life! There is only one training school in Korea where the students deliver 20 babies themselves and are in any way qualified to take care of a maternity case alone.

Yet Korea is a country where babies are born at home and it must be so for this generation at least. Under the Japanese a large number of midwives were trained but these are growing old, are hopelessly out of date and have acquired habits horrifying to a western midwife. Since liberation, nursing training has been modelled on the American pattern, omitting midwifery and providing only three months training in obstetric nursing. This may be satisfactory for countries where doctors take full responsibility but here there are not enough doctors to care for all maternity patients and the midwife must take full responsibility for her patient, knowing when it is necessary to call for a doctor's help. Unfortunately, a well trained obstetrician isn't always available, either. It is discouraging, and heartbreaking, for a midwife to call a doctor to look after a difficult case and then stand by to watch him bungle the job, resulting in death of the baby and perhaps of the mother also.

Seeing this situation when we of the Australian Presbyterian Mission were faced with restarting our medical work after the war, we decided on a women's hospital where we could concentrate on providing teaching and practi-



C. Mackenzie

cal experience in obstetrics both for doctors and nurses. We have now delivered our 10,000th. baby—at the same time providing care for the patients and experience for the staff.

Starting in May, 1953, we now have a nine month post-graduate midwifery course and have 34 students in training at one time. To date we have had nurses come from every province of South Korea, including Cheju Do, graduating 339 altogether. Students are given a minimum of 150 hours classroom teaching as well as clinical training. This includes instruction in pre-natal care with practice in our clinics run solely by midwives. Here they learn the ordinary preventive care and in what circumstances they need to refer patients to a doctor. They do 7 weeks in the labour ward, learning how to care for patients in labour and how to detect signs of trouble. They watch both normal and abnormal deliveries and deliver a minimum of twenty themselves under supervision. In the wards they learn to care for mothers and babies and, with the rooming-in system, they learn to instruct mothers in the care of their own babies. In the nurseries they learn to care for premature or sick newly borns, see the results of malnutrition and bad management, learning how to remedy this with artificial feeding. They certainly aren't perfect at the end of the course but at least they have got a basic training on which to build experience we are encouraged to hear of the work our when they go out into practice.

Each year at our post-graduates meeting graduates are doing. Reports are always varied, being on the one hand from girls working in hospitals like the Medical Center and, on the other, from those in isolated country places where there is no-one to call on for help even in the most dire emergency. One nurse working in a country town, told of how a doctor had called her in to a delivery which he couldn't manage. She first had to go home and get her own equipment because he had made no attempt to sterilize his things. Several of our graduates are now running pre-natal clinics in town and country. Some have quite large numbers attending, thereby cutting down to a large degree the abnormalities which cause difficulty in childbirth.

In England it took a long time to replace the old "Sarah Gamp" type of midwife with the well-loved and respected midwife of today. It was accomplished there and is possible here, too. The day will come when the tragedy of death for mother and baby will not occur from mere neglect or misguided treatment. Pray that it may come soon.

THE ANGLICAN STOLE ON THE METHODIST ANGEL

by Mrs. Margaret Martin Moore

Since the white, gold embroidered stole belonged to an Australian Anglican priest, and the angel was a Korean Methodist Seminary student, you will get an idea of the ecumenical, international flavor of the first Christian Drama Workshop to be held in Korea.

This Workshop was held for ministers and Christian lay leaders in preparation for Easter and was held by the Christian Drama Committee under the Audio-Visual Department of the Korean National Christian Council, March 7, 1959.

Those denominations participating that day were: Northern and Southern Presbyterian, Methodist, United Church of Canada, O.M.S., Australian Presbyterian, Anglican, Salvation Army and Southern Baptist.

During the day, many general background subjects were presented. The history of Religious Drama in the West; goals of Christian Drama; Hebrew costuming; make-up; lighting for the small church; scenery suggestions; and the use of music with drama. There was also an acting and directing period with the use of two Easter scripts translated into Korean.

All representatives took these scripts, copies of the lectures and pictures of Hebrew costumes back to their churches. These plays reached and were produced as far south as Pusan and as far north as the Demilitarized Zone.

Moments to remember in the day: The young man who sat patiently as a model for the make-up demonstration looking in the mirror afterwards at his bearded face saying "That's not me!" Lanky, vigorous, Anglican missionary Cobbett showing how the Apostle Peter should come into the Garden Tomb area, (explaining his movements all the while) then turning to the interpreter to say, "Now tell them what I've said—". Then the interpreter's reply. "We understand everything already sir, by your actions."

In the evening a demonstration-presentation of the Korean version of "Quem Quaeritis?" ("Whom Seekest Thou?") was given by the East Gate Methodist Church young people to the Workshop members and invited guests.

A Presbyterian professional artist had painted a background of the tomb hewn from rock with the stone rolled away. As the simple direct appeal of the Easter story gripped the Korean audience, interest mounted. The three sorrowful Marys were greeted by the angel. Peter and John came running, and went away rejoicing. Finally the weeping Mary Magdalene knelt before the gold cross on the altar which suddenly glowed red. Jesus' voice said "Maria" and Mary sobbed "Chu-nim" ("Master") and a thrill swept over the audience.

This play was given by the same cast again at the East Gate Methodist Church and at the Government Reform School for Teen-agers during the Easter season.



Mrs. Moore demonstrates the use of an Angel's costume in Drama Workshop

Here are some of the reports from those who took the drama scripts to their home churches. From Pusan, "We saw a living sermon." From a church near the Communist lines, "It was raining hard that night, but the soldiers walked for several miles to get there. They sat on straw mats on the bare earth floor. We gave the play by lamp-light. The rain was drumming on the roof but inside the church our minds were far away reliving the Easter Story. Our Woman's Missionary Society made the costumes and our Young People did the scenery. They want us to do it every year. It was too full of blessing! It was better than a sermon!"

Since then, Christmas as well as Easter Workshops have been held and other reports have come in. The Chunju group gave "Quem Quaeritis" for their combined Easter Service at dawn. This same Chunju Christian School group (Southern Presbyterian) took their Christmas production and their choir to Nonsan to the Korean ROK Army Training Center. Here, hundreds of soldiers stood outside while it was snowing to view an outdoor stage. They watched intently as "The Nativity" by Rose-Marie Kiraball was given. The program closed with the Hallelujah Chorus. Although many of the soldiers were non-Christians, they all removed their caps and knelt in the snow at the singing of the Chorus.

Then the young players and singers climbed in their open trucks for their long trip home. "We sang carols as we moved through the snowy valleys. It was late. People heard us singing and opened their doors. They were in their night clothes. They smiled."

At least forty plays have been produced since the organization of the Committee. Our scripts are published in Christian magazines. They are also studied in two Seminaries and at Ewha University. Assistance is given in make-up, lighting, scenery and costumes as well as the scripts. We provide costumes for at least eight productions each Christmas season for many denominations and schools.

Any group is welcome to borrow them. We are gradually building up our costume supply and drama library. We hope to have simple lighting equipment and curtains available for loan soon.

Notes and Personals

Another continuing project of the Drama Committee is the erection of the 8-foot Nativity Scene that is placed in different strategic centers in Seoul every year. Sometimes the light bulbs are stolen, and one year the figure of a little shepherd boy disappeared. However, women with babies on their backs, or bundles on their heads; well-dressed men with brief-cases; jiggy-men, the burdenbearers of Korea with their A-frames;—people of all kinds pause to study the colorful Christmas figures. The words at the foot of the manger say, "For unto you is born this day in the city of David a Savior, who is Christ the Lord".

It is with this thought—to present the Saviour to Korea—that all the work of the Drama Committee is carried on.

We live in the land of the open door of opportunity—May we have the strength and courage to avail ourselves of it as God leads the way.

* Book Chat *

If you are teaching the life and letters of Paul to any group, particularly of young people, by all means make use of Donald Miller's "Conqueror in Chains", (350 whan), which is written in semi-novel form, working the letters of Paul in at the proper points in the story of his life. Donald Miller, by the way, taught in the Pyongyang Foreign School, years ago. The Korean title is "Paul the Conqueror". The translation makes delightful reading, so I recommend it for your own reading, as well as for young Korean friends.

Books of sermons are not always too exciting reading, but those of Clarence E. Macartney are definitely the exception. This is not theory, I speak from experience. When our own children were 10-12 years of age, I was looking around for something to read to them on Sunday afternoons, and having just read and enjoyed one of these books, I tried it on the children. They were delighted with them, so we read some more of them. Any man who can write in a way to hold the attention of both children and adults has a rare gift, and this author is one of those rare souls. We have three of his books in Korean, "Great Nights of the Bible" (400 whan)—such as the Night with the wild beasts, the Night shouts routed an enemy, the Night a man fought an angel, and others; also "Mountains and Mountain Men" (400 whan)—Mount Ararat and Noah, Mount Pisgah and Balaam, Mount Carmel and Elijah, and others; and "Great Women of the Bible" (450 whan)—such as the Woman who was better than her job, the Woman who cooked and the Woman who prayed, the Woman who married the wrong man, and others. This is biographical preaching at its best, simple, clear, thoroughly interesting, and challenging. Korean preachers need to learn this Biblical simplicity.

Since I mentioned a book on Wesley, last time, I naturally must follow up with one on Calvin! "Portrait of Calvin" (600 whan) by Parker, has been published in both England and America and is an excellent little book. It does not attempt to give an exhaustive study, but to sketch a portrait of the man and his times which is well done and thought-provoking. (Allen D. Clark)

Births

Mr. and Mrs. Dean Schowengerdt, a son, Andrew, born—January 14, 1962
Mr. and Mrs. Jack Theis, a son, John J III, born—January 17, 1962

Phone

Prayer Calendar p. 145, after Yonsei University" (1.9) should read (3-3121)
Prayer Calendar p. 146 add, line 4, after DWM area-(4-2154)

Honored

Dr. Helen Mackenzie and Miss Catherine Mackenzie, of the Australian Presbyterian Hospital, in Pusan, were recently honored by the Queen on the annual civil list of MBE awards for their missionary service here. In addition, they were awarded a special citation by the Korean government. We congratulate them on this merited recognition and wish the Lord's continued blessing on their service.

77 YEARS AGO THIS MONTH

February 25, 1885 a Government Hospital was opened under the charge of Dr. Horace N. Allen, next to the old Foreign Office, in the confiscated house of Hong Yong Sik. In 1886 this site was changed for the new one at Kurigai (now Eulchi-Ro 2-Ka, near the Home Ministry), the Government providing the plant and the Presbyterian Mission operating it. This arrangement was discontinued in 1894. In September 1904, the hospital was moved to the new site outside South Gate, under the title "Severance Hospital", where it has been carried on the present time and is now contemplating another move to the Yonsei campus.

(Payment in Whan equivalent)

1	subscription	1.300	\$ 1.00
10	"	7.800	\$ 6.00
15	"	10.400	\$ 8.00
25	"	14.300	\$11.00
50	"	20.000	\$16.00
100	"	32.500	\$25.00

KOREA CALLING

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KOREA CALLING



*Taejon Methodist Seminary Students
before Main Building.*



by Charles D. Stokes

For the Rural Church

A second Methodist seminary? And located in Taejon? An explanation would seem to be in order, and perhaps it is best to start at the beginning.

The Taejon Methodist Seminary was established as a result of cooperative planning on the part of representatives of the Korean Methodist Church and of missionaries on the field, together with secretaries and members of the Board of Missions in New York. The need for a different type of training for rural pastors and Bible women was brought out in discussions, and the importance of providing more of a rural atmosphere in the school situation was stressed. The providing more of a rural atmosphere in the school situation was stressed. The wide difference between standards of living in large cities like Seoul and Taegu as compared with the country areas, indicated the wisdom of locating in a more rural section, and the purpose of serving all of South Korea necessitated the choice of a central location with good communications. The city of Taejon seemed ideal for meeting these conditions, and so was chosen.

An early beginning was made in 1955, using borrowed facilities, while buildings were in preparation at Shepherd Hill, the new site for the school in the outskirts of Taejon. Two dormitory units and the kitchen and dining-room facilities were the first to be erected. When these were ready in the spring of 1956, the school moved to the new location, where it carried on with three classrooms: one room lent by the nearby Methodist Taejon Kindergarten Training School, one tent erected for this purpose, and the dining-room doubling for the third classroom.

The main building, providing classroom and office space, was occupied in late 1956, and a dormitory for girls was added two years later. Meanwhile, the Shepherd Hill Memorial Chapel, in memory of William H. Shaw, son

of veteran Korean missionaries, Dr. and Mrs. William E. Shaw, was erected. This chapel serves the Taejon Kindergarten Training School and the Shepard Hall preachers' retreat center, as well as the Seminary. These constitute the main facilities at present.

From the original purchase of about twelve acres of land, bit by bit adjoining properties have been acquired until the school now owns over thirty acres. Most of this is hilly land on which pine, larch and other trees have been planted. Four and a half acres are under cultivation as orchards growing peaches or grapes, and other areas are planted to grains, soybeans, or vegetables. There is also about one acre in rice paddies.

From the beginning, the Taejon Methodist Seminary has felt a responsibility for providing opportunities for study to the many lay pastors serving the Methodist Church in Korea. These were, in many cases, devout and able men who lacked specific preparation for the ministry. Academically, our standard for admission at this time was graduation from junior high school.

At an early point it was realized that our educational standards for rural workers must be raised, both because of the needs of the workers themselves, and because of the rising level of education in the rural areas. In 1957 our application to the Government for permission to operate a theological school on the junior college level was granted, and there are at present two departments: the college level course (now extended to four years) to which high school graduates may be admitted, and the special three-year course available to those who have completed junior high school.

The Seminary has an enrollment of 129, most of whom are drawn from the rural areas. Nearly 20 percent of the student body are women, and over 30 percent represent those who have formerly served as lay ministers of rural churches. Some of the finest students are of this category.

The course of study covers the basic

theological school subjects, but particular emphasis is placed upon giving the students a grasp of the message of the Bible through study of the individual books or groups of books. In addition, general instruction is given in philosophy, psychology, social studies, Korean language, and English.

Another special feature of the program is the instruction in agriculture, animal husbandry and related studies. The aim in these courses is to give information on better methods of farming and animal husbandry, and at the same time to create an interest in specific projects. Many of the students are given work assignments which enable them to learn through doing, and it is hoped that upon graduation all of them will have both the incentive and the basic information necessary to enable them to carry on some project which will require only a minimum of time, but will provide supplementary food or income and also be a demonstration of improved methods to all in the community where they serve.

All of the students are assigned to work in various churches in town or in outlying areas. They teach in the church school, sing in the choir, participate in the Methodist Youth Fellowship, and help out otherwise as called

upon. It is not possible to supervise these activities closely, but an effort is made to learn whether the work is done satisfactorily, and those who are lax are brought to task.

During the long vacations of summer and winter, a substantial number of students are given special assignments with rural churches. Sometimes they work with children and young people; in other instances they may have full charge of a small branch church or prayer chapel. Written reports on these vacation activities are given to the Dean of Students, and brief oral reports are made before the entire faculty and student body.

Through emphasis in the classroom, in the chapel, in work assignment, and in private conversation, the effort is made to encourage a growing concern for the spiritual and material needs of rural people, and to deepen the sense of call and of challenge to sacrificial service. We are constantly struggling with limitations of faculty, of budget, and of equipment, and we know that, in consequence, the program of training is not all that it needs to be. But the fact that our graduates are in greater demand than we can supply lends encouragement and spurs us on to larger effort—for God and for Korea.

Nursing in Korea for Thirty Five Years

By Ada Sandell, R.N.

Thirty five years ago when I first came to Korea it was almost impossible to find a well trained graduate nurse. Training Schools for Nurses had been started in Severance Hospital, East Gate Hospital, the Union Hospital at Pyengyang and at the Methodist Hospital in Kaesung, but the classes were small and the graduates were almost all used in the hospitals from which they graduated. In 1929, having scoured the country to find a nurse we decided that we would have to do as all Mission Hospitals did, that is, start our own training school. So, in October 1929, the school was started in the Canadian Mission Hospital in Hamheung.

This, I believe, was the first and only such school in those two northeastern provinces (Hamkyung Provinces), with the exception of those in the Provincial hospitals which were run by the Japanese. In those schools, the course for two years and was largely theoretical and no care was given the patient by the nurse. What care was given was done by the patient's family or friends. Therefore when we started our school we not only had to train the nurses, but also the patients and their friends. Our course was of three years duration and the nurse was trained to consider the patient as the most important person in the hospital. From 1929 to 1942, this school was carried on and about 100 young women were trained. We have every reason to believe that all have done creditable work in the nursing field since graduation. Many of them are now in South Korea and not only are doing good work as nurses, but are active leaders in the churches with which they are connected. A few days ago, I had supper with three of these young women at the home of one of them. After supper, I sat and

listened to a most interesting conversation and heard some things both interesting and encouraging for a missionary about to retire.



They were talking of their faith in God and what He had meant to them through the trying years since they had been together in Hamheung. I remembered when they had come into the school as shy young girls very much afraid of everyone especially of the big "Superintendent of Nurses". One of them was not a Christian and knew nothing about Christianity.

The other two came from Christian homes and were young in the faith. Now they were talking as mature Christians and it was a great inspiration to listen to them. I was assured that we did not make a mistake when we planned to accept girls even if they were not Christians, hoping that the influence of the hospital would have its effect on them. It did, for though many of them came as non-Christians I cannot remember that any of them left without being baptized.

The second phase of my nursing came after World War II. I left Korea and was away for six years and, upon my return, was in Seoul from 1947 until the outbreak of the Korean War. During this time, I was on the teaching staff of Severance School of Nursing, as the former training schools were now called. The hospital had been terribly neglected and was in a bad state of disrepair.

We worked away trying to get it cleaned and repaired but had not made much headway, when the Communist invasion of 1950 took place.

Along with some 650 women and children I was evacuated to Japan and, a month or two later, returned to Canada for a year's furlough. Upon my return I was asked to go to Koje Island where some 100,000 refugees, largely from the two Hamkyung Provinces, had been sent. My Mission asked me to work with the refugees. To the island also came more than half of the Severance staff and they set up a hospital in a public school building. Before long, the student nurses began coming and it was decided to start the School again. I was asked to accept and train a class of probationers who were accepted in November 1951. There was very little in the way of equipment over on the island but there were always an abundance of patients, more than we could admit, so these nurses got very good practical experience. Having no demonstration model, we used the students themselves for demonstrations and the patients for practice. I venture to say that these girls got as good, if not better, training than any others have had. When Frances Lee Whang returned to Seoul in 1952, I was appointed the principal of the School. It was while the school was there that the decision was made to raise the entrance standard from two years of High School to full High School graduation. This was the first step toward the development of University Nursing.

While on Koje Island, I was responsible (to my Mission) for relief work among the refugees. As can well be imagined, there were many needing medical attention and advice, so gradually I branched out into Public Health Nursing. The School was able to return to Seoul in 1953 and I went with it, helping to get the badly bombed dormitory ready for occupancy again and, when Miss Hong returned from study in Australia in 1954 she became the principal and I returned to Koje, remaining there until 1956 when my furlough was due. Our Mission continued to run a small hospital of twenty beds and a tent for ten T.B. patients and I was the head nurse there while carrying on Mother and Child Welfare classes in the 24 churches on the island. This work was very much appreciated by the islanders and I was sorry to leave it but furlough came due and the Mission decided to close our work there.

Since my return in 1957, I have been living in Iri where my assignment is "Medical Evangelism". The Korean nurse and I run a T.B. Clinic for about 100 patients who come from outside the city. We have no hospital or clinic building, but the patients come to the Mission residence, where they are sent for examination and X-Ray to a local doctor who is a Severance graduate. The diagnosis being confirmed, the patients are ordered to rest and to send some member of the family for medicines and food supplement each month. The Korean nurse makes monthly calls at the home, checking on conditions there and advising on treatment and rest. As time permits we also hold classes on hygiene, sanitation and other home nursing subjects in the churches.

Thus my nursing experience in Korea has fallen under three heading:

1. Nursing Education; 2. Public Health Nursing; and 3. Evangelistic Nursing.

I think I would say that the greatest opportunity comes under the last heading, for as one of the nurses said at the supper to which I referred, "Who has a better opportunity to spread the Good News of God's love than the nurse?"

It has been a wonderful experience to work in the nursing field for 35 years and I crave for all nurses the same joy that I have had.



C.L.S. Building

The C.L.S. Building in Korea's Christian Center

by C. A. Sauer

For some sixty years or more, the area just east of the big bell on Bell Street (Chong-No) has been the center of union Christian activities for Korea. Here were located the Y.M.C.A., The Bible Society, and the Religious Tract Society, later known as the Christian Literature Society.

In September 1950, the retreating Red Invaders, using kerosene, set fire to all three buildings. The YMCA and the Bible Society buildings, having brick walls with wooden interiors, were a total loss. The CLS building, a modern ferro-concrete structure erected in 1930, was a huge stove, in which the contents were incinerated. The intense heat melted the glass in the windows, and the only original wood-work left is the major part of the floor of the second-story Board Room.

The Bible Society now has a new home, and the YMCA has a new building under construction. The CLS building, a mere concrete shell in 1950, was put into temporary operation in 1954 and now bears few marks of the disaster.

Union Enterprises—The CLS Building is the gift of many people, and owned by the trustees of the Society, held in trust for the production of Christian Literature. Besides the offices of the Society, it houses many other union, inter-church, and inter-mission, activities, such as

Christian Literature Society,
 CC Audio-Visual Committee,
 National Christian Council,
 Christian Literacy Association,
 Korea Council on Christian Education,
 Korea Student Christian Movement,
 and the Christian Broadcasting Station,
 S. K. Y.

Reach of the CLS Center—The CLS Center serves the wider Christian community through three media,—Books, Magazines, and Mass Communications.

a—Books—The Korean Council on Christian Education specializes in Sunday School materials, graded lessons, books on religion for high schools. The Christian Literacy Association publishes primers and readers for teaching illiterates.

In addition it has issued a series of some 40 books written in a popular vein for the ordinary layman.

The Christian Literature Society publishes hymnals, commentaries, and other books of a general religious nature.

Books of many publishers can be found in the privately-operated Chong-No Book Store on the Street level.

b—Magazines—Four monthly magazines are issued from the CLS Center each month. CHRISTIAN THOUGHT, A magazine for ministers and college-trained men, and CHILDREN'S FRIEND, a magazine for the younger generation, are published by the Christian Literature Society. CHRISTIAN HOME is published by the Christian Family Life Committee. FARMERS LIFE has its offices on the fourth floor.

c—Mass Communications—The Audio-Visual Offices are headquarters for religious films, film strips, and a wide variety of materials for use in public meetings. A process has been developed for adding a magnetic stripe to foreign films and recording a Korean language version, so that English speaking films can also be used for Korean audiences. Four rural mobile units are also directed from this office.

HLKY Radio station, opened in 1954, is on the air 80 hours per week. Tapes of its programs are also broadcast from relay stations located at Pusan, Taegu, Kwang Ju, and Iri. One of the features of the daily broadcast is the finest in music, and a schedule of the musical offerings is always published and distributed a month in advance.

Board Room—A large committee room on the second floor has been provided for general use. It is a rare day when some organization has not signed up for a meeting. Some groups, such as the NCC Executive Committee, and the Publication Committee of the CLS, hold their monthly meetings here. For many years, English speaking people held a prayer meeting here each Thursday afternoon at 4:30.

Other groups—Besides the union groups, many other church organizations have their home offices in this building. On the third floor may be found the offices of the United Presbyterian Mission. Adjoining, are the offices of the Korean Presbyterian Church. On the fourth floor are the offices of the ROK Presbyterian Church, and Farmers Life. On the first floor are the offices of the Save The Children Federation.

This is the third building on this site erected for the purpose of providing religious literature for the Christian church. Over the years the services have broadened in scope and in the volume of service. As missionaries and others learn how to utilize more fully the services rendered here, it will become still more a source of Christian light for many a darksome corner.

Notes and Personals

Born

to Rev. & Mrs. Bartling, a daughter, Amy, Feb. 17, 1962

Insert

p.154 after Seoul Union Church, 136 Yun Chi Dong
 after Hunt, Rev. Everett N., (5-0767)

Book Chat

If you are looking for a good book on the Life of Christ to pass on to young people of college level, James S. Stewart's "Life and Teaching of Jesus Christ" (500 whan), with an introduction by Otto DeCamp, may well fill the bill for you. This is not just a retelling of the events of Jesus' life. The word "Teaching", in the title is used advisedly. In general, the outline of the book follows the chronological events, but there is a discussion, at each point, of matters relating to who Jesus was, His relation to the Father, the purpose of His life, and so on. There is a section on the Gospel of the Kingdom, on Jesus' Method of Teaching, on the Prayer Life of Jesus, on the Noble Law of Love and others. This is not a book to skim over, but to use as a guide for some serious thinking about Jesus and His relation to the reader.

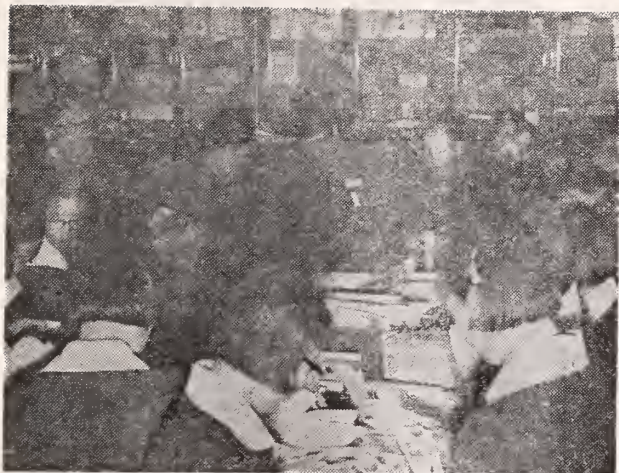
There are several books by Dr. R. A. Torrey (father of the Dr. Torrey who was working with us until a couple of years ago, in connection with the Amputee Rehabilitation work in Taejon). One very good little one that you may not have noticed is "Divine Healing" (50 whan) which is worth recommending or passing on as an antidote to certain wild and woolly things that are done in this area. There the reprint of his "How to Lead Men to Christ" (200 whan) which is still a good little manual on personal work and is to be commended for Bible Institute use. Then his "How to Pray" (200 whan), in handy pocket-size, which is a clear, thoughtful little devotional aid that deserves a wide use. Also, his "The Holy Spirit" (400 whan) the original sub-title for which reads, "The Holy Spirit, Who He is and what He does". It is almost the only book on the subject and deserves attention.

KOREA CALLING

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Students at work at the Bible Society



Bible Society Student Auxiliaries

During the past several years, Student Auxiliaries related to the work of the Bible Society have been formed in 18 Junior-Senior high schools in the city of Seoul. Twelve of these are Christian high schools, but 6 are non-church-related. The first auxiliary outside of Seoul is now in process of organization.

Each month, a joint meeting of these auxiliaries is held at the Bible Society to which each group sends representatives. They come with their school chaplains on a Saturday afternoon, have a worship service and then discuss the work of the auxiliaries for the coming month, making reports on what they have been doing in their schools. These activities include such things as the following. A Bible-reading Contest (that is, oral reading in public) was held at Young Nak Church. After the floods, last summer, Scriptures were sent to the flood-stricken areas where many had lost their own copies. Scriptures have also been sent to primary schools on islands off the coast of Korea. During vacations, some of the students have gone out into the villages to sell Gospel portions and tell people about the Gospel story. In their own schools, they have encouraged the formation of Bible study groups and one school has formed an English Bible study group. In all the schools where there are auxiliaries, they held a special worship service for Bible Sunday and sent in their offering for the work of the Society. The membership of the groups is formed from those active in the Bible classes or, in the case of non-church schools, from those related to the local "Religion Group".

One very valuable service which these students have rendered is in coming to the Bible Society, from time to time, to help with the wrapping and addressing of special things such as the Bible Sunday materials, which are sent to all churches, in November, and the quarterly mailing of the Society's magazine, "The Bible in Korea". This has the double value of helping the busy staff of the Bible

by Allen D. Clark

Society offices and of giving the students a

chance to render a valuable service for Christ. The picture at the head of this issue shows a group of these young people at work on this mailing project.

And what happens when they graduate from high school? Nothing tangible, as yet, but there are stirrings which suggest that we shall have some college-level auxiliaries, before long, as these students go on to enter college and continue their interest in the work of the Bible Society of which they feel themselves very much a part.

Two Short-Term Bible Institutes

by Allen D. Clark

I have just finished teaching in two short-term Bible Institutes which seem worth reporting here. Most people are familiar with the long-term Bible Institutes which are to be found all over the country and which carry on, in general, a three-year course of study, seven months a year, to prepare lay-workers for country work. The short-term ones are, perhaps, less well known though, historically they have been carried on much longer than the others.

I do not know when they got started, but would guess that it must have been back around 1895. These were carried on at central points, one in each province, during the winter months when farming was slack and people could leave their farming villages for a month or 6 weeks of study. The purpose of the course was to give a more detailed Bible knowledge than Sunday Schools could provide. It was also to help local church officers, on whom the burden of preaching often fell, to do their work better. Besides courses on Bible content, there were courses on Sunday School work and church music, etc., to make Sunday School teachers and church leaders more effective in their local congregations.

There was also the purpose of giving a better Bible knowledge to the average church member who could be persuaded to come for this.

The course ran for a month or six weeks each year and for 4 or 5 years, with a diploma at the end of the course. During this time, they covered all the books of the New Testament and a good share of the Old, as well as courses on Sunday School work, personal evangelism, music, hygiene, and so on. This is still the pattern for these short-term institutes.

This year, the churches of the district of five counties with which I am related, east of Seoul, decided to try having a short-term institute of their own, on the theory that this would encourage more to come than if it were held in Seoul. Probably more because of their own enthusiastic efforts than because of the theory, the institute turned out to be a thriving success. It was held in the largest church in the district, which is located in the first village east from the Adventist hospital, on the edge of Seoul. This made it close enough so I could teach there two hours each morning.

Since this was the first time, they were all in one class and met in the church. Students were housed in the homes of the congregation and ate together. In view of the economic hardship in the rural areas, arrangements were made whereby the students were to bring rice or barley (and bedding). The pickle to go with this would be underwritten by a generous gift from a Korean friend. Several from little churches too small and poor to do even this were told to come anyway, lest their church miss its share of the blessing.

We wondered whether we'd have more than a baker's dozen, since this was very much of an experiment, but "Oh ye of little faith"! 67 turned up, from 16 churches. About half were Sunday School teachers in their own churches, and five were deacons. One was a blind student who wanted to try this out before going on to enter the long-term course, next year. (We have had two blind students, there, both of whom have done very well in their classes.) Nine students came from one small church, including several young fellows who were not even catechumens, let alone baptized, and who seem to have come along for the ride. After the first week of monkey

business, we debated shipping them home, but decided to wait and see, with the result that, by the end of the month, they seem really to have been touched by the Lord and went home with a different attitude of mind. They still have a ways to go in their new Christian life, but we are glad we gave them their chance.

The courses taught were Bible Geography and Principles of Sunday School Work (which were my courses), Bible Survey, Mark, Genesis, Music and a couple of minor ones.

Following this, and overlapping with it, came the Kyunggi Presbytery's short-term Bible Institute, at Pierson Bible Institute, which was also a new experiment. Not that we have never had one, for they have been carried on at Pierson ever since 1914, when there were no wars to interfere. But, whereas it has usually been carried on in January, it was decided to try an experiment by dividing the one-month period into two two-weeks ones, one late in February and the other late in August. The hope was that this might make it easier for some to get together the rice for two weeks, instead of bringing enough for a whole month at once. The rural economic troubles have made it increasingly hard for many people to attend, these past few years. Whether this idea is a solution remains to be seen.

When I walked into my class (teaching Genesis) the first day, I was astonished to find about 80 there for it. However, the mortality rate was high and, by the end of the two weeks, we were down to about 20 who had really been studying. Most of this group were much younger than in other years, being of Junior Hi age, with a sprinkling of older students. For these 20, it was very much worthwhile.

To my mind, these short-term Institutes have a much greater potential value for the Church at large than do the more advanced long-term courses. If young people in their late teens or local church leaders can be encouraged to expose themselves annually to Bible study of this sort, their church work will be better done, they themselves will grow in spiritual depth, and the Church will have a defence against the winds of doctrinal oddity that blow about us, these days. The Word of God is called both a shield and a sword. Courses of this sort are a valuable aid in learning how to use it in the warfare of the soul in which every Christian is engaged.



The Call of the Coal Mine

by Rt. Rev. John C. S. Daly

In the Tae Baek area, south of Sam-chok on the East coast lies the mining country which has been called the "future Ruhr of Korea". Since the May Revolution and the inauguration of a Five-Year plan for industrialization of the country, people have been pouring into this area and industry, particularly the mining industry, is on the move.

In the late summer of 1961, Bishop John Daly of the Anglican Mission was looking for his beggar boys; last winter a number of waifs

from the streets of Seoul had found warmth and shelter for the night under the Cathedral. Perhaps a hundred and fifty boys of twelve to sixteen years had slept there during the winter; many of them had found homes or work, but in the Spring the police had rounded up dozens of such boys and the Bishop had for months felt a concern for them, wondering where they had been taken and how they were being cared for. In the late Summer, he heard that a big group was being used for making a road near the East Coast, some eleven hours away by train. By good fortune or the Good Hand of the Lord, while he was

making arrangements with the ROK Army to take him to see the lads, he met an Episcopalian Colonel, who was head of U.S. Army Aviation here, who flew him over in an hour. When he got there, he found that the boys were not beggar boys at all but much older lads, hoodlums who had been used by the old government to break up demonstrations and political meetings. Some nine hundred of them were doing a magnificent job of road making; they were well fed and housed and proud of their road construction. The Bishop was taken around in a jeep by a ROK Army major, who arranged a picnic-style lunch for about three hundred, and insisted on the Bishop's "making a preachment" which he himself interpreted.

As they traveled together, the Bishop realized that, like the Roman legionaries of old, this military man was enamoured of the people among whom his duty lay. His soldiers had been organizing the labour force which in eight months had made 36 miles of 8-foot mountain tracks into 24-foot roads. These roads are being built to carry coal from 26 mines to the railheads. With the exception of two large mines, one government and one private, the mines were mostly small and the conditions under which the people lived, clinging to the mountainsides by their fingernails, were extremely difficult. The Major spoke of the job as the most worthwhile he had ever undertaken, and the people as the friendliest Koreans he had ever met. Then suddenly this Buddhist Army officer turned to the Bishop and said "Can't you bring missionaries here to help these miners and their families?"

The Bishop who, before he was sent into the mission field, had lived and worked for 9 years among miners, had been feeling a lump in his throat as they drove through small mining villages with the men sitting on their haunches, as they did in North England, with coal-blackened faces. The word of the Buddhist struck home as a challenge and a call.

The central town, with every appearance of pioneering frontier life, is called Hwang Chi Ri. It lies in the heart of a high mountainous region rich in coal, iron and gold; the new roads radiate from it and a new railroad, now under construction, will terminate there. On three trips into the area, Bishop Daly has had an opportunity to meet many of the leaders in the local government, in the mining industry and in the Church, and is convinced that Christ would find a most ready welcome if He came as the Friend interested in the everyday affairs of this ever increasing, hard-working, forward-looking and temporarily rootless population of industrial pioneers. There would be little chance of welcome if Christ were presented by competing and mutually suspicious church groups.

Whereas in South Korea the Christians make up over 5% of the population, in this area with a population of over one hundred thousand, barely seven hundred are known to be Christians. There is one sizeable town at the Government-owned mine at Changsung and there are Roman Catholic, Presbyterian and Methodist Churches there but elsewhere only Presbyterians have churches. On his last visit, the Bishop learned of a great educational need and is hoping that this may pro-

vide the opportunity for entering into cooperative effort.

The Government primary school has already enrolled two thousand children; the numbers are increasing by 50 to 60 children a week, which gives an indication of the rate at which families are pouring into Hwang Chi Ri. There is no Government middle school but there are known to be three hundred children awaiting one. The Presbyterian minister has been running a small middle school but he has no resources for its development. The Minister and the local Community Development Officer pointed out the urgency of the need for a middle school, and perhaps if the Christians of Seoul would join together in raising the twenty million hwan, which is the minimum sum of money needed before the Government will permit a middle school to be established, a Christian school might be started.

This spring, Bishop Daly and a team of young Koreans plan to move into a small Korean house which the Bishop is building and they will work and worship together. One of the team is an expert in audio-visual work, another is being trained in Red Cross work, another in rural leadership and 4H Club-work, and a fourth is a University graduate who will help with adult classes and the like.

When the Industrial Revolution hit England, the Church was oblivious of what was happening. This complete lack of interest and unconcern is hard to credit, but the Church of England, 160 years later, still suffers from the results. In Korea there is yet time to awaken the Church to this glorious opportunity for Industrial Evangelism.



The Assemblies Of God's Mission

by John Stetz

Beginning

It is interesting to note how the Assemblies of God work in Korea was put into "orbit". It all came about through a chain of successive events, until it was organized in the fall of 1952. This "chain reaction" started in Japan quite some years ago, when a handful of Korean students paused at an open air service and gave their hearts to the Lord. The Assemblies of God missionary in charge of the service influenced them to enroll in the Mission Bible School in Tokyo. When these young men returned to Korea, they soon came into contact with Miss Mary Rumsey who was unofficially representing the Assemblies of God and who continued her work here until World War II. When Arthur Chestnut arrived in Korea in 1952, he already had this nucleus with which to organize the Mission.

Bible Institute

In those formative months, all those who considered themselves Pentecostal were accepted under our banner. Needless to say, this was a mistake. Today, we have a very small percentage of those who were with us the first two years. We have learned to rely on workers whom we have ourselves trained in our Bible Institute. The first class graduated in 1955, after completing a two-year course. The present school is located in Pul Kwang Dong (Seoul), on an 8-acre Mission compound. The Institute, under the leadership of Leslie Bedell, is enjoying progress in every way. A new wing is being added to make room for an expanding student body.

Churches

Of the 44 churches that we now have, the largest is located at the West Gate intersection, in Seoul. Only the large auditorium, seating approximately 1500, is completed; the four-story front section is yet to be built. Our regular Sunday evening services average around 700, but during special meetings, the auditorium is filled. Our churches are scattered widely throughout Korea. Besides having seven churches in Seoul, others are located in Pusan, Taegu, Suwon, Soonchun, Namwon, Kwangju, Chungju and in many of the smaller towns and villages.

Orphanage

The Tae Kwang Orphanage was launched in 1958 and is located on the Mission compound. 32 orphans ranging in age from 4 to 19, make their home here. Nearly all of these are sponsored by World Vision. Edith Stetz is the present director of the orphanage. It might be mentioned here that, between 1955 and 1959, our Mission distributed many tons of relief clothing and surplus food to refugees and other needy people.

Deaf Ministry

We feel that this is a unique ministry, headed by Miss Betty Haney, who is employed by USOM here in Seoul. She conducts the services in sign language, at which she is very proficient. Approximately 300 deaf people meet every Monday night in our West Gate Revival Center. A branch work was started in Pusan, and one of our ministers, inspired by Miss Haney, has learned sign language and is now a full-time minister to the deaf. It is a thrill to see those who are genuinely converted come to the front and give their testimony, though in silent language, yet with big smiles.

Servicemen's Home

"Pop" and "Mom" Mincey, who operated a servicemen's home in Tokyo for six years, are in charge of the lovely and spacious Christian Servicemen's Home in Itaewon, Seoul. This home is truly a "home away from home". All of the boys are referred to and treated as their own sons. It is not unusual to have 20 boys at the supper table and later participating in the activities of the evening, such as the Family Bible Hour, Round Table Discussions, Christian Film Night, Gospel Hour Sing-time, and Fun and Surprise Night. It is very common for some discouraged boy to find consolation in Pop's office, or an unsaved boy to kneel beside the piano and find Christ as Mom prays with him.

Missionary Staff

John and Edith Stetz—Administration

Arthur and Ruth Snoltus—Treasurer and Secretary

John and Maxine Hurston—Revival Center

Wm. and Ruth Mincey—Christian Servicemen's Home

Leslie and Mildred Bedell—Bible Institute

Louis and Grace Richards—Tent Evangelism

Betty Haney—Deaf Ministry

Margaret Carlow—Language Study

Notes and Personals

Birth

.....
Rev. and Mrs. Ronald Holm, a son Daniel born March 2, 1962 (see May 10th)

Rev. and Mrs. T. Dwight Linton, a son Samuel

Phone

p. 159 after "Provost, Rev. R.C., Jr." add 4264

p. 167 Banto Hotel change to 2-7151 (to 9)

p. 139 Anglican change to 304-3922

p. 138 after Mincey add 304-2445

Book Chat

Let's start off with an old standard that has been going for a good spell, namely Bunyan's "Pilgrim's Progress" (500 whan). I assume you know it in English. If you don't, I assure you you have missed half your life and shall proceed to urge you to remedy the matter as soon as possible. The fame of the book is well-deserved. Bunyan had an amazing ability to paint a vivid character with a few word-strokes that make the person as real as the next man you will meet on the street and three times as vital. The adventures all these people get into are not nearly as "preachy" as you would imagine them to be. Bunyan runs the sermonizing along and, just as you are about ready to switch to some other station, so to speak, he suddenly introduces you to another of his fantastic characters and we are all off again in a cloud of dust on a new adventure. Nobody goes to sleep, reading this book. And, of course, the message of the allegory is one that no one can ignore.

When we speak of "Pilgrim's Progress", we usually mean the First Part of Pilgrim's Progress. But there is a sequel, the Second Part, which is not quite as good as the first (sequels seldom are) but tells the story of how Christian's wife and children later made their way to the Celestial City. This is also in Korean (500 whan) and presents such famous personages as Greatheart and Mr. Honest. It is at the end of this second part that the famous passage appears "and all the trumpets sounded for him on the other side."

The earliest editions of the book carried fascinating pictures of Christian in Korean dress, meeting with Korean-style angels and warriors in Korean armor. Other than the Bible, this book has had a longer continuous sale than any other Christian book in Korean, in translations revised, from time to time, in numerous editions.

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Symbol of the Christian Ministry to Servicemen

KOREA CALLING



Joseph D. Stanley

New Frontier in Korea

by Joseph D. Stanley,

Coordinator of Hillside House

Near U.N. Village, in Seoul, is a house which has come to mean home to many servicemen who have come to it—a house that represents a new frontier. Until very recently, this was the only Christian Servicemen's Center in Korea. It is now one year old, and its directors are engaged in a ministry that is still quite new to Korea, a ministry carried on daily in the civilian community for the benefit of the thousands of American servicemen stationed in Korea.

Hillside House is one of ten such centers in the Far East sponsored by the National Council of Churches in the U.S.A., and working with the General Commission on Chaplains. Its work is interdenominational and its States-side committee is known as the Cooperative Committee on Ministry to Service Personnel in the Far East, representing the Methodist, United Church of Christ, Episcopal, Disciples of Christ, United and Southern Presbyterian, American Baptist, and a number of other Protestant groups.

What do we offer here? First, we offer to the servicemen not another church, for they already have a chapel and are always encouraged to attend it, but we seek to share with them a home that attempts to impress them with the reality of Jesus Christ. We make every effort to make Hillside House a Christian home for these men. We do not try to duplicate in any way what the chaplains are doing for the men on the post. We try, rather, to introduce our American personnel to various facets of the Christian faith through such programs as our Tuesday Back Home Christian Fellowship (which is now some ten years old), denominational nights, and a regular Saturday night support. We also make every effort to have our men meet the various missionaries working here in Korea. Where again, can this be duplicated? Finally (and this is not easy to do) we make an effort to have the men meet Korean Christians at Hillside.

Do we pave the way for the G.I. to meet Christ? We can never be sure of this. We do try to cultivate the seed that has already been planted, either by an encounter with Christ in the military chapel or with Christ in his home church. Certainly we have received great satisfaction when we have heard from our men at Hillside House that they had here experienced a resurgence of faith. I can think of nothing that better sums up what we try to do for the men than these words which were written and signed by more than a dozen of our regulars at Christmas time:

"Some of us have been in Korea just a few weeks, while others have been here much longer. One of the first things a fellow misses after he arrives in a land five to eight thousand miles from home is the togetherness and fellowship of a family. This is one of the most important things we have experienced since our arrival here in the "Land of the Morning Calm". We do not think of Hillside House as something to just occupy the spare time for servicemen. Rather, we would think of your ministry here as a personal one to each individual G.I. Collectively, we think of ourselves as one big happy family with the prime objective of reaching our fellow servicemen with the message of Christ. Christian or non-Christian, we try to show each of them the joy of following Christ and knowing the Savior in a personal way."

Our work is not restricted to Hillside. During the months we have been engaged in this ministry, I have traveled to almost every military camp that has a regular chaplain, and spoken more than 50 times. Mrs. Stanley has served hundreds of meals to men both in our home and at the Center, and we have made sleeping arrangements for a growing number. We have gotten chaplains and other military personnel together with people of their own denomination, have conducted tours of religious and cultural spots in and outside of Seoul for more than a thousand men, have

arranged for speakers for religious retreats and chapel programs, and in many other ways have served as a religious resource center.

We are most happy in this work. One of the things that has impressed us most is the excellent cooperative spirit among the chaplains and missionaries of different Christian backgrounds. Our delight has been to be of service, when requested by the chaplains or missionaries. The cooperation we have received and witnessed here is beyond anything experienced in two former States-side pastorates. We will continue to work with you all



Mrs. Narold Voelkel

On a cold winter day, I rang the bell at the door of the womens' section of the Seoul Prison and was immediately admitted. I walked down the narrow hallway that leads to a small circular corridor where a group of the women-guards were standing around the stove chatting and warming themselves. As soon as they saw me they greeted me heartily, for I have known them for years, and they quickly huddled a bit closer together to provide a space for me to join them around the kindly fire. One of the guards, Mrs. Kim (half of Korea is named Kim), who is assigned to teach reading and writing to those of the prisoners who are illiterate and who also trains and directs the choir for the services, excitedly pointed to the chart on the wall and remarked, "See, there are more babies than ever, we have 56 now and we don't know what to do with them."

What news! Of course, we have always had some babies in the prison family, for frequently women are arrested who are pregnant and their babies are then born behind iron bars; also, nursing mothers are arrested whose babies must of necessity remain with them until weaned, when I find a place for them in a Christian orphanage, unless someone at home is able to care for them. Previously our infant population reached 10 at times, or perhaps 20, but 56 . . . what would we do with them? how could we care for them all?

The guard continued, "So many nursing mothers are being arrested, there are all these babies, and its so bitterly cold here I'm afraid the poor little things will freeze."

"Cheer up," I consoled her, "here is another carton of clothing for them. A young missionary mother has just given me all these things for the prison babies. Do you have enough powdered milk and nursing bottles?"

"Yes," she answered, "its a blessing that Church World Service gave us that drum of dry skim-milk; and from another Mission we were given a lot of nursing bottles so the babies are not crying from hunger anymore."

to help the American servicemen in Korea as he meets constantly the forces of evil. The symbol of this ministry is inspired by Ephesians 6:16, ". . . above all, taking the shield of faith with which you can quench all the flaming darts of the evil one."

We know of no one in Korea working among the servicemen who deserves higher praise than the chaplains. The chaplain is one of the hardest working full-time Christian leaders here in the field of Christian endeavor. We thank God that some 35 chaplains are serving some 50-odd chapels here in Korea and that these men can be counted upon to strike a vital blow for Christ in the Far East. They are frontiersmen for Jesus Christ.

. . . I was in Prison, and
ye came unto Me."

by Gertrude S. Voelkel

"When do you bathe them, and where?" was my next question.

"We don't", she was about to say, but then remembered that sometimes in the warm work-room the mothers did sometimes bathe their babies as best they could.

"Let me see some of the babies," I urged, and the guard led me down the long rows of cells of either side of a hallway that is arched over by a sign, "New Life Area" denoting that in these cells were many of the converted prisoners, who had become Christians as a result of study in our weekly Bible Class. As we looked through the peep-holes, smiles greeted us from many of the women crowded in the unheated cells. Mothers holding their babies attracted me particularly, and I stopped to talk with them, to inquire as to their health, and also to ask if there were any New Testaments in their cell. The last room at the corner of the building, filled with mothers and babies, was bright with sunshine, but that was the only heat they had.

The prisoners wear thickly padded uniforms, blue cotton jackets and slacks, and the babies were wrapped snugly in blankets or quilts. One woman stood carrying her baby on her back, a bonnet on its head and a quilt tied around so that only a chubby round face could be seen. She beamed at me, and turning a bit to look down at her baby, said, "See how fat he is! He was only a month and a half when I came and since then I haven't been able to nurse him at all, but see how he has grown on the powdered milk. He drinks it well." We shared her gratitude. Then prayer was offered for all the mothers and their little ones, and God's Presence was very real in this precious fellowship behind forbidding wall and locked gates of the prison.

Returning to the guard room again, a long line of women could be seen moving toward a small dispensary where a doctor and a nurse (a "trusty") were caring for their ailments. Many of them carried babies in their arms or on their backs.

"So many sick?" I inquired.

"Oh yes, it keeps the nurse busy all the time, day and night. That's why she isn't able to attend the Bible Class, eager as she is to do so."

I appealed to the warden to please arrange for a second nurse to help her in her duties while she is so busy. Probably one will be assigned to help in this work as soon as someone qualified becomes available. I reminded them of a book on practical nursing that I had bought at our Christian Bookstore and brought to the prison several months before in order that a previously untrained "trustee" nurse might be better prepared for this service.

I recalled to mind a former nurse-prisoner who had served for seven years in this capacity but who had not had formal training in nursing. Since her release last year she has been employed as a country clinic nurse in a Mission agency, a position she is filling most acceptably. While in prison she attended the Bible Class regularly, and became a radiant Christian. She completed the New Testament correspondence course and was one of a number to be baptized by my husband. At the time of her arrest in 1950 her husband was killed and their two small daughters were put into orphanages. Now how happy she has been in being able to see her girls again, and to have work in which she can give a Christian witness, with the prospect of being able to have a permanent home, reunited with her two daughters.

"Its time for the Bible Class to begin," I announced, and was directed to a small office where some thirty women began to gather, supervised by a guard. It was so crowded there I asked why we couldn't meet in the chapel as formerly.

"The chapel is already occupied. There are simply too many women for the cells, so some of those who are awaiting trial must stay in here," I was told.

I hastened over to the chapel to have a look, and saw the large room filled with women prisoners, two double lines of them, forlorn and cold, sitting on mats spread on the wooden floor. Quite a different sight from the last time I had seen the same room on a Sunday morning at the worship hour, when bright and eager faces had looked up, joining in the hymns and listening to the message.

"Are any babies here?" I asked the guard.

"No, not in this room; they are all in the cells."

Back in the crowded office, now our meeting place, I sat down at the baby-organ and selected a hymn. Songs of hope and joy filled the room, among them the sweet old favorite, "Jesus is all the world to me." After prayer we had the Bible lesson, which happened this time to be from I Thessalonians, on the subject of the Model Congregation. Some of the women read portions of the Epistle out of small copies of the New Testament they had. I noticed how fine the print was, and decided they needed some new copies with larger print. (We need new hymnals, too, which can be printed, we are assured, in the prison print-shop at a very reasonable price for distribution here and in the other 18 prisons scattered throughout South Korea.

One Sunday each month it has been my privilege to lead the worship service for the women at the prison. Over the years this

ministry has been a rich blessing to my soul as I have seen the response of many women to the Gospel. It is a challenge and a heart-warming opportunity to provide, through the Lord Jesus Christ, this unailing remedy for the transformation of lives victimized by sin. It is my desire to continue in this prison ministry, and it is with the confidence that God's Holy Spirit will direct us in leading many women to a redemptive experience and to a life of yieldedness to the Savior.



The Church of Christ Mission in Korea

by L. Haskell Chesshir

We are indebted to S. K. Dong, an aging Korean evangelist, who was converted in Nashville, Tennessee in 1930 and immediately returned to Korea to establish the Church of Christ. He worked in South Ham Kyung Province, where he established seven churches, continuing work there until the Communists drove them south. Christians from these congregations established churches in Seoul, Pusan, Ulsan, Puyo, Kwangju, Taegu and Taejon. During the Korean War, servicemen who were members of the Church of Christ became acquainted with several of the preachers serving these churches. An Army officer in Washington D.C. encouraged that church to take the lead in getting missionaries to Korea to assist in building up these churches. In 1954, they sent the Dale Richeson and Haskell Chesshir families to Korea and in 1957, this same congregation sent the A. R. Holton family and Miss Melba Carlon to strengthen the work. Late in 1957, Lt. William A. Richardson, Jr., then stationed in Korea, took his discharge here and his family joined him from Tennessee. The same year, the Daniel Hardin family came from California to assist in the work.

Leadership training classes had been conducted for preachers and church leaders, but it seemed advisable to establish a school that would give more through training to younger people to really put the work on a firm basis. Therefore, in early 1958 they began offering work to a few students on a college level. Twenty-eight students were enrolled, five of whom graduated from a 4-year training course in the summer of 1961.

In order to get recognition from the Ministry of Education more land was needed, and the writer went to the States to raise money to secure land which was purchased on the Kimpo Road leading out to the International Airport. Fifty-two acres were purchased there, three houses have been constructed and the training school has been moved to this site. This summer (1962) we are to build our first educational building. The school is to be known as Korea Christian College.

In 1960 the Malcolm Parsley family came to Korea. Mr. Parsley had been stationed in Korea about the end of the Korea War and returned to the States and prepared himself to come back to Korea as a missionary. In 1960, the Holtons and Miss Carlon returned to Korea to continue the work which was first located at Hyo Chang Dong in Yong San. Mrs. Elizabeth Burton, a nurse, came with them. A medical clinic has been established on the Hyo Chang Dong compound. The Holtons and their co-workers are engaged in general missionary work which includes a feeding station a medical clinic, a middle school and general church work. The following year, they were joined by Mr. Robert Underwood who had also been stationed in Korea several years before. The writer and the William Ramsay family returned to Korea in 1961 to construct missionary housing on the new grounds that were purchased for the college. Mr. Ramsay was also stationed in Korea several years ago, and had been looking forward to returning to Korea as a missionary. Mr. Houston Ezell and his wife from Nashville, Tennessee came with these two families in 1961. Mr. Ezell is a building contractor and came to construct three missionary houses on the new college campus. Dr. Sidney Allen, a Doctor of Veterinary Medicine, is planning to join our force this year. Dr. Allen married Jenetta Chesshir whom he met while serving with the U.S. Air Force in Korea.

The purpose of Korea Christian College is to train leadership for the work of the Church of Christ in Korea, and to train other young people who may come. We are not trying to build a large school; perhaps we shall not exceed a student body of more than 200 for the next several years. Training is given in the Bible, education and social work. Some practical courses in agriculture, health and sanitation and such courses as will prepare leaders for serving in the rural area will be offered.

We are enjoying the great opportunities for serving the Church in this land. We are deeply indebted to those great missionaries who have gone before us to prepare the way. We want to take advantage of this opportunity to say 'thank you' to those who have prepared the Korean heart for the reception of the Gospel of our Lord. The great opportunities in Korea place fearful responsibilities on the shoulders of us all. We hope to make our contribution to this work toward the firm establishment of the Church among these people. We pray that all of us who have the one purpose in life of planting Christ in the hearts of the Oriental peoples will find results in a united effort to throw the total strength of Christ in His church against the opposing forces that still bind the minds of many.

Book Chat

"New Testament Introduction" by A. D. Clark

For a course in New Testament survey, (500 hwan) is recommended. It has been used in at least one seminary as an introductory text, and in several Bible Institutes. On each book of the New Testament a general outline is given, something on the author and the contents, and a sketch of the main spiritual lessons to be learned from it. There are also study questions appended to each chapter. At the end of the book, there is an outline Har-

mony of the Gospels. It could serve as a source-book for a series of book-study sermons, as well as for general study on the New Testament. There is also a parallel to this, **"Old Testament Introduction"** (450 hwan).

The next book **"Bible Doctrine"** (100 hwan) by Harry Hill is a development from R.A. Torrey's "What the Bible Teaches", but is changed and improved in form to fit our needs in Korea. It makes a very good, small outline textbook for teaching doctrine in the Bible Institute or other classes. It does not give a discussion of the doctrines, but gives outlines, with Scripture references for the student to look up, in each connection. I have used it in connection with teaching courses on Doctrinal Preaching in the seminary and Bible Institute, because the outlines are useful source-material for preaching on doctrinal themes. Not all doctrines are covered. The main sections cover: God, Jesus, the Holy Spirit, Sin and Salvation, with the doctrines related to these main themes. A student who knows "What the Bible teaches" on these, of course, will have covered some pretty basic ground.

Notes and Personals

Birth

To Rev. and Mrs. Kenneth E. Boyer, a son, Timothy, April 6.

Deaths

Word has come of the passing of the following former Korea missionaries:

Mrs. J.V. Talmage, February 19th—Mother of the Rev. John Talmage, Taegon; Mrs. Raymond Provost, Jr., Taegu; and Mrs. Frank Keller, Chunju.

Mrs. R.M. Wilson (Dr. Wilson was for many years director of the Soonchun Leper Colony work), March 13.

Mrs. W.D. Reynolds, March 11—"Miss Patsy" was the last survivor of the group of seven who came to Korea in 1892 to open the Southern Presbyterian Mission. She was 93.

Mrs. S.A. Moffett, March—Mother of Dr. Samuel (Seoul) and Dr. Howard (Taegu), both of whom are on furlough.

The families these four fine women raised have continued the Christian witness they saw in their mothers' lives. "A worthy woman who can find? Her price is far above rubies. . . Her children rise up and call her blessed." (Proverbs 31:10, 28a)

Wedding

Rev. Desmond J. Neil and Miss Marjorie Harford were united in marriage at Chinju, March 27.

Phone

P. 154, after McClain, add 3-1893

Address

Rev. and Mrs. Victor Alfsen,
Thornton Presbyterian Church
9200 Hoffman Way
Thornton 29, Colorado, U.S.A.

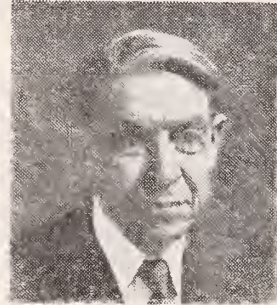
KOREA CALLING

ADDRESS: CHRISTIAN LITERATURE SOCIETY
CHONGNO 2-KA 91, SEOUL
SUBSCRIPTION: 1 COPY \$1 A YEAR



The Social Worker Mrs. Paik gives tins of luncheon pork to needy patients.

KOREA CALLING



TUBERCULOSIS IN KOREA

by Dr. E. B. Struthers

Incidence

Nearly all countries about fifty years ago had a very high death rate from tuberculosis. For many years it was first on the mortality lists and so was called by Osler "The Captain of the Men of Death." With improved nutrition, housing, sanitation and isolation of infectious cases, there has been a rapid drop in the number of cases in all Western countries. Then with the introduction of streptomycin in 1944 and isoniazid in 1951, the drop became precipitous. For example, in the United States of America in 1900 there were almost 200 deaths annually per 100,000 population, whereas in 1960 this number had dropped to six. There has been a decrease of two-thirds in the past decade. In Ontario, Canada, the rate in 1960 was 2.6. Also in the Far East there has in some countries been a significant decline. For example, in Singapore, within ten years the rate dropped from 149 to 47; in Hong Kong, from 108 in 1948 to 83.8 in 1958; in Taiwan, from 181 in 1944 to 50 in 1959; in Japan, from 188 in 1947 to 35 in 1959. No mortality statistics are available for India but since cases are said to be 1.5 percent of the population, the mortality rate is probably about 150 per 100,000. Korea may have the highest rate for any country as active cases number from 3 to 4 percent and the mortality rate is probably from 300 to 400 per 100,000 population.

The cause of this very high rate is chiefly that only 15,000 to 20,000 out of 750,000 patients are under treatment and 120,000 new cases develop each year. A very important factor is overcrowding. Over 60 percent of the families of patients with tuberculosis living in Seoul have only one room. The average size is 10 by 12 feet, and for six percent, this room is 6x6 feet (38 square feet). Other contributing factors are inadequate nutrition, overwork and the stress of living a refugee existence

The Beginning

In 1953, Dr. Douglas Forman, Executive Secretary for Medical Missions Overseas persuaded the Secretaries of Protestant Missions in the United States of America to begin a Tuberculosis Control Project in Korea. Church World Service was requested to administer the program and the writer to initiate it.

Sanatorium

The first step in August 1953 was to enlist the support of the United Nations Health Service called Korea Civil Assistance Command from which a promise of materials for a 100-bed sanatorium was obtained. At that time there were fewer than 1,000 beds in sanatoria or hospitals available for tuberculosis patients and today this number still does not exceed 3,800. Plans were prepared by a U.S. Army architect for a hospital to accommodate 50 medical and 50 surgical patients. In August 1954, the U.S. Army agreed to contribute \$400,000 in material and \$70,000 for equipment. Severance Hospital agreed to accept and designate it—The Eighth Army Memorial Chest Hospital. Plans were later modified so that 100 beds would be reserved for tuberculosis patients on the first floor of the new Severance Hospital soon to be completed.

Chest Clinics

In January 1954, the first of seventeen chest clinics was opened in a room at Severance Hospital. Suitable quarters were not available at the hospital so permission was granted to reconstruct the old O.P.D. building near the street which had been bombed leaving three bare walls. KCAC supplied materials, the United Nations Korean Reconstruction Agency \$21,000 and Church World Service \$6,000 for labor costs. It was occupied in December, 1956. Other clinics established and operated by Korea Church World Service were in Seoul, at the following hospitals—Red Cross Hospital, City Hospital, Soon Wha, Yong Dong Po, Ewha. At the Red Cross Hospital,

facilities were provided by the reconstruction of a burned-out building near hospital. Funds for this (3,500) were provided by the American Korean Foundation. A.F.K. also sent out by air the first supply of Isoniazid for the treatment of charity patients at Severance Hospital. Also clinics were opened or assisted at Taegu, Kwangju, Mokpo, Andong, Taejon; Sapkyo, Inchon, Chungju, Yongin, Wonju and Kangneung. These clinics treated over 10,000 patients in 1960, over one-third of which were new active cases. Dr. Kenneth M. Scott was appointed director in July, 1960. Citing the experience of these clinics the Government was able to induce USOM to supply drugs for the treatment of tuberculosis patients in Health Centers so that at one time 30,000 patients were under treatment.

Home Visiting and Welfare

Graduate nurses visit the patients' homes to instruct the family and report to the social worker cases of dire need. Over 10,000 visits have been made each year of the last six years. In Seoul alone, three social workers distributed to 250 families about 30 pounds of food a month or a total of 87,700 pounds of cornmeal flour, milk powder, etc. In addition, patients were given 4,700 cases of Canadian luncheon pork, 7,350 pieces of clothing and \$750 for rice. Bedding and 19-hole briquets were given to the 600 neediest patients to help tide them over a cold winter. Some families required special help.

As examples, two histories are mentioned. These are taken from the files of one of three medical social case workers employed by the American-Korean Foundation. Mr. C. K.U. who had far advanced tuberculosis of the lungs was found living in a box near one of the busiest streets in Seoul. The box was about six feet long, three feet wide and five feet high, but not high enough for the patient to stand upright. It had a small door at one end but no window. The rain came through the roof and inside it was dark, damp and smelly. What remained of the scanty bedding was nearly black. The social worker wrote in her history—"not even a dog could live in such an inadequate room." Living with him were three sons, aged 16, 14 and 6 years of age, and two daughters, aged 12 and 8. His wife and 18-year-old daughter were housemaids in private homes. His two eldest sons were newspaper boys. The younger showed signs of malnutrition. During the Japanese occupation the patient had taught school and later had been a government official. Four years ago, he was found to have tuberculosis and was compelled to resign. The social worker rented a room for \$38.00 (50,000 hwan) which enabled the family to live together and the wife to care for her husband. He has improved somewhat and is now non-infectious. The other members of the family radiologically showed no evidence of active tuberculosis. The wife was given a loan of \$12.00 (15,000 hwan) to buy cosmetics to sell. From her earnings the past three months she had returned \$.80 (1,000 hwan) a month.

In the same clinic a government employee had had a small cavity for years and his sputum was loaded with tubercle bacilli. As he had a family to keep, he could not afford the operation which had been advised and his condition had begun to deteriorate. The social worker arranged with the Severance Chest Clinic for an operation at which the diseased portion of the lung was successfully removed.

This year with the addition of social workers engaged by KCWS with a Lutheran World Relief grant, the relief program to patients and destitute families has been considerably expanded. The nine government Health Centers as well as KCWS chest clinics now have social case workers and 1,800 families receive 50 pounds of food a month from a central supply depot, and needed clothing every four months.

For the past eight years Church World Service has contributed an average of \$40,000 a year to the support of the tuberculosis clinics. In this time, upwards of 60,000 patients have received treatment. Also an attempt has been made to get other members in the household examined. In 1959 in Seoul 3,002 of these contacts were X-rayed. This represented 85.2 percent of the total household contacts. Twelve percent were found to have active tuberculosis. In 65 percent the disease was minimal. When found at this stage most can be cured and 88 percent made non-infectious in six months. With appropriate treatment the disease can be arrested in the majority of patients. From 70 to 80 percent can be made non-infectious. In cases not previously treated elsewhere this figure can approach 100 percent.

The Chest Clinic at Severance has shown what can be done by a dedicated staff. It also provides an example of how tuberculosis can be controlled in this country. Tuberculosis will remain for many years Korea's most serious medical problem. No significant drop in the number of cases however can be expected until 120,000 patients are under treatment, that is, a number equal to the new cases added each year. At present fewer than 20,000 receive proper treatment. More patients could be treated if the government budget for drugs were larger. It is hoped that Missionary Societies and other Voluntary Agencies will not only continue but increase their generous support to aid many needy patients. Where the need is great, the opportunity for service is also great.

(BOOK CHAT)

One of the newest projects of the CLS is the **Laymen's Theological Library** of twelve volumes, of which the following have been issued. These are intended for thoughtful, educated laymen in the Church, to help them deepen their understanding of the Christian faith.

Modern Rivals to Christian Faith by C. Loew (800 hwan)

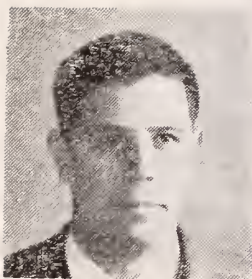
Life, Death and Destiny, by R.L. Shinn (800 hwan)

Understanding the Bible, by F.J. Denbeaux (800 hwan)

It is expected that other volumes of the series will be published during the coming months.

The arrival of the newest Literacy reader (#5) prompts me to remark on this series. Those familiar with the Christian Literacy Association and its work know of the Primer for learning the letters, and then the two series of graded readers which follow this first elementary instruction. One series is on the Life of Christ, starting with very simple language and gradually building up until,

(Continued to Page 3)



The Korean Lutheran Mission

Rev. L. Paul Bartling

January 13, 1958, marked the advent of the first Lutheran missionaries to Korea, and initiated a five-year plan of action in which a basic team of five missionaries was to establish the Korea Lutheran Mission under the auspices of the Board of World Missions of the Lutheran Church, Missouri Synod. Nine months later, Dr. Won Yong Ji, a graduate of Concordia Theological Seminary in St. Louis, Missouri, joined the Korea Lutheran Mission. The skeleton crew of five men was completed in the fall of 1961, and the departure of two missionaries for furlough this year marks the phasing-out period of the initial five-year plan.

From its very beginning, the Korea Lutheran Mission adopted a policy which would strive to execute faithfully the indigenous principles that demand that the national church be produced out of its own answer to the personal and challenging call of the Holy Spirit. Aware of the fact that there can be no shortcuts to establishing the Church without the difficult and slow task of Gospel proclamation, the Korea Lutheran Mission has been endeavoring to develop tools, techniques, and programs which would not only develop a favorable climate for future work but which, at the same time, would communicate the miraculous power which creates, nurtures, and sustains the Church. Through a deliberate and planned program of action it has endeavored to establish a solid foundation for its future undertakings. Dr. Keith Crim reported in the May 2, 1962, issue of *Christian Century*, "When the first missionaries arrived four years ago, they rejected the opportunity to gather a motley group of disaffected Methodists and Presbyterians and make them Lutheran, choosing rather to undertake various constructive enterprises during the time in which they were learning the language and becoming acquainted with the country." **Lutheran Hour**

The premier broadcast of the *Lutheran Hour* in the Korean vernacular was aired on November 6, 1959, over HLKY, and is presently broadcast over eight private broadcasting stations in South Korea. This weekly "documentary drama" has been steadily expanding its radio audience and increasing its popularity.

Christian Correspondence Course

Seven months after the introduction of the *Lutheran Hour*, the *Christian Correspondence Course* was inaugurated in order to establish an intimate and personal relationship with the

curious and interested *Lutheran Hour* listener. Within twenty-four months, over 45,000 people have enrolled by personal request and nearly 12,000 have completed the twelve-lesson course. Over ninety new students enroll daily. Well over 50% of the students are neither baptized nor church members. Distribution reveals extensive penetration into all nine provinces of South Korea, as well as a favorable reception among Korean military personnel and prison inmates. The Course will soon be introduced in Braille for the blind.

Concordia-Sa Publishings

To continue nourishing the scattered and often isolated Correspondence Course graduates, the monthly magazine, "New Life," was begun in March of 1961. Approximately 1,000 paid subscribers now receive this magazine.

The Korea Lutheran Mission publishing house, the Concordia-Sa, is endeavoring to develop an extensive and sustained literature program covering the field of basic theological texts, Bible study, instructional aids, and devotional and leadership training materials. It has published six major theological works together with numerous booklets, pamphlets, and tracts on the Lutheran Church, Lutheran Reformation, and various materials to aid the Bible student.

Evangelistic Beginnings

The missionaries who are now finishing their basic language study are beginning to undertake a program of direct evangelism. Personal contact has been guided, in part, by the heavy concentration of Correspondence Course graduates who have been requesting the establishing of Bible study groups. The Korea Lutheran Mission has tried to share its Lutheran heritage with the interested seeker. It has been careful, however, to underscore its primary objective of preaching the Gospel to the unchurched. It is because the challenge of Korea's future is so overwhelmingly great, its prospects so encouragingly many, that the Lutheran Mission joins the Church's forces in venturing out boldly and confidently to win tomorrow's Korea for Christ.



(Book Chat) from Page 2

after finishing the whole story of Jesus, the student should be able to go on into reading the Bible itself, which is the basic purpose. There is also a secular series of six graded readers, on various aspects of village life, health, citizenship and so on. These have all been re-written within the past several years, in the light of teaching experience. The latest one to be revised is #5, formerly published under the rather dull label of "Hangul Reader #5" and now appearing as "Mr. Cho of Saim Kol," with a picture of the gentleman and his bicycle in the midst of a Korean countryside. Mr. Cho does not appear in all the sketches but does carry on interesting conversations on government and the duty of citizens. There are several Korean folk songs included, a sketch about Henry Ford, another about one of the signers of the 1919 Declaration of Independence, and several stories. The new book is quite an improvement over the old one. If you have not kept up to date on the latest books of the Literacy Association, drop in at their office, in the CLS building, and ask about them. We have one of the best Literacy programs in Asia right here. Most of the books are obtainable at 100 hwan, though some are at 200 hwan each.

With Apologies to

C. S. Lewis

by Melicent Huneycutt

CHARACTERS: Hogswart, Devil in Charge of His Infernal Majesty's Department of Human Relations and Prohibitions of Missions

Splittoon, Undersecretary of the Asiatic Section, D (South, Korea)

Hogswart, a very personable devil, prided himself on running the most efficient department in Hades. Now, as he sat irritably tapping his melt-proof pencil on his desk sign which read: SECRETARY, Department of Human Relations and Prohibition of Missions of His Infernal Majesty's Kingdom, he realized again the immense pressure under which he and his fellow-devils labored.

Turning to his secretary, he bellowed: "Why isn't Splittoon here with his report on Korea? Where in heaven is he?"

Just as the normally rather volcanic Hogswart seemed about to erupt, the asbestos door swung open and a thin, scrawny little dried-up devil came in, accompanied by a puff of sulphur smoke.

"Splittoon, you lazy old angel you, d'you know you're twenty seconds late with that heavenly report? Every time we tried to get a good clear devil's-eye view of what was going on up in Chonju, things were so confused we couldn't make hoofs or tails of it."

"No wonder, boss." Splittoon's tone was conciliatory. "My orders were to confuse the situation as much as possible, and that's just what I've been doing. Boy, do we ever have those missionaries on their ear! All you can hear is 'church split', 'ecumenical,' 'demonstrations' and such."

"Wait a minute, boy... that's old stuff. You fed me that same line last year, remember? Haven't you been able to dream up any new hinderances to their work?"

"Boss, you've got to understand. Those folks mean business. If you could see the number of things any one of them is doing to disturb the calm administration of His Satanic Majesty's Kingdom...! Now, you take Ocie Respass, for example. You'd think we had her fairly well tied down, wouldn't you? In that hospital lab ten, twelve hours a day, no chance to learn Korean... But just look at this list of things she's been sneaking in on us: trips down to the Kwangju TB Sanatorium, and out to the leper colony at Soonchun where she not only teaches the lab folks a lot of things about how to knock out our secret germ-warfare weapons, but also makes so many friends with her charming ways and self-forgetful manner that she makes people feel like Christianity is rather all right."

"Well, have you forgotten your elementary training? Can't you just swamp her with work so she doesn't have time to do what she feels ought to be done? A little discouragement at the right moment works wonders."

"They don't discourage easily, though—those missionaries. Now you take our old favorite public enemy number one: Bishop Hopper. We figured we'd take all the starch



out of him by making him the personal target of a lot of the good healthy hatred we stirred up during the church split. Then we sent his co-workers off to the four corners of the earth—Bob Smith to Mokpo, and Dave Parks home for an early furlough, and flung the responsibility of an entire province: four presbyteries, mind you, in his lap. Just to be sure and smother him entirely we added on the publication work and more committee work than most folks ever get called on to do."

"Well," growled Hogswart impatiently. "Go on. He broke, of course?"

"Boss, I'm trying to tell you. Look at this list: 264 catechumens examined; 103 adult baptisms, and 14 infant baptisms. More than 120 visits to churches, 41 regularly scheduled committee meetings and innumerable powwows. And does he break? Does he get discouraged? Not on your sweet life. He rejoices, instead, forsooth in the emergence of a few younger leaders in the church who may be able to reverse the habitual infighting prevalent among older leadership. He's concerned over the lack of fire and enthusiasm evident in the church right after the end of the Communist War, and the increasing lack of stewardship; and he feels that the Catholics are beginning to make inroads into the area... But when I went to gloat over the fact that here is one more man doing the work of six or seven very busy ones—I found him playing tennis!"

"Playing tennis!" echoed Hogswart, appalled. "Don't tell me you let them get some recreation started in Chonju! Don't you know that next to that blessed language barrier, tension is our best weapon against the missionaries?"

"Boss, it wasn't my fault. It was that Bess Dietrick. She practically built that tennis court single handed, and she kept people interested in getting out there on it, too."

Hogswart's tone was cold. "I see you let her have a successful year teaching the children, too. And here it says that she's been teaching physical education in the mission schools."

"Boss, I used the language barrier for all it was worth. But she kept reaching over that barrier and out to the people... You should see her sitting on a hospital bed holding the hand of some old country grandmother, or presiding over the punch bowl with a houseful of Korean guests... We'll never win at this rate."

The smell of sulphur was growing stronger in the room. Fear drove Splittoon's voice on.

"It's not just one person, though...it's all those people. Take those associated with the Presbyterian Medical Center. They do as much to foul up our carefully laid plans as is humanly possible. In fact, a little more than is humanly possible. Boss, do you suppose there is a grain of truth in what they believe about Him...the Enemy up there...living in and through them? How else can you account for how so few can accomplish so much?"

Hogswart's voice was harsh. "Stick to the facts, Splittoon. Nobody is interested in your feeble excuses. Just give me the hard, cold figures."

"Well, Boss. Here are a few: from the hospital there have gone out in the past year an evangelistic team for 27 field trips. Seven hundred and ten medical treatments were given, one new church was built—and to cap the climax, 210 of our stalwart soldiers, safely on the way down here, defected to the Enemy Camp as a result of these expeditions. Every one of these missionary doctors is battling us not only on their proper grounds of defensive action against our germ warfare, but they are also taking the offensive and evangelizing. Dr. Keller, the director of the Center, emphasized the importance of evangelistic field trips; Dr. Dietrick, who is interested in chest surgery, goes on record as feeling that the most rewarding phase of his work is the opportunity to do individual evangelistic work with his patients, since he has a chance to see each patient many times. As for Dr. Seel, the cancer specialist, Boss, just listen to this:"

Splittoon brought out his Hell-o Listen-omatic and passed the ear plug to his superior. Clear as a bell from the sulphur-free atmosphere of the earth came Dr. Seel's voice: "Life at the hospital is filled with daily incidents involving people, individual people who in trouble come to the Medical Center for help. The greatest satisfaction we derive is seeing these people come to know Christ as their personal Savior ... One lady now under my care received an operation here three years ago. She at that time made a decision for Christ. Today all of her five children and her husband are baptized Christians also."

With a harsh click, Hogswart snapped off the listening device. "Ah, you make me sick," he sneered. "Here we hand you practically a sure thing—a situation which the very old Harry had been personally stirring up for three years or more, a situation completely under our control and you let such sweetness and light come out within one short year. How did you manage to pass Old Stubgob's course in elementary temptation?"

"Boss," groaned Splittoon, "don't forget we're in this together. Unless you let me brief you on the situation, how can we even hope to win? The trouble is those people don't let any grass grow under their feet. Look at Mary Seel, for example. She's supervising the building of a new house (and, Boss, score one for us: we just didn't give them enough money to do it with!) and teaching missionary children and entertaining Koreans from all walks of life. So what does she do? Go and talk to a couple of bulldozer operators who're building a road up to her place, and of all things she persuades them to go to church with her and Dave! You'd think we were safe enough as long as we kept those two boys busy with bulldozers, wouldn't you... And Dot Hopper, missionary wife, mother, teacher, evangelist. The other day, visiting room to room in the hospital...."

"A situation you ought to have prevented, Splittoon. I shall report you to Satan himself for this."

"She went into the private room of an elderly Christian woman. Visiting with the old lady was her husband who felt it was his

duty to carry on the ancestor worship for the family, despite his devotion to his Christian wife. Suddenly Dot just forgot she was speaking a foreign language and she just poured out what was in her heart: all about what a terrible tragedy it would be for that couple to be separated—she, after death, enjoying the glories of heaven; he perishing in hell. What can you do in a case like that? I try to cool her off by getting her disgusted by Presbyterian politics, but...."

"Enough, enough, Splittoon. Spare me the details. Are you allowing any more of this unseemly visitation to go on?"

"Well...yes, I'm afraid so. Did you ever try to get Cora Wayland to do anything against her conscience? If you have, you know what I mean when I say I just couldn't stop her. She visited every room in the hospital once a week; once a week she visited at least one jail and sometimes two; Saturdays it was house to house visitation out in the city or else in some country village where she was teaching Bible."

"Isn't her major assignment Hanil Bible Institute? Can't you work up some kind of frustration there to keep her off the streets?"

"I tried, Boss, I really did. This time last year we'd lured away half her student body and all the men on her faculty. We thought she'd just shut down. But now she has one of the most lively and dedicated faculties in history and since the union with Kwangju's Neel School, a record-breaking student body: forty young ladies preparing to be real leaders in the church."

"Humph. Well, then, I won't even ask you to tell me about Margaret Pritchard's work. She's been a thorn in our collective flesh for more years than I care to admit having to be responsible for trying to frustrate her work." "The usual tragic story—for us, that is. Twenty more healthy, dedicated highly trained nurses graduated... That makes 136 in all, and all but nine of them actively employed in the combat of diseases! And again, national recognition of the superior quality of this institution—this time from a team of nurses from the University of Indiana who did a survey of the 24 schools of nursing in Korea for the Educational Department."

"Well, what about Betty Boyer? Has the combination of being moved from station to station, no time for language study, plus the thankless task of Chief Nurse at the Medical Center de-activated her?"

"Boss, I don't know what went wrong, but she's still the gentlest person with children, and she claims the Korean nurses are more mature and reliable than ever before. And Janet Keller...we thought we could get her out of that nursing school when the Enemy Above gave her the duties of wife, mother, and homemaker. But she is not only doing a serenely capable job of those home duties, but she also teaches surgical nursing, medical nursing, pharmacology and English."

By now the threat in Hogswart's tone could not be ignored. "In the face of all this testimony, haven't you anything to say for yourself?"

"Boss, there is one ray of hope. Now there is one red-headed girl up there that sometimes I'm not sure whose side she's on. She's spread herself mighty thin, and if we play it just right...Why, she's co-principal of a couple of schools, teaches English and Bible in four

other schools, teaches at the University and does so-called student work there, has classes for professional people in the evenings and ."

"Stop, stop! I'm not interested in anybody's time schedule even if it does promise us an interesting little interlude in the future. Brief me on the situation of the national church. Is there still a good healthy happy enmity there?"

"There's still plenty for us to rejoice in, Boss, but it looks like we are losing ground. An element in the church seems ashamed of the way they've been cooperating with us, and time is healing a lot of the wounds."

"Statistics?" asked Hogswart crisply.

"In Cholla Pukdo the United Assembly has 4 presbyteries with 207 churches with an average Sunday attendance of 10,624. There are 43 ministers and 95 evangelists and around

\$50,000 was given last year.

As Splittoon's voice droned on giving the statistics which marked the continuing triumph of the Enemy above, Hogswart pressed a buzzer on his desk. It gave a dry sound like the rattling of a snake. Hogswart sighed. It would be tough to find a replacement for the fanatical Splittoon, but the old devil had outlived his usefulness. They were fighting a battle that they were doomed to lose, but fight they would till the day the Enemy Above rattled the key to the bottomless pit while the Heavenly Host cried "Alleluia! The Lord God Omnipotent Reigneth. He has redeemed us by His blood out of every kindred and tongue and people and nation, and He shall reign for ever and ever. Alleluia!"



Forty Years of

YWCA Work in Korea

by Esther Park

As it is in many other countries, Christianity did more to change the life of the people than any other one movement in the history of Korea. It came at a time when new things were being sought to replace the old. Having lived in isolation for centuries, the people needed fresh vision of the outside world, new philosophy of community living, and education of the masses to free them from old traditions and superstitions which had bound them for so long. Christianity brought more rapid changes to an old country at the turn of the century when changes were needed for what was to come. The development of the new educational system was perhaps, one of the most significant contributions of the early missionaries, but of greater importance was the education of women and girls, and giving them status in the homes and communities. Their efforts helped to raise the standard of living and awakened the people to their own needs.

Out of these early churches came the leaders who in 1922 started the YWCA in Korea to help bring life abundant to people of this old country. It is interesting to note that the YWCA of Korea is one of the few National Movements in this part of the world which was started by indigenous leadership and was carried on for twenty-five years without much outside help. If they lacked trained personnel, funds and building facilities, they were rich in their volunteers who were willing to devote their lives for this work. These devoted women saw in this lay Christian

Movement of the YWCA that which was needed to supplement the work of the churches. The YWCA endeavored to reach out to women and girls not touched by the churches and helped bring a message of Christian love and fellowship to all.

From the beginning, the Korean Movement has sought to bring life abundant to all—by educating women and girls and giving them a new understanding of their place in the community, nation and the world. During the long period of Japanese occupation, the YWCA served as a haven of freedom where women learned to think for themselves and plan their own program. It gave them the experience in a democratic way of work which has stood them in good stead when Liberation came and the new Republic was established. Christianity laid the foundation for a new Korea, for it was those who came out of the churches and Christian organizations who were best prepared for their new responsibilities.

The Student YWCA's did an effective work in their fight against illiteracy, superstitions, old habits and customs, through their summer caravans. The village of Samkol near Suwon is a fine example of what the early YWCA leaders did. There is no illiteracy in that village today and with the exception of a few newcomers, everyone is a church member and the little school house built by the staff member still stands on the hill to proclaim the work done by the early workers.

It was after Liberation that the YWCA sought outside help. Through World YWCA Mutual Service, help was given to Korea from 1947, in the form of staff and a small program grant to restore that YWCA Movement after the Second World War and to help train its leaders.

Today, the YWCA is at work in 13 major cities and town throughout the country, working with some 18,584 different individual members and program participants. In line with the policies of the World Movement, membership is open to all women and girls of all ages, classes, color and creeds who accept the purpose of the YWCA. Teenagers, college students, business girls, factory workers, farm women and housewives come to the YWCA to fill their needs, be it meeting new friends or learning a skill, or learning about the issues of the day and what their responsibilities are as citizens of a new democracy. Whatever their needs, the YWCA has been quick to provide the needed service through formal educational classes or informal clubs and interest groups. Started as an emergency program during the Korean War, the YWCA still maintains orphanages, Home for Homeless Girls, Widows' workshop, Milk feeding station, Rural Training Center and a Hostel for girls in a very low income group. These welfare projects are integral parts of the YWCA program today.

The YWCA program often differs from community to community, from country to country, but the purpose which motivates the program is all the same: To help people grow in body, mind and spirit; to build a Christian fellowship of women and girls around the world; and to help build a world of peace. In its forty years of work in this country, YWCA has remained a "symbol of youth"—a Christian lay Movement that supplements the program of the churches. The YWCA looks to the future—to the next forty years of continued service to women and girls "that they might have life and that they might have it more abundantly."



THE BIBLE CLUB MOVEMENT

Francis Kinsler

Recently a student in the Presbyterian Theological Seminary put in a request for help in setting up a Bible Club in his little country church. He said he knew the value of this work because he himself had graduated from a trade school Bible Club, and he added, in his graduating class of twenty-four boys, twelve are now studying in Theological Seminaries in Seoul.

The first Bible Club began on a cold winter night in 1930 when a few homeless boys were gathered from the streets of Pyongyang and allowed to sleep in a warm room over the Christian Book Store. They came back night after night and gradually a program of games, and singing, and studying, and worship developed, and the first "Night Club" in Korea

was formed. Soon Bible Clubs were formed in Mission buildings and Churches in that city and the surrounding country for boys and girls who had no other opportunity for getting an education. A daily schedule was organized to give these children an elementary training for the Christian life. It was based on the pattern of the life of the Boy Jesus described in the Gospel of Luke: "JESUS INCREASED IN WISDOM AND IN STATURE, AND IN FAVOR WITH GOD AND MAN..." It called for a training program in the intellectual, physical, spiritual, and social sides of the life of the growing child.

The number of Bible Clubs and children attending them grew rapidly until about three thousand "Club Members" were attending Bible Clubs every day. Then the work was interrupted by the Japanese government in its opposition to mission educational work in Korea before the second world war. It was reorganized in Seoul after liberation and again the Bible Clubs in various churches enrolled about three thousand children and the work was interrupted for a second time by the Korean War.

But the idea of the Bible Club had taken root in the life and thought of the Church and the sudden flood of refugees to all parts of South Korea, and the interruption of educational work in the country by the war, suddenly created a tremendous demand for Bible Clubs in churches everywhere. Overnight the number of clubs multiplied and the total enrollment increased to thirty, to fifty, to seventy thousand boys and girls. In the same way the Wesley Clubs grew in the Methodist Church and at one time reached a total enrollment of some twenty thousand children.

The Bible Club program in the Presbyterian churches centers in the "Club Day" observed each week. Regular study classes are put aside, and there is a schedule of the Worship Ceremonial, the Music Period, the Business Meeting, Physical Exercises and Games, and the Weekly Program, which may be one of any number of activities such as Election Day, Inspection Day, Song and Story Contest, Tract and Field Day, Connundrum Day, and the all-important annual Decision Day. The Club Day programs are based on the educational principles of Christ-patterned, child-centered, life-directed, and group-controlled activities. The purpose is to lead the children to put their faith in Christ, accept Him as their example, and grow up in Him in a full, well-rounded four-fold Christian life. On other than "Club Day" there is a daily schedule of classes in such subjects as Korean, arithmetic, social life, history, Bible, worship, and group game activities. Government-issued text books are used in order that the children may learn the same subjects as those in public schools while they also receive a Christian training for life.

With the tremendous increase in public grade schools, the need for Bible Clubs at this level has greatly decreased, but there has been an increasing development of Bible Clubs on the Junior High level with a rapidly increasing number of students enrolled. Church workers in different parts of South Korea report that the Bible Club has become an indispensable part of the life and work of many churches, and that most new church members come by way of the Bible Clubs.

The Island Field of Yu Chun Kun

Rev Hugh Linton

The various island fields of Korea have always had a special charm for missionaries. This one is no exception to the rule. The superb scenery of this area always strikes you no matter how many times you may have visited it before. Many of the islands rise out of the sea like the tops of mountains whose valleys have been for some reason or other flooded. All are heavily cultivated because so many people live on them. The combination of mountains, rocks, cultivated fields, and villages by the seaside make scenery as beautiful as anywhere in the world.

Life in the islands is very difficult. Some of the villages depend upon fishing, but most may be considered agricultural. Because there is little level ground available, little rice is produced locally and the poor live on a diet almost entirely composed of sweet potatoes and barley. It is either feast or famine for those in the fishing villages. When fish are caught there is plenty for all but at other times things are very, very difficult. Many have gone through hard times on a diet of relief corn meal and seaweed.

The penetration of the Gospel in the island field south of Yosu, got its start with the establishment of the Church at Oo Hak Ni (literally Cow-Bird Village) on the large island twenty miles due south of Yosu. The church was started shortly after the first church in the Soonchun area was built at Moo Man Dong.

In the old days, people from the islands were considered second-class citizens by those living on the mainland. Word reached the elders of Oo Hak Ni that if contact were made with the missionaries, they might receive a teacher to help them raise their cultural and educational level. It was said that the missionaries rode around on horses, a symbol of high status.

A representative was sent to the missionary when he made his regular visit to the Moo Man Dong Church and he was asked to provide a teacher for the village. When the teacher went to Oo Hak Ni, he was used to win the leading families of the village for Christ. Through their influence, the village spirit house was torn down, the grove of trees around it cut and, in its place, the new church building was erected. This all came about several years before the missionaries began to live in Soonchun in 1911. For several years, a Presbyterian missionary from Mokpo visited the newly established church by sail boat.

During the next thirty years, two more churches were started at Kum Yei and Poyang, both of which were on the large island of Tolsan, just below Yosu. Of the three, the Oo Hak Ni Church and the Poyang Church quickly became self-supporting and have remained so until this present time.

During World War II, a very strong church was started on the tiny island of Too Ra which has since become the second largest in the entire island area. It was established completely independent of missionary or any other help, on Too Ra island where there are less than a hundred homes. Here again, the leading man on the island accepted Christ and more than half of the others followed his example. They worshiped in secret dur-

ing the war years and built their first church soon after Liberation.

During the time of the Communist occupation, several young men of the village with typical Communist zeal, chopped down the wooden pillars of the church and destroyed it. After the UN Forces regained control, these young men were about to lose their lives, when the deacon of the church pleaded for them. They were spared with the understanding that they rebuild the Church. This they promptly did within one month's time and the church building has the distinction of being one church built by a Communist. One of the young men has since been converted and is an active Christian leader today.

Since Liberation, the Lord has blessed the field greatly. There are now a total of twenty churches and six new preaching points which should soon become regular churches. Up until the second World War, there were probably not more than about 150 believers in the entire area. Now there are close to ten times that number in the 26 Christian groups.

Even the island of Ku Moon Do, eight hours by boat from Yosu, has been reached, and there are three strong groups of Christians there now. Eight years ago, a handful of believers held their first worship services in an old Japanese house. Last Easter Sunday, a combined worship service was held at the light house and nearly three hundred new Christians attended. During the past year, the churches there have made more progress than any of the others in Yu Chun Kun. Because of their isolation, they have especially appreciated our efforts to reach them and have responded in a very fine way.

Despite the fact that communication is unreliable and the work difficult, we have always found the work in the island field very gratifying. Because of many superstitions connected with fishing, there has always been an initial stiff opposition to the Gospel in all the island area, especially in the fishing villages. Believers are not allowed on the boats, church bells can not be rung at certain times and even worship services have been forbidden or interrupted. After a period of persecution, however, the attitude softens and it is always a great relief when this occurs and the church is accepted and finds its place in the life of the village.

Although difficult to win for our Lord, the islanders, after once accepting the Gospel make very strong Christians. Because of the hard life in the island area, the folks there have a high degree of self reliance and sense of independence which leads them to seek to achieve self-support as early as possible.

After working for the past seven years in this small island field, I have come to appreciate the fact that God has given me this opportunity of service with such an interesting and responsive group of people.

Notes and Personals

Adoption

Dr. and Mrs. Dick Nieusma inform us that Mary Ruth, born Jan. 1, 1962, has joined their family.

KOREA CALLING

ADDRESS: CHRISTIAN LITERATURE SOCIETY
CHONGNO 2-KA 91, SEOUL
SUBSCRIPTION: 1 COPY \$1 A YEAR



KOREA CALLING

John Steensma
Director Amputee Rehabilitation Center

Korea Amputee Rehabilitation
John Steensma

Rehabilitation has as its purpose the return of a disabled man to society as a productive citizen. It attempts to teach the handicapped to admit their limitations, but to recognize their abilities. The Korean Church World Service Amputee Rehabilitation Center is a witness to the love and mercy of the Christian. The amputee becomes a brother, and he receives help rather than charity. This interesting and unusual Christian service was begun by Dr. Reuben A. Torrey, Jr. shortly after the end of the war in Korea. It started as an effort to minister to a special group of war casualties for whom little was being done at the time. The early stages of the work included prosthetic shops and training departments at Chunju, Taegu, and Seoul. These three units provided on-the-spot medical service, since they were coordinated with the mission hospitals there. In Taejon, the purpose of the rehabilitation center was not only to supply amputees with needed limbs, but also to help them to take their places as normal persons in their homes and communities. The fact that more than 3000 persons have received artificial limbs speaks for the service rendered and the urgency of the original call for help.

Many of our current amputations are the result of train accidents. People seem to have no regard whatsoever for life or limb around the trains. Diseases also account for some of the amputations. Burgher's disease, left untreated until it reaches an advanced stage makes the wearing of an artificial limb more of a problem. Leprosy, or Hanson's disease, with horrible stumps which lack sensation and are liable to break down under the slightest pressure, demands a special type of prosthesis. Poverty, ignorance of public health and disease, lack of medical facilities, the lure of the Chinese herb doctor all contribute to our problem. Before coming to Korea, I had never seen an amputation caused by snake bite, but

it is not uncommon here.

Although I undoubtedly speak with prejudice, I believe that the Korea Church World Service Amputee Center produces the best prostheses in Korea. We take pride in the fact that our three limb-manufacturing units produce the best-fitted and the finest-looking artificial limbs that can be made with locally available materials. But although our staff has done well in dealing with the stump problems and the prosthetic challenges, we are at a loss to solve the social dilemma of the cripple. This burden plagues us. A handicapped person is rejected by his family, abandoned by his mate, despised by his fellows. Recently we admitted a thirteen-year-old boy, whose arms had been blown off by a hand grenade. His whole face had been severely burned and is now a horrible mask. His eyes are fixed in an unwinking red stare. His nose and ears are partly gone, and his mouth is pulled back in a permanent grimace. While he was in the hospital recovering from his burns, his parents deserted him. We can give such a child new arms and train him in their use, and plastic surgery can restore some of his face. But no one will accept him.

Rehabilitation must concern itself with the whole individual — and this is what makes Christian rehabilitation different. Christianity has the power to restore a man's self-respect. A poverty-stricken economy has no room for cripples and so they come to us from their broken homes and with their tragic experiences of family rejection. Most of them are beggars, caked with the dirt of months on the road and clothed in rags which are alive with vermin. They come to our clinic and they tell us their stories of beatings and wanderings and of their struggle against a society which begrudges them their very existence.

Such people need professional help. Initially, they require counseling and guidance. They have deep emotional problems and they have suffered to the point where they lack initiative and drive. The negative attitudes of others have become a part of the thinking of the disabled and they have accepted them as truth.

Rehabilitation is not an easy task under the best of conditions. In Korea, the structure of the Oriental society makes it an up-hill struggle all the way. There are many heart-rending stories in our files about tragic lives which have been changed by becoming a part of the community of the Amputee Rehabilitation Center. Everyone is moved with compassion at the sight of a person who is filthy, crippled, hopeless and helpless. Everyone is touched to see that same person standing up on two legs, clean-shaven and in clean clothing, walking with a smile. This happens daily at the Rehabilitation Center. The amputee finds it easy to fit into a group of people with similar disabilities. The adjustment to such a society is simple. Here he is not different—here he need not compete. Of course, rehabilitation has as its goal restoring the confidence of the handicapped in himself, but not in such a sheltered society. A long-term vocational training program within such a framework gradually undermines, and it increases the difficulty of returning to a normal environment. And such a program fails in its purpose. During its existence on the beautiful Union Christian Service Center outside the city of Taejon, the Rehabilitation Center had gradually come to mean only a haven to the despised and rejected amputee—a place where he could hide from his shame and find love and understanding among those with similar afflictions.

For this reason, and also because the area around Taejon offered very limited opportunities for training or employment, it was decided to move the Rehabilitation Center to Seoul. Here it could be connected with an on-going medical school, in order that it might carry out a professional program of limb-fitting, physical therapy, and evaluation by qualified social workers. It will also include a provision for vocational training, but this training will all be on a contractual basis with existing vocational schools and facilities and with professional instructors. This will allow it to employ a professional staff who can deal with the more basic problems that a handicapped person faces in his total adjustment.

The Korean Government has recognized the problem of the handicapped people, but it is only one of many problems in this country. Even the Korean Church has not yet reached that stage of maturity at which it feels its responsibility toward the masses of sick, diseased or handicapped people. Very few churches have volunteered assistance even for their own members. Korean Christians are a part of the general public which thinks that a disabled man is no longer productive. They smile tolerantly when they are told that amputees can be useful members of society.

During this year, the Amputee Rehabilitation Project has been reorganized and relocated. We are moving forward in faith; we shall continue to labor; we shall continue to hope; we shall continue to pray. We feel that the work has made advances over the years, but who can evaluate the results of a program such as this in terms of hearts who have learned to hope or souls who have discovered a New Life? Christian compassion in Korea is not only a witness by the churches outside its borders, but such an institution as the Amputee Rehabilitation Center also stands as an example to the Korean Church.



“He Shall Be Called A Nazarine”

Matthew 2:23

It may truthfully be said that the Church of the Nazarene has had two beginnings in Korea. Here is how it came about.

He was called Cho Tae Oku. That was his Japanese name, but his real name, that is, his Korean name, was Chang Sung Oak. He began attending the Church of the Nazarene in Kyoto, Japan, where Pastor Yoda explained to him the way of full salvation more fully, and led him into a deeper experience with God. Shortly afterwards, Chang felt a call to preach the Gospel, and enrolled in Bible School.

Although the Church of the Nazarene entered Japan in missionary activity as early as 1905, it was not until 1936 that the missionary and national leaders decided to do something definite about opening up a work in Korea. The great hindrance, of course, was that there was no worker to send. Now Providence had given them Chang Sung Oak.

The site chosen for starting the first Church of the Nazarene was Pyongyang, Chang's own native city. Working under the auspices of the Japan District Assembly as an extension of that mission field, Reverend Chang enjoyed considerable success.

A visit by Dr. W.A. Eckel, veteran missionary to Japan for forty-six years, and a Japanese leader, the Rev. Nobumi Isayama, resulted in starting another congregation in Seoul. Chang Sung Oak began holding services in a small dwelling in Suh Dai Moon, Hyun Juh Dong. He divided his services between Pyongyang and Seoul until after World War II. The Hyun Juh Dong congregation provided a nucleus for another church in the Yung Chun area. The Communist invasion resulted in the total loss of the Hyun Juh Dong meeting place, but that congregation became the backbone for the organization of a church in Young Deung Po.

This was, shall we say, the first beginning.

With the conclusion of World War II, the Japan District found itself wholly occupied in entering the now open doors of opportunity in that country, and rebuilding its former work. This, along with the poor liaison between the two countries, resulted in the two Korean congregations being left to their own devices.

Correspondence on file with the Department of Foreign Missions, Church of the Nazarene, in Kansas City, Missouri, shows that several Nazarene servicemen stationed in Korea visited Chang and his congregations between 1945 and 1948.

The second beginning must start with the visit of an outstanding Korean evangelist, the Rev. Robert Chung (Chung Nam Soo) with the Executive Secretary of Foreign Missions, Dr. C. Warren Jones, in June of 1948 at Kansas City, Missouri.

Robert Chung, a graduate of Asbury College in Wilmore, Kentucky, and a school mate with several men who later became leaders in the Church of the Nazarene, for many years had

conducted tent meetings and revivals all over the peninsula. In his frequent trips to the States, Chung made many friends in churches across the country and received considerable support for his work from Nazarene congregations. He expressed the desire to affiliate himself with the Church of the Nazarene, along with several of his friends who were pastoring independent churches in Korea.

In October of 1948, General Superintendent Orval J. Nease visited Korea, and after seeing some of their work, received Robert Chung and five other pastors into the Church of the Nazarene. Among them was Chang Sung Oak.

There were nine congregations, some without buildings, that identified themselves with the Church of the Nazarene at that time. This is considered the natal date for the opening of the work in Korea.

The first resident missionaries, the Rev. and Mrs. Don Owens, arrived on the field in May of 1954, just before Robert Chung left for the States for retirement. The need for trained workers prompted the purchase of property in Sajik Dong of Seoul for a Bible Training School. In 1958 this property was sold and the school relocated on the highway between Yung Deung Po and the Kimpo International Airport. Twenty-two students have graduated from the four-year course of the school, most of whom are pastoring in churches over the nation.

Two other missionary couples have joined the mission staff. The Eldon Cornetts came out in 1957 and the Charles Strouds arrived in 1961.

The national church, consisting of thirty-eight churches, is functioning under a District Assembly structure with its own Superintendent and Boards provided for by the Manual of the Church of the Nazarene. The strongest areas of work are in the Seoul-Kyunggi-do area, with ten churches, and the Pyung-taek Gun area where are eight churches. Membership exceeds 2,000 and over 3,000 children attend the Sunday Schools.

Here in Korea, as in all of the other forty-two world areas where the Church of the Nazarene deploys its 500 missionaries, the challenge still faces us, "We are debtors to give to others the Gospel in the same measure as we have received it ourselves."

The Rev. Donald Owens

KWNGJU Vocational High School for Orphans

One of my assignments as a missionary of the Oriental Missionary Society has been to work with the social welfare program of our Korean Holiness Church. Our Church has more than 72 social welfare institutions in which there are more than 12,000 persons. The great majority of these are orphan children. Most of these institutions were started during the Korean War. At that time, our major concern was to give them shelter, food, clothing and a spiritual environment. We little dreamed of

some of the complicated problems that faced us in the continuance of these programs. The psychological problems of the orphan teenager, his preparation for life as a father or mother, materially and emotionally, were problems that we never thought of in those days.

However, as the initial phases of this activity progressed, we began to realize these were some of our greatest problems. As early as 1956 we began laying the groundwork for a vocational school for orphan children. Land was purchased in Kwangju, Cholla Nam Do, in 1957. By the time of our return from furlough in 1958, the physical plant had been made ready. This was made possible by a very generous contribution from World Vision and it was established that this institution was to care for all of the eligible orphans in the 162 orphanages that World Vision supported throughout South Korea, and although World Vision's sponsorship support for an orphan normally stopped at 18 years, if they were enrolled in the Vocational School, their support would continue until the age of 20.

The initial years saw a great deal of heartache in our processes of learning. Orphanage superintendents, reluctant to send their better orphans since they helped manage the orphanage, were only too happy to send those that were causing trouble. To start the institution with 700 such recalcitrants proved to be quite an experience. For example, during the student uprisings of 1960, they broke all the Kimchi jars and 568 windows. Needless to say, the initial years proved quite a trial to Pastor Kim Shin Keun, principal of the school, World Vision who sponsored it, and yours truly, chairman of the Board of Directors.

The high school is fully accredited and recognized by the Government. It offers training in the following fields: agriculture, animal husbandry, industrial training, carpentry, and mechanical engineering, science and commercial courses, home economics, electrical engineering, and pre-ministerial training.

As the old saying goes, the proof of the pudding is in the eating." We were quite anxious to see the results of our first graduating class. Last April we graduated 200 students and, so far, have been highly pleased with the results. Six of these entered our Seminary here in Seoul, one of whom took the highest honors in the entrance examinations. Thirteen were given government scholarships to continue on in University training. Six of the girls were given scholarships to go to Germany for nurses' training. The rest were all able to find work and up to this present date are doing quite satisfactorily. So it is our feeling that this project has been well worth all the growing pains (which are not over yet) and we feel confident that this institution is beginning to help solve the vast problem of the orientation of the orphan into adult life.

We earnestly covet your prayers for this institution, that the now more than 1500 students enrolled might "seek first the Kingdom of God and His righteousness."

Elmer Kilbourne
Oriental Missionary Society
Seoul



One Arm Only

Hilda E. Weiss
Severance Hospital Laboratory

One day in the year 1957, Dr. R.A. Torrey, Jr. himself an amputee who was then director of the CWS amputee work here in Korea, introduced us to a young man with one arm and asked us to take him as a laboratory student. Take a one armed man for lab work? Impossible! But one could hardly refuse Dr. Torrey or the smiling face of Mr. Choi.

After a month, we all realized that Mr. Choi could do the work of any man with two arms, was a good student, and besides, had courage that some of the others lacked. He entered our school of technology and later graduated in good standing. In the meantime, in order to support his family, he did his regular student work during the day and in the evening took on another laboratory job. It was a sad

day when we found out that Mr. Choi was suffering from TB, while his wife was expecting their first child. When we assured Mr. Choi that we would help care for his wife, he was willing to rest for a few months until he should be well. What was it that gave him all of this courage? Let me tell you what happened before 1956.

On September 28, 1950, Mr. Choi saw his house bombed by the UN troops and saw his mother killed and his sisters severely burned during the bombing. His sisters later succumbed to a disease which often follows the ravages of war. Mr. Choi himself was severely injured but somehow or other walked to an emergency center which happened to be a schoolhouse. It was there that his arm was amputated. From there he fled to Pusna where so many others refugeed during the war. He heard of the rehabilitation work of Dr. Torrey in Taejon and felt that if he went there, at least he could get some food. While there he was very discouraged and had little hope for the future, and considered suicide, as many others did at that time. But he found CHRIST in the rehabilitation center and also a fine Christian wife. CHRIST DOES MAKE A DIFFERENCE!

After three years of training in Taejon he came to us with one arm.

Because of the good record of Mr. Choi, other amputees have joined our staff and made equally fine records, such as Mr. Whang who has both legs amputated, and Miss Song who has one leg amputated.

For men and women like these we covet your prayers and your giving.

Special Announcement!

A special project to which your attention is called is the series known as *The Layman's Theological Library* which is listed below. These are recommended for Christmas gift by our readers. 1 set (12 volumes) 720 W
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Since Dr. C.A. Sauer's departure, many of you have been somewhat uncertain as to the handling of "The Upper Room," which was one of the numerous projects which formerly functioned under his capable direction. It is now being carried on from the Christian Literature Society, so send your orders here. The price is 10 won per copy, or 60 won a year (six issues). If you order 40 or more, you can get 10% off. The operating margin is too slim to permit discounts for smaller quantities.

I assume that all of you are familiar with "The Upper Room," but in case I am taking too much for granted, it is a bi-monthly daily devotional magazine developed by the Methodist Church in the States. The title page of the issue I have here in my desk lists 34 languages in which it is published and, under "English" gives editions in Australasia,

the British Isles, U.S., Burma and India, as well as Braille and Talking Book editions. That makes a grand total of 40, which is rather remarkable coverage for any Christian magazine. For each day, there is a Bible passage to be read and a text (not always from the same passage, though related in thought) and a one-page sermonette on this, followed by a short prayer and a thought for the day. At the foot of the page is a second Scripture passage suggested. Among the authors noted in this issue I find representatives from the States, India, Free China, New Zealand, Dominican Republic, Scotland, and so on.

Mrs. Stokes has been giving them out in the prison in Taejon. This might give some of the rest of you a useful idea or two. Anything that will help Christians to set up and continue a habit of daily Bible reading is to be encouraged.



KOREA CALLING



TAEGU BIBLE INSTITUTE CHRISTMAS

Katherine E. Clark
United Presbyterian Mission, Taegu

A tradition at the Taegu Bible Institute annually is its Christmas pageant. In previous years, this was referred to by some as the "bathrobe brigade" because the base of the shepherds and wisemen's costumes was often a bathrobe belonging to a fellow missionary or pulled out of a timely relief package for temporary use. Bedspreads and drapes of appropriate colors were borrowed for the occasion from long-suffering neighbors. Out-of-date neckties served very successfully to tie down colorfully the headdresses of the various individuals.

The selection of the cast of characters was made, not by the director of the pageant, but by the student body officers. After an initial discussion as to our purpose of making the meaning of Christ's coming very real to all in attendance, prayerful selection was made of the various characters needed. The cast included approximately 85 people.

Choir music is different from year to year in order to introduce our young people, many of them from country village communities, to some of the thrilling Christmas music of our Church. Scripture passages vary to some degree, both in the places from which they are taken, and also in their use. Last year, for the second time, we experimented with a choral reading group of men and women students.

My very able co-worker, Timothy Hong, prepared sectional footlights for the occasion, as well as painting for us appropriate large backdrops on unbleached muslin. In order to conserve funds, a large scene of Bethlehem was painted on a backdrop which was made up of about 25 pieces of sheeting or muslin which originally were wrappings on relief packages and then sewed together and dyed a solid dark blue color.

Because oriental etiquette does not allow a person of high social rank to carry his own heavy burdens, we took the liberty of adding to the cast attendants for each of the Wise Men who carried their gifts of gold, frankincense and myrrh until they were to be presented to the Christ Child.

Each year the climax of the pageant ties in in some way to the message of the Cross and to each person's commitment to Christ today. This last time this was handled by having a candle-lighting ceremony in which all present who brought candles could have a part. The names of the disciples were called — Judas being conspicuous by his absence—and after they lit their candles from the large Christ-Candle at the front, they shared their candle-light with those on the ends of the center aisle. It was, as always, a thrilling sight to see that large room of some 800 people on each of the three nights, brightened by those who had this chance to commit themselves afresh to Him.

Much of the success of this service was due to the faithful cooperation of stage workers and others in precision timing between music, readings, curtain changes, etc., but the greatest strength was in the daily volunteer prayer meetings for nearly a month every noon. Frequently we still hear of individuals whose joy in Christ began from that evening in our auditorium. Truly, visual aids are a very vital part of leading men and women into a knowledge of Christ's Redemptive love.

Another year, the climax of the service centered on the great Christ-Candle on a table at the front of the auditorium. The Reader took his place beside it and called the names of the fourteen provinces of Korea, one by one. As each province name was called, a representative student from that area stood up and answered the roll call. When all had answered, they went forward to light their candles and then began to pass on the light to the individual candles which the audience had been asked to bring with them. The spread of the light through the darkened auditorium was a striking call to witness for the Lord.



THE MAKING OF A SALVATION ARMY OFFICER

Commissioner Fred Harvey

Perhaps we should begin with the making of a Salvation Army Soldier (Member). After conversion (and we still use the old Methodist mourner's bench) our people are encouraged to testify, take part in open-air meetings and generally become fighting soldiers for Christ.

A system of six years Bible study and training is offered to young people in order that they may become good Salvationists. In Korea there are about fifteen hundred young people taking the courses at the moment.

It is usually young men and women from this group who offer themselves for officership in the Army.

Most people do not realize that husbands and wives must both take the same Officership training and that no officer is permitted to marry a girl who is not an officer.

After application there are some months of investigation and character study by the Candidates' Board, plus a thorough medical examination before the candidate is accepted.

Cadets (students) are in residence for two years, husbands and wives together, after which they are commissioned (ordained) and sent to the Field. For the next two years they must complete correspondence lessons every month, making a total of four years study in all.

The curriculum includes intensive study of the Bible, Doctrine, Homiletics, and the Orders and Regulations for officers of The Salvation Army. These latter are exhaustive and set forth what action should be taken in almost any given situation, from the management of a Corps (church) to the running of a Social Institution, from the dealing with someone whose name needs to be removed from the rolls because of unworthy behaviour to the way to defend and give after-care to someone brought before the police court.

An interesting class is the Field Drill Class. It is little use preaching to people if they cannot hear or if mannerisms irritate the listener. This class irons out those difficulties. Cadets are taught how to address a public meeting, deportment and stance, emphasis and expression, management of the voice. They are then called upon to make speeches before the class, after which their brethren (and the ladies, too) criticize their efforts. There is much fun and a great deal of improvement is seen during the course.

There are many lectures on the methods of working with young people and the use of visual aids. Competent officers and others lecture on a large variety of subjects pertaining to the life and work of Salvation Army Officer. How to deal with an earnest seeker after Christ. How to deal with one of the unorthodox sects, how to handle the heckler, the preparation of statistics and reports, the management of accounts.

Cadets are appointed for Field training to various Corps in Seoul and the Wednesday night meetings are entirely in their hands under the guidance of an Officer. Door to door visitation, the taking of the "War Cry" to the bars, open-air meetings, all are part of the practical field work.

Instruction in social service work, Homes, Feeding Stations, Schools, Relief distribution, After-care is an important part of the practical side of their training.

The Cadet's spiritual life is carefully nurtured by personal interviews and counselling, regular devotional meetings and a monthly day of retreat conducted by the Territorial Commander, the Chief Secretary and the Training Principal in turn.

So they work toward the Commissioning day. On that great day, after receiving their academic diplomas from the Training Principal (Lieut-Colonel Paul Kwon), the Territorial Commander calls them forward one by one before a capacity congregation, commissions them as Lieutenants and gives them their first appointments which may be anywhere in Korea. This is the first intimation they receive concerning their destination. You can imagine the tense interest and excitement in that occasion.

Even then the Officer is not "made." This is a continual process as the years go by as every preacher knows. Constant preparation and study and prayer in order to maintain and develop a successful ministry is essential. Regular devotional and inspirational meetings for Officers are organized by Territorial Headquarters and also by the Divisional Headquarters. So the Salvation Army Officer consecrates his life and gifts in the hope that one day he will receive the coveted "Well done" from the One who first called him to serve.

THE EVANGELICAL ALLIANCE MISSION AND KOREA

It must have been in the fall of 1904. Frederick Franson, founder of four missions, including what is now called The Evangelical Alliance Mission or TEAM, had been having meetings among missionaries and national Christians in northern China. He then dropped in for a few days with Dr. Hardie of the Methodist Mission, in Wonsan. As usual, Mr. Franson's message deeply impressed Dr. Hardie. Years later he wrote, "Frederick Franson taught me how to pray for a revival, during a revival and after a revival." Subsequently, Dr. Hardie was one of those greatly used of God in the revival of 1907.

This was the first contact of TEAM Mission with Korea. The second contact came years later, in the summer of 1952. The war was on here and missionaries had their families in Japan. While visiting them, the Korea missionaries saw our Japanese language students, who numbered 54 that summer. "Why can't you send some of these missionaries to Korea?" they asked. So we sent a survey team. They questioned, looked, prayed and waited. In the end, we decided that God was leading us to join in the witness of calling out a people for His name in Korea. Our first permanent missionaries arrived in February, 1953. Today we number 36 assigned to this field.

But what do we do?

(Continued to Page 4)

A Jubilee Celebration

On September 20, 1962, the Jubilee year meeting of the General Assembly of the Presbyterian Church of Korea opened at Young Nak Church, in Seoul. The retiring Moderator, Rev. Nah, Tuk Hwan, pastor of the First Church of Soonchun, presided and gave an excellent message in the opening devotional service of worship.

Earlier in the day, there had been another opening ceremony for the special Jubilee Exhibition which had been prepared in the Christian Education building adjoining the church. A large room on the top floor of the building had a remarkable historical display of pictures, books and various displays covering the development of the Christian work in Korea from its early beginnings. Some of the material had previously been on display in the Christian Museum, on Namsan. Valuable rare books of historic interest were included in the displays.

On the lower floors, there were smaller displays covering different types of Christian service in which the Church is engaged today. These included Bible Clubs, Scout organizations, Christian high schools, colleges and seminary work. Also the work of the Bible Society and its colporteurs, Christian literature and literacy work, industrial evangelism, rural and city church work, Christian medical service and so on. It was a striking reminder of the variety of Christian work which the Lord has been carrying on in this country over the years.

The text of the Moderator's sermon was the same as that used at the time of the organization of the first General Assembly, in 1912—Heb. 12:23, "the general assembly of the first-born". The emphasis was on the responsibility which goes with privilege. He warned against pride of past achievement or present attainment and spoke of the importance of a worthy witness for Christ. As the Jubilee Year in the Old Testament was to be a holy year, he called on the Church to be faithful to its Lord and to live in holiness of life and testimony during this important year of its history.

The new Moderator is the Rev. Lee, Ki Hyuk, pastor of the First Church of Inchun; the vice-Moderator, the Rev. Simeon Kang of the Saimoonan Church of Seoul. Both men are men of deep devotion to Christ and should prove a wise choice for the coming year.

There were fraternal delegates from the three Presbyterian Churches abroad which work with the General Assembly: the Rev. Colin Dyster from the Australian Presbyterian Church, Dr. Nelson Bell from the Southern Presbyterian Church, and the Rev. George Sweazey from the United Presbyterian Church. These friends took turns in presenting the devotional messages at the evening worship hours.

On the morning of Sept. 24th, there was a special Jubilee service, at which time official greetings were brought by the fraternal delegates mentioned, as well as by the U.S. Ambassador, the Hon. Samuel Berger, and representatives of other bodies.

It is interesting that the opening day of the Assembly was Sept. 20th, the 78th anniversary of the day on which Dr. Horace N. Allen, the first resident missionary to Korea, arrived in Inchun. At that time, although he did not know it, there was already a tiny group of Christians meeting in Sorai village, in the province northwest of Seoul, indirect fruit of the work of John Ross in Manchuria. These 78 years have brought vast changes to Korea, not the least of which has been the development of a Christian constituency of 1,233,000 Protestants and 450,000 Catholic Christians. The fact still remains, however, that 94% of the country still is untouched by the Gospel, and there is much work yet to be done. The task is urgent and calls for our single-hearted devotion to the Lord of the Church.

Allen D Clark

United Presbyterian Mission

STEADFAST

(To Lone Tree Mountain, after 50 years)
Marion L. Conrow

You stand, my mountain, as before,
Guarding the narrow mountain pass
A dip on top, wind-twisted pine,
A sheer, steep cliff, a long incline—
And there you stand.

I view you through the winter trees
When winds attack you ceaselessly;
Through spring and autumn, summer storm,
You seem as steady as before,
Though changing daily, constantly.

And yet as far as I can see
Through years of change for you and me,
I still am I, and you are you,
Doing what is ours to do.

Standing where we're supposed to be—
Within the Law, yet strangely free;
Our purpose still as staunchly true
As years ago when it was new.

The above poem was received from Miss Conrow, the day after she left Korea for retirement—as she put it, "the hardest thing I ever did." "Lone Tree Mountain" is the name by which the symmetrical mountain which stands out in the sunset on the west edge of old Seoul, has long been known. The one huge tree that stood on the peak is gone and new trees are trying to take its place. The "narrow mountain pass" is, of course, the Moohak Pass (also called the Peking Pass) by which the road to Munsan (and Pyongyang and Peking) makes its way out of the city.

That we will miss Miss Conrow goes without saying, but we are saying it anyway. Hurry back!

(Continued from Page 2)

Any missionary who loves Christ and who knows God has saved him through His Son is going to preach the Gospel. All of us try. During the summers of 1954 and 1955 Bob Livingston and others worked with a tent team making Christ known in the country areas of North Choong Chung Province. Six churches started from those meetings. We were unable to follow them up. Yet they went on and multiplied in the fellowship of other denominations. They now number nine.

But TEAM's emphasis has been on projects. Since Korea has thousands of evangelical churches spread across the country we have started various projects aimed at helping them in their witness. TEAM Radio in Inchon broadcasts the Gospel every day for sixteen hours in Russian, Chinese, Korean, and English. The Word of Life Press publishes books, tracts, and posters, while also running a correspondence course, and supplying English and Japanese books for pastors, students, and foreigners in Korea. TEAM's orphanages in Pusan care for 260 children, including a farm and vocational high school in which to train them. In Seoul, in a beautiful valley just north of the city, we have built up a conference area. It is used by many different groups. As many as 180 people have been fed, housed, and encouraged in the Faith as they have met to seek God. Then, on Korea's east coast, TEAM operates Kwan Dong College. This is an accredited college of commerce and Bible. Opposite to it, on the west coast, we are supporting evangelists in direct evangelism on the islands.

Is it worth it? Ask relatives. (And even some other missionaries.) But is that question germane? If Christ be Lord, and if 90% of Korean people still make no profession of salvation or even some faint psychological Christian faith, there is still a lot of believing and obeying to be done by God's Church and His followers. Yet, the question needs no evasion. For it is worth it.

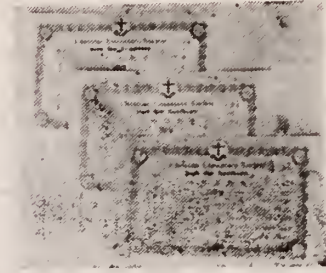
This came to me afresh while down at the Beach this year on vacation and received a letter from a seminary student. I had preached with him in numbers of small churches. He wrote, "Come and hold a revival in our church. The elders and the 250 members all want you to come. Since they know I am a different man today than I was a little while ago, they want to hear you. They said I was liberal and theoretical when I went to Seminary. But, now I am conservative and preach the Bible. Truly, missionary, you brought me faith . . . for you believe the Bible and preach it." This same thought came to our Russian missionary who has preached by radio to his countrymen. On visiting Hong Kong he met a lady from Siberia. She said, "Oh, you are the man who preaches by radio from Inchon. Well, . . . many of the Lord's servants in Siberia for His sake listen to you regularly. They call you the 'Angel from Heaven,' for they are reminded of the word in Revelation which says, 'I heard a voice in heaven preaching the everlasting Gospel.'"

Is it worth it? How could we answer no?
Rev. William Garfield

Gift Certificates

When you want to give books
GIVE CLS Book Certificates
Let them select the books they need.
Book value at 100 w
 300 w
 500 w

You get 20% discount on these prices



With Christmas coming up, may I suggest a painless way of doing your Christmas shopping. Give books for Christmas, of course. There is nothing that your Korean church worker friends will appreciate more and which will give them good service longer. But, in case you are wondering how to be sure you do not duplicate books they already have, the Christian Literature Society **Gift Certificates** are the answer to the problem. They are obtainable in 500, 300, and 100 won values. Give one of these to each of your Korean friends and co-workers and they can then select the books in which they are most interested, up to the value of the certificate. Write in and order a sheaf of the Certificates now, while you are thinking about it.

If you are looking for Christmas program materials, there are two "**Christmas Preparation**" books, one published in 1958 and one in 1961 (25 won and 45 won respectively). These give songs, recitations and dramatizations for Christmas program use which you will find helpful.

Those working with children are probably familiar with the "Tell me about. . ." books by Mary Alice Jones (Tell me about God, about Prayer, about the Bible, etc.) There is one that should make a good Christmas gift for a small friend, "Tell Me About Christmas" (40 won), with line illustrations and a colorful cover. It should also be useful material for any Sunday School or kindergarten teacher to have on hand.

Testament Greek, or encouraging some Korean

To go to the more "high brow" extreme, those who are interested in teaching New church worker to study it, will be interested to know that Pak Chang Whan has prepared an adaptation of Machen's very excellent book. The book is called "**New Testament Greek**" and sells for 200 won. The Greek type is very clear, the paper good, and the binding well done. And if you would like to review your own Greek, with a Korean context, this is your golden opportunity!

FACTS ABOUT YONSEI UNIVERSITY 1961-62
(IN PREPARATION FOR ANNUAL REPORT)

FACULTY AND STUDENT BODY:

(AMONG THESE 546 WOMEN)
PRESENT STUDENT BODY: 4058 (INCLUDING MEDICAL SCHOOL) + 126 GRADUATE STUDENTS
LAST YEAR STUDENT BODY: 3894 (INCLUDING MEDICAL SCHOOL)
885 GRADUATED LAST DECEMBER

9094 GRADUATED SINCE FOUNDING (MEN) 1448 MEDICAL STUDENTS

1075 WOMEN GRADUATED " " 497 NURSES

TOTAL 10,169 GRADUATED FROM FOUNDING

(CCC: 1663; TECH. COLLEGE: 152; CCU: 1376; YONSEI: 3612 (BACHELOR'S)
GRADUATE SCHOOL: 250 LIBRARY SCIENCE: 97)

FACULTY: PROFESSORS AND INSTRUCTORS: 229 (INCLUDING MEDICAL SCHOOL)
TEACHING ASSISTANTS:..... 132 (76 LECTURERS NOT INCLUDED)
TOTAL..... 361

THIS MAKES A RATIO OF 1/11 FACULTY TO STUDENT BODY, WHICH IS
EQUAL TO THE AVERAGE GOOD UNIVERSITY IN THE STATES, BUT FAR ABOVE
THE AVERAGE UNIVERSITY IN KOREA (AVERAGE IS ABOUT 1/30-1/40)

CLERICAL STAFF: 87 AND LABORERS: 99

FOREIGN TEACHERS: 17 (INCLUDING MISSIONARIES AND PEABODY, WASHINGTON UNIVERSITY TEAM, ETC.)

NEW EDUCATIONAL LAWS ORDERED BY THE GOVERNMENT:

THE T.O. (TABLE OF ORGANIZATION OF THE UNIVERSITY CALLED FOR LIMIT OF 4240 STUDENT BODY ENROLLMENT. THE UNIVERSITY HAS CUT THIS DOWN TO 4040 STUDENTS. SEOUL NATIONAL UNIVERSITY AND YONSEI UNIVERSITY WERE THE ONLY UNIVERSITIES IN KOREA THAT KEPT WITHIN THE T.O. ALLOWED BY THE MINISTRY OF EDUCATION. KOREA UNIVERSITY HAD AT TIMES SIX TIMES AS MANY STUDENTS AS SHE WAS ALLOWED TO HAVE.

60 YEARS OF AGE IS THE RETIREMENT AGE FOR ALL TEACHING STAFF MEMBERS.
ANY NEW APPOINTMENTS OF FACULTY MUST INCLUDE THE SUBMITTING OF AN ACADEMIC THESIS ON AN ORIGINAL RESEARCH WORK.

ONLY 1/3 RD OF THE BOARD MEMBERS MAY BE FOREIGN; THE CHAIRMAN OF THE BOARD CANNOT BE A FOREIGNER

GOVERNMENT EXAMINATIONS FOR THE BACHELOR'S DEGREE: UNIVERSITIES AND COLLEGES

CAN NO LONGER GRANT DEGREES WITHOUT PRIOR PASSING OF THE GOVERNMENT'S MATRICULATION EXAMINATION. 21 STUDENTS OR 2% FAILED THE GOVERNMENT EXAM. EVERYONE WAS GIVEN A CHANCE TO DO THE EXAM AND ALL WERE ENCOURAGED TO TAKE THE EXAMINATION AND EVEN SIX WHO DID NOT QUALIFY FOR GRADUATION TOOK THE EXAMINATION. KOREA UNIVERSITY DISCOURAGED SOME OF ITS STUDENTS TO TAKE THE EXAMINATION. YONSEI RANKED THIRD IN THE EXAMINATION, SNU FIRST AND KOREA NEXT (THE STRIKING OF 1960 FALL TERM ALSO HAD A FACTOR PROBABLY IN YONSEI'S THIRD PLACE, FOR YONSEI USUALLY RANKS AHEAD OF KOREA).

THE DEPARTMENTS OF POLITICAL SCIENCE AND ALSO PHYSICS RANKED FIRST IN THE NATION. THE SCHOOL OF THEOLOGY PASSED 100%.

NEW PRESIDENT: DR. PYUNG KAN KOH WAS PRESIDENT UNTIL SEPT. 30TH AFTER WHICH HE WAS APPOINTED SUPERINTENDENT OF THE HOSPITAL. DR. IN KU YUN, GRADUATE OF AOYAMA COLLEGE AND UNION THEOLOGICAL COLLEGE IN TOKYO, GRADUATE WORK AT PRINCETON AND EDINBOROUGH, WAS ELECTED AS THE PRESIDENT BY THE BOARD IN OCTOBER, BUT WAS NOT APPROVED BY THE MINISTRY OF EDUCATION UNTIL NOV. 28TH AT WHICH TIME HE TOOK OFFICE. DR. KI WON CHANG WAS ACTING PRESIDENT DURING THE INTERIM. DR. CHANG BECAME VICE-PRESIDENT IN CHARGE OF ACADEMIC AFFAIRS AFTER THAT.

- signed by president -

REORGANIZATIONS OF THE ADMINISTRATION: FORMERLY THE YONSEI ADMINISTRATION WAS CENTRALLY ADMINISTERED BY OFFICERS OF DEAN'S RANK, ALL RESPONSIBLE TO THE PRESIDENT (THE DEAN OF THE UNIVERSITY AS WELL AS THE TREASURER, BUSINESS OFFICER, ETC.)

NOW, ACCORDING TO THE NEW SYSTEM WHICH WILL COME INTO EFFECT IN THE FALL TERM, THERE WILL BE NO DEAN OF THE UNIVERSITY, FOR THE VICE-PRESIDENT WILL BE THE DEAN OF THE FACULTY AND ACADEMIC HEAD). THE FORMER POSITION OF DEAN OF THE UNIVERSITY WAS ALSO REGISTRAR, BUT NOW HE WILL BE REGISTRAR ONLY. THE REGISTRAR AND DEAN OF STUDENTS, AND ALL DEANS OF THE COLLEGES WILL BE RESPONSIBLE TO THE VICE-PRESIDENT IN CHARGE OF ACADEMIC AFFAIRS, AND NOT TO THE PRESIDENT DIRECTLY. THE SUPERINTENDENT ~~XND DEAN XXX~~ OF THE HOSPITAL AND THE DEAN OF THE MEDICAL COLLEGE, SUPERINTENDENT OF NURSES WILL BE RESPONSIBLE TO THE VICE-PRESIDENT OF OF MEDICAL AFFAIRS AND NOT DIRECTLY TO THE PRESIDENT. THE SECTION HEAD OF BUSINESS AND SECTION HEAD OF FINANCE OFFICE WILL BE RESPONSIBLE TO THE HEAD OF BUSINESS AFFAIRS RATHER THAN DIRECTLY TO THE PRESIDENT. THE ANNALS (PRESS) WILL NOT BE UNDER THE DEAN OF STUDENTS' OFFICE, BUT WILL TOGETHER WITH THE OFFICE OF INFORMATION AND RADIO AND AUDIO-VISUAL COMMUNICATIONS BE RESPONSIBLE TO A SINGLE HEAD, WHO IN TURN IS RESPONSIBLE TO THE PRESIDENT. (HE IS OPI CHIEF). ACCEPT FOR THE OFFICE OF DEAN OF THE UNIVERSITY, ALL THE ABOVE ARE ALREADY IN EFFECT.

THE CHAPLAIN'S OFFICE ALSO HAS BEEN ~~XXXXX~~ RAISED IN IMPORTANCE. THE CHIEF CHAPLAIN HAS STATUS OF A DEAN (CLOSE TO DEAN OF GRADUATE SCHOOL, OR EQUAL, SINCE THE CHIEF CHAPLAIN, ALSO CALLED, DEAN OF CHAPLAIN'S OFFICE, IS RESPONSIBLE DIRECTLY TO THE PRESIDENT ONLY). THE OTHER CHAPLAINS WILL BE EQUAL IN RANK TO DEPARTMENT HEADS. THE HEAD CHAPLAIN WILL THEREBY BE OFFICIALLY A MEMBER OF THE ADMINISTRATION COUNCIL (THOUGH THIS PRIVILEGE HAD ALREADY BEEN GRANTED TO HIM).

THE COLLEGE OF SCIENCE AND ENGINEERING HAS BEEN DIVIDED INTO TWO DIVISIONS, THE DIVISION OF BASIC SCIENCES AND THE DIVISION OF ENGINEERING, WITH IN VIEW EVENTUALLY OF CREATING TWO COLLEGES. THE REASON GIVEN WAS TO BETTER ADMINISTER THE LARGE NUMBER OF STUDENTS INVOLVED (1300). EACH DIVISION THEREBY MORE CLOSELY EQUALS THE SIZE OF THE OTHER COLLEGES.

A CONTRACT SYSTEM OF HIRING FACULTY MEMBERS ~~XXXXX~~ BELOW ASSOCIATE PROFESSOR LEVEL: ASSISTANT PROFESSORS WOULD SIGN A CONTRACT EACH TWO YEARS AND FULL TIME INSTRUCTORS WOULD SIGN A YEARLY CONTRACT. THIS WILL ~~XXXX~~ ENCOURAGE THE NON-CHRISTIANS TO BECOME CHRISTIANS AND MAKE IT MORE SIMPLE TO GET RID OF UNDESIRABLE MEMBERS OF THE FACULTY BY NOT RENEWING THE CONTRACT

RELIGIOUS AFFAIRS OF THE UNIVERSITY: A RECENT SURVEY MADE BY THE CHAPLAIN'S OFFICE THIS PAST SPRING HAS REVEALED THE FOLLOWING STATISTICS: (MEDICAL COLLEGE

1. 72% OF THE FACULTY ARE CHRISTIAN EXCLUDED
 ROUGHLY 40% ARE PRESBYTERIAN AND 24% ARE METHODIST
 THE LIBERAL ARTS COLLEGE HAS THE LOWEST PERCENTAGE OF CHRISTIANS ON THE FACULTY: SLIGHTLY LESS THAN 50% ARE CHRISTIAN
 3/4TH OF ECONOMICS AND BUSINESS COLLEGE ARE "
 4/5TH OF SCIENCE AND ENGINEERING COLLEGE ARE "
 9/10 OF LAW AND POLITICAL SCIENCE COLLEGE ARE "
2. 46% OF STUDENT BODY CHRISTIAN AND 46% NON-CHRISTIAN IN ADDITION 1% CONFUSION AND 1½% BUDDHIST, ETC.
 THIS IS THE LOWEST PERCENTAGE CHRISTIAN IN HISTORY: FORMERLY IT USUALLY WAS CLOSER TO 60% LESS OR MORE, SELDOM CLOSE TO 50%

CHAPEL: REQUIRED BY ALL STUDENTS: ONLY 1/3 CUT IS PERMITTED.

CHAPEL IS HELD AT NOON FOR HALF HOUR. ON MONDAY AND THURSDAYS FOR THE COLLEGES OF LIBERAL ARTS, THEOLOGY, AND LAW AND POLITICAL SCIENCE, WHILE THE OTHER COLLEGES MEET ON TUESDAY AND FRIDAYS. WEDNESDAYS, EACH COLLEGE HOLDS A CHAPEL HOUR SEPARATELY ONCE A MONTH. THIS COMING SEMESTER THE WEDNESDAY CHAPEL WILL BE A COMMUNITY AFFAIR FOR THE ENTIRE UNIVERSITY FAMILY HELD IN THE OUTDOOR AMPHITHEATRE.

BIBLE: EVERY FRESHMAN IS REQUIRED TO TAKE SIX HOURS CREDIT IN BIBLE.

THREE HOURS AS INTRODUCTORY COURSE IN RELIGION, CHURCH HISTORY AND THE MAIN DOCTRINES OF THE CHURCH; THE SECOND SEMESTER IS A READING COURSE THROUGH THE OLD AND NEW TESTAMENTS WITH INTRODUCTORY MATERIAL.

THE STUDENT CHRISTIAN ASSOCIATION: A MEMBERSHIP OF ABOUT 350 STUDENTS

HAS FOUR COMMISSIONS: FAITH AND LIFE; STUDENT PROBLEMS; SOCIAL PROBLEMS; AND WORLD FELLOWSHIP. THESE COMMISSIONS MEET WEEKLY OR BI-WEEKLY. IN THE SUMMER AND WINTER VACATIONS THEY GO OUT AS EVANGELISTIC-SOCIAL BANDS TO UN-CHURCHED AREAS TO DO CHRISTIAN SERVICE TO THE COMMUNITY AND HOLD DVBS AND EVANGELISM MEETINGS FOR ADULTS. THREE CHURCHES HAVE BEEN ESTABLISHED AND BUILT BY THEIR EFFORTS.

SEVERAL POSITIVE STEPS ARE BEING TAKEN TO MAKE YONSEI UNIVERSITY MORE OF A CHRISTIAN UNIVERSITY AND THE NEW PRESIDENT IS TAKING THE REIGNS OF LEADERSHIP ESPECIALLY IN THIS MATTER.

SOME OF THE BOARD MEMBERS FAVOR THE FIRING OF ALL NON-CHRISTIAN FACULTY MEMBERS, BUT, DR. YUN, THE PRESIDENT FEELS THAT THIS IS NOT THE CHRISTIAN WAY, BUT RATHER, THAT WE SHOULD WIN THEM OVER TO THE FAITH NOW THAT THEY ARE WITH US.

A UNIVERSITY CHURCH: WAS FOUNDED ON EASTER DAY, 1962 WITH THE PURPOSE OF USING A POSITIVE APPROACH IN WINNING THE NON-CHRISTIAN FACULTY AND STUDENT BODY AS AN EVANGELISTIC INSTRUMENT. A FULL-TIME MINISTER WAS APPOINTED WHO CAN DEVOTE HIS FULL TIME TO THIS JOB OF VISITING THE FACULTY AND THEIR FAMILIES, BELIEVING THAT THE CHAPLAINS WOULD NOT BE IN A POSITION TO GIVE MUCH TIME TO THIS WORK. THIS UNIVERSITY CHURCH HAS HAD ABOUT 150 FACULTY AND THEIR FAMILIES IN ATTENDANCE IN ADDITION TO STUDENTS (2/3RDS OF FACULTY AND ABOUT A 1000 STUDENTS LIVE IN THE IMMEDIATE SURROUNDINGS OF THE UNIVERSITY CAMPUS: A RICH MISSION FIELD FOR THE UNIVERSITY CHURCH). THIS UNIVERSITY CHURCH IS NOT TO COMPETE WITH THE SURROUNDING CHURCHES SINCE IT AIMS AT THE NON-CHRISTIAN CONSTITUENTS OF YONSEI FAMILY!!!

THE UNIVERSITY CHURCH HOLDS MORNING AND EVENING SERVICES, SUNDAY SCHOOL, A WEEKLY SERVICE OF LABORERS AND ONE FOR THE CLERICAL STAFF AT DIFFERENT HOURS.

RELIGIOUS EMPHASIS WEEK: THIS YEAR THE R.E.W. WAS CONSIDERED BY ALL CONCERNED A SUCCESS IN MANY RESPECTS AND A BLESSING TO THE UNIVERSITY. LAST YEAR THE SERVICES WERE ANNOUNCED AS VOLUNTARY, BUT ONLY ABOUT 500 STUDENTS CAME TO THE MEETINGS. THIS YEAR, THE SERVICES WERE NOT ANNOUNCED AS VOLUNTARY, BUT WERE URGED TO ATTEND AS REGULAR CHAPEL HOURS WERE SCHEDULED (EXCEPT THEY WERE ONE HOUR SERVICES INSTEAD OF 1/2 HOUR SERVICES AS THE REGULAR CHAPEL PROGRAM). THIS YEAR, IN CONTRAST TO LAST YEAR, THE SERVICES WERE WELCOMED WITH GREAT ENTHUSIASM AND FULL ATTENDANCE WAS OBSERVED FROM THE BEGINNING TO THE LAST MEETING FOR THE ENTIRE UNIVERSITY. THE SERVICE HELD SEPARATELY FOR THE FACULTY WAS ALSO WELL ATTENDED AND WELL RECEIVED. THE FINAL SERVICE WAS A CROWNING EXPERIENCE WHEN CHRISTIANS WERE ASKED TO ATTEND AND PARTICIPATE IN A COMMUNION SERVICE PRECEDED BY A BAPTISMAL SERVICE OF TWELVE SERVICE. EVEN THE PRESIDENT WAS WIPING HIS TEARS!!! ALL IN ALL 202 MADE DECISIONS FOR CHRIST AND 131 REDEDICATED THEMSELVES TO CHRIST. THE REV. JAMES LANEY SPOKE WITH CONVICTION AND WON HIS AUDIENCE EACH TIME HE SPOKE.

FACULTY CHRISTIAN FELLOWSHIP: THIS IS ANOTHER EFFORT IN SOLVING THE PROBLEM OF THE RISING SECULARISM ON THE CAMPUS, ESPECIALLY SINCE THE STUDENT UPRISING AND REVOLUTION OF APRIL 19, 1960. THROUGH THE FACULTY CHRISTIAN FELLOWSHIP ATTEMPTS ARE BEING MADE TO MAKE THE FACULTY REALIZE THEIR RESPONSIBILITY AS CHRISTIAN TEACHERS, HELPING THEM RELATE THEIR SUBJECT TO THE CHRISTIAN FAITH. THE MEETINGS WERE RESUMED THIS SPRING SEMESTER AND WE HAVE HAD SOME FINE SESSIONS WITH FROM TWENTY TO THIRTY IN ATTENDANCE. ONE SESSION FEATURED A DIALOGUE BETWEEN A SCIENTIST AND A THEOLOGIAN ON THE FACULTY AND THE LAST SESSION WAS A SYMPOSIUM-FORUM ON THE TOPIC: "THE CHRISTIAN UNIVERSITY FACES THE NATIONAL NEEDS IN NORTH-EAST ASIA".

SPECIAL EVENTS: THE MEDICAL CENTER WAS DEDICATED ON JUNE 5TH AND WILL BE IN FULL OPERATION SOME TIME IN THE LATE SUMMER (MOVING WILL TAKE PLACE JULY 30FF)

FOUNDERS DAY WAS CELEBRATED ON THE SECOND SATURDAY OF MAY, FEATURING HOME COMING DAY FOR TWO CLASSES OF THE ALUMNI, AND A MUSICAL AND DRAMATIC PLAYS WERE GIVEN ON THE OCCASION.

SPECIAL MENTION: THE YONSEI UNIVERSITY LIBRARY HAS BEEN CHOSEN BY UNESCO TO BE THE DOCUMENTARY CENTER FOR SOCIAL SCIENCES TO WHICH UNESCO WILL SEND INFORMATION.

A COMPLETE SET OF DOCUMENTS IN THIS FIELD WILL BE DEPOSITED HERE. THIS LIBRARY WILL BE THE OFFICIAL CENTER IN ASIA FOR U.N. PUBLICATIONS.

AWARDS: THE U.N. MODEL SECURITY COUNCIL WAS ORGANIZED BY YONSEI, SPONSORED BY THE GOVERNMENT'S OPI MINISTER'S OFFICE. YONSEI STUDENT WON A NATIONWIDE ORATORY PRIZE (1ST PRIZE) AND THE SECOND PRIZE IN COMPOSITION WAS WON BY A STUDENT OF THE SACRED MUSIC DEPARTMENT (THE 1ST PRIZE WAS WON BY A PROFESSOR OF ANOTHER UNIVERSITY).

YONSEI UNIVERSITY'S INFLUENCE UPON THE CHURCH

We are very thankful for the strides that have been made in revamping the university into what we think a Christian university should be and we are sensitive to the fact, however, that we have yet a long way to trod toward this ideal visualized. On more than one occasion it has been stated in Mission and Station Meetings that Yonsei University has contributed little to the work of the Church. When the statistics are examined, one will discover that Yonsei University has contributed to the Church and that it has exerted a Christian influence upon society to a larger extent than has been presumed by some. It has been impossible in the short time available to obtain complete statistics, however, let it suffice to give a few pertinent facts.

Yonsei University has 90 of its graduates working in the Seoul area in Christian schools. Some of the top Christian schools in Seoul have one out of five to six of their faculty members from Yonsei. Certainly Christian schools are considered part of the Church. Yonsei has been sending year after year well-trained, top teachers to strengthen these Church schools. This is often brought home to me when I visit schools. Yonsei graduates usually stand out by their influence as Christians and also academic-wise. To cite one example: in the large Sung-Shin Girls' High School in the East End of Seoul, a private school of high standing, a graduate of the Liberal Arts College of Yonsei is teaching History. The principal, a Christian, has appointed him in charge of Religious affairs because of his devotion as a Christian teacher. He has asked me to teach an English Bible Class once a week, which I accepted only after his persistent, but winsome urging. I have found it a delight and reward to teach these eager students on my way back from the Presbyterian Seminary, though it is my fifth hour of teaching on Wednesdays, plus a thirty mile round-trip by jeep.

Yonsei University graduates also assist in the teaching efficiency of several Christian Colleges. Among Soongsil's 75 member staff, eight are its own graduates and four are from Yonsei University. Taejon Presbyterian College has among its 24 members of the faculty, six from Yonsei, making one out of every four members from Yonsei. Keimyung has two from Yonsei. Until last semester, half of Pierson Bible Institutes' upper level department teachers were from Yonsei University faculty. Many students from Yonsei through the years have invited me to speak in their churches where they are leaders of young people or Superintendents of Sunday School. It is encouraging to see Yonsei students at work in the Church, and I am thrilled when they consider me their patron. Student Christian Association Teams, sometimes as many as twelve teams, go out during winter and summer vacation months, preaching and teaching, doing social work and medical relief to the needy in unchurched areas. In recent years, these efforts have produced ~~two~~ churches. Yonsei's influence can be seen in the role it plays for the growth and development of the Church.

three.

THE PLACE OF THE COLLEGE OF THEOLOGY IN YONSEI UNIVERSITY ON THE CHURCH

The College of Theology at Yonsei has not produced as many men for the ministry as we would have liked. During its short history, however, it has trained 35 men for the Pastorate, among whom twelve are serving in the Presbyterian Church and four in the Chaplaincy, two Presbyterian and two Methodist. Forty-two are teaching almost exclusively in Christian school and six are engaged in Christian social work. The others are Christian leaders in other fields of service in the community at large. Many more would have entered the Presbyterian Church if it had not been for the requirement of two more years of schooling in our Presbyterian Seminary. The ROK Presbyterian and Methodist churches do not require any additional

theological training for ordination. (Even a Th.D. from Princeton Seminary was required to take another year and half at the Seminary to satisfy for ordination). Another graduate of our School of Theology, a son of a Presbyterian minister in our Presbyterian Church, though he has done five years of superior work as a Chaplain in the ROK forces, is also required to take another two years in the Presbyterian Seminary. All of our present students in the Department of Theology are at work in the Church and good reports have already come back from pastors to whom we have sent questionnaires. When I came to the faculty I was the first Presbyterian in the School of Theology, now there are seven Presbyterian members on the faculty, two Methodist, one of the Evangelical Church, and one of the Anglican Church.

Recently when I spoke for the Youth for Christ in Seoul, my heart was warned when I saw that one of our students was the leader and noted how he dealt effectively with new believers. Another of our department is considered by the principal of Pierson as one of the most devoted teachers on the staff. Another student is manager of TEAM Conference Grounds. One of our recent graduates was chosen by Christie Wilson, when he was in Seoul, as a missionary to Afghanistan. He and a student of Soongsil will leave this coming October. They will go as missionaries in disguise, since no missionaries are allowed to enter that country. They will attend the National University and study the country and people to let their light shine before the people. It is my belief that Yonsei' graduates will provide a major part of the scholars of the future Church in Korea. Six graduates from our Department of Theology are nearing completion of their doctorates; two are at Harvard, one at Boston, one at Columbia, one at Aberdeen, Scotland, and one at Southern Methodist. The leadership in the Christian life on the campus of Yonsei University has been greatly strengthened by the faculty and students of the Department of Theology as they take leadership in student organizations and on the faculty committees.

K O R E A

September, 1962

Miss Thompson

Return to

Fiftieth Anniversary

On September 20, 1962, the General Assembly will convene in historic Youngnak Church, Seoul, to celebrate the fiftieth anniversary of the Presbyterian Church in Korea as a fully organized church.

In this fiftieth anniversary year, special city-wide revival meetings have been conducted in Seoul, Taegu, and other cities.

Pray for grace to the national and missionary workers in a revolutionary situation.

Pray for energy and means to meet the critical need for development of Christian leadership.

Pray for relief of poverty and particularly that the millions of unemployed may find useful work.

Pray for direction to the present government of Korea in its effort to establish the nation in creative freedom and sound economy.

Pray for guidance of the national program to establish responsible standards of public and private education.

Pray for Christian church unity.

Way of the Cross

As Robert Thomas, one of the first missionaries to Korea, was about to be beheaded, he handed his Bible to a wrestler watching the execution and prayed for him. The wrestler later became a devout Christian. Though the Korean Church has had its periods of rapid spiritual growth, and though today it numbers more than a million members, the Way of the Cross in Korea has been marked by suffering, humiliation, and martyrdom.



K O R E A

AREA (South Korea) 37,427 square miles (about the size of Maine and Connecticut)

POPULATION (Government estimate, 1960) 24,994,117

GOVERNMENT Republic

CAPITAL Seoul

RESOURCES Chiefly agricultural
Rice, barley, wheat, tobacco, beans.
Silk worm culture

INDUSTRIES With the help of the U. N. Korean Reconstruction Agency, Korea is developing industrial plants for textiles, straw pulp, rayon, dyes, steel, wire, mining (tungsten is a valuable export)

Expanding industries also are in rubber, flour mills, cement, ship building, glass

LANGUAGE Korean

The Presbyterian Church in Korea†
Communicant members 110,788
Organized congregations 1,936
Unorganized congregations 318
Ordained national ministers 827
Unordained evangelists 694
Missionaries 64
(of whom 19 are ordained ministers)

(total Presbyterian, all groups, approx. 550,000)

†Report of Commission to General Assembly, 1962

RELIGIONS¹

Protestants	1,233,157
Catholics	451,808
Greek Orthodox	200
Buddhists	90,000
Chondogyoists ²	1,500,000
Confucianists . . . the number is indefinite—many of those not subscribing to other religions call themselves Confucianists	?
Shamanists ³ . . . number of adherents not known.	?
Shamans or Priestesses	12,380

1. Prayer Calendar and Directory of Christian Missions in Korea 1962

2. Revival of an older religion containing Buddhist and Confucianist ideas

3. Amimistic spirit worship

“The Land of the Morning Calm”

The country whose name means, “Land of the Morning Calm” has rarely known peace. The people whose intense longing has always been for freedom, have been subject to the Mongols, the Manchus, the Japanese, the Communists.

The uprooting, bloodshed and loss of possessions of the Korean War can hardly be imagined by those who have not experienced it. Almost a generation of seasoned leadership, political and religious, was wiped out.

Lack of Trained Leadership

The greatest single need of the Korean Church today is for trained leadership. At one time, during the war, the Communists killed or kidnapped 500 pastors and lay leaders; and there were the usual losses by war as well.

To add to the difficulties, economic conditions are so distressing that parents find it almost impossible to provide for theological education for their sons; and congregations cannot raise funds to pay the salaries of well-trained pastors.

The Church must not only train leaders and pastors; the whole economic structure must be raised by training mechanics and workers of all kinds so that they can support themselves and their church.

Medical College of Vital Importance

In Korea there is one practicing doctor for every 3,279 people. In the United States, there is one for every 750. (Nurses number one for 8,854 people in Korea, as compared to one for 500 in the United States.)

Yonsei University Medical College and Hospital, formerly Severance, is making a valiant effort to improve this ratio.

Tuberculosis Control Project

Dr. Kenneth Scott directs this Church World Service project which is effectively treating, on an outpatient, home-visiting basis, 30% of all tuberculosis patients being cared for in Korea today. So far only the surface has been scratched, for only 5% of those with active tuberculosis in Korea are under treatment.

Harvest of More Than Squash

Huh Yun Chae is a graduate of the Christian Rural Life Institute in Taejon.

The young graduate's task was not an easy one. Huh Yun Chae's uncle and head of the family did *not* approve of the Christian faith nor of new farming methods. Huh wanted to double-crop squashes and rice. Uncle replied that their custom was to plant only rice. He refused his nephew the use of their cow for plowing. Huh dug the ground by hand and planted

squash. He made a hot-bed and planted tomatoes and cucumbers, while the neighbors laughed.

By late May, Huh Yun Chae had sold sixty squashes; the tomatoes were doing well; the family was eating cucumbers. Huh and his uncle's son were attending church together.

Christian Radio Network

Radio Station HLKT first went on the air from Taegu, March 26, 1959. Under the Korean National Christian Council the Good News is being sent out from five stations—Taegu, Seoul, Pusan, Kwangju, and Iri. Sermons, hymns, meditations, Christian drama, interviews, and Bible studies are beamed to a potential audience of several million persons.

HLKY, Seoul, was at one time awarded a certificate of commendation by the then Prime Minister of the Republic of Korea. The citation stated that the station, “by its prompt and impartial dissemination of the truth and by its resistance to all undue political pressures, contributed greatly to the art of broadcasting in the country.”

Radio is still the only channel open for Christian witness to Communist North Korea.

The first Christian Telecast over KBS-TV, Seoul, Korea



Korean Leader with Commission

Dr. L. George Paik is at present consultant in the Office for Education of the Commission.

Dr. Paik has held many positions of importance in the church, and in the Korean government. He was the first president of Yonsei University when Chosun and Severance Union Medical College and Hospital were merged in 1957. Before that, he was president of Chosun Christian University. Dr. Paik kept the university alive under the most difficult conditions when it was a refugee institution in Pusan during the Communist War. He was at one time Minister of Education of the Republic of Korea, and in 1960 was elected president of the upper chamber of the Korean legislature.

What of the Church in the Communist North?

"The strongest churches were in the North. The churches of South Korea are now completely cut off from them, though God is not. The supposition is that faithful Christians in the North maintain their faith, their Bible study and their worship, and will have much to teach other churches when normal communication is again possible."

—from *"The Rim of East Asia and United Presbyterians"* by the Rev. Andrew T. Roy

The Chinese Church in Korea

About the year 1898, a Chinese herb doctor, Cheh Tao Hsin, went to Korea from the Rev. Hunter Corbett's church in Shantung. He preached the gospel to his neighbors and to his patients; and he prayed regularly that God would send someone to organize a Chinese church.



The Rev. Samuel H. Moffett and a friend discuss a Christian tract

When, in 1912, Mrs. Edith Deming (Methodist missionary born in China of missionary parents) spoke to Dr. Cheh of the possibility of starting work among the Chinese, Dr. Cheh wept with joy that his prayers had been answered.

Today there are four, interdenominational, organized churches (in Pusan, Taegu, Inchon, and Seoul). United Presbyterians are giving \$10,000 to help provide places of worship, and to assist in the support of Chinese pioneer evangelists.

Former Communists Become Ministers

"We have more converted Communists, among our graduates, I imagine, than in any other seminary in the world," writes the Rev. Samuel H. Moffett, Commission Representative in Korea and member of the faculty of the seminary. "Fifty-five North Korean soldiers, converted in POW camps, have taken our theological course and are now serving the church in free Korea."

Beachhead of Prayer

"In these tense days when United States representatives are sometimes brought under criticism both at home and in the lands where they are giving dedicated service, we need to be reminded to uphold them in prayer," writes the Rev. Edward Adams, from Keimyung Christian College, Taegu, Korea.

"In a note accompanying a gift for much-needed buildings for Keimyung, the wife of our Ambassador in Bonn, Germany, wrote 'We are half a world away, but we never forget our wonderful and rewarding years in Korea. We shall be very grateful if one night at the beach this summer, you would remember us in your prayers.'"

Republic of Korea Chaplains

A Christian chaplaincy, established in the Armed Services of the Republic of Korea during the Korean War, continues as an integral part of the military establishment. One hundred sixty of the 319 Korean chaplains are Presbyterian ministers. Korean ministers also serve as prison chaplains and in

The Pastor
San Marino Community Presbyterian
1750 Virginia Road
San Marino, Calif.
-Church

Current News

NON PROFIT ORG.
U. S. POSTAGE
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New York, N. Y.
Permit No. 14717

government centers for disabled veterans.

—from *Mission Yearbook of Prayer*,
1962

California to Korea

Californian George P. Whitener, musician, and later Synod business manager, caught a glimpse of the challenge facing our church overseas.

"The upsurge of emerging nations and the consequent changes in church-to-church relationships from missionary dominance to interdependent and equal status is making necessary a new approach to administrative processes," said Mr. Whitener. "With our previous experience along these lines, we felt we might have some contribution to make."

Within six weeks, the Whiteners, and their three teen-age daughters, had sold their house, packed, bought, and were on their way to Stony Point, New York, for a three-month orientation program.

Last fall they left for Korea where Mr. Whitener is serving as treasurer of the Korea Mission.

THE LIBERATION

Oh, the joy!

Let the sky rise higher, be bluer.
Intoxicated are all of us with the
Brilliant glory: to plunge into
the heart,

To work, to learn, and to construct.

We stand erect upon the earth,
Supporting the glories of heaven.

This stirring emotion of
liberation

This universal joy to share!

On this date of a new history of
liberty,

One solid mass of heat and force
have we become.

Our path, who would dare to block?

—by KIM KWANGSOP, 1945

"The darkest spot is just below a
candle."

—*Korean Proverb*

"The water downstream will not
be clear if the water upstream is
muddied."

—*Korean Proverb*

"Blame yourself, not the stream if
you fall in the water."

—*Korean Proverb*

Films and Filmstrips

Films:

On the Rim of Tomorrow

28 minutes, sound, color, rental
\$10.00, available from all Presbyterian
Distribution Service centers.

Convincing documentary of the problems of Christian Youth in East Asia.

Through These Hands

29 minutes, sound, color (free from
Synod offices to members of the
United Presbyterian Church) rental
\$10.00, available from all Presbyterian
Distribution Service centers.

A Korean grandfather seeks healing
for his grandson at Severance
Hospital.

Filmstrips:

Changing Skylines in Asia

87 frames, record, script, color
sale price (with script) \$5.00
sale price (with record) \$6.00
available from all Presbyterian
Distribution Service centers.

Our involvement in the changes taking
place on the rim of Asia.

Korean Witness

60 frames, record, color
sale price \$5.00
available from all Presbyterian
Distribution Service centers.
Adventures in cooperation by the
Korean Church.

For Children

A New Language for Kim Po

53 frames, color, record, sale price
\$3.50, available from Church World
Service, 475 Riverside Drive, New
York, 27, N.Y.

Experiences of a nine-year-old Korean
boy and his family during a flood.

Current News

COMMISSION ON ECUMENICAL MISSION AND RELATIONS
The United Presbyterian Church in the United States of America
475 Riverside Drive, New York 27, N. Y.

Available from your nearest Presbyterian Distribution Service center
10 copies of any one issue, 50 cents
25 copies of any one issue, \$1.00

T H E G O V E R N M E N T

of the

Presbyterian Church in Korea

* * *

An unofficial translation of the book of
government used before the Korean war

PART ONE

Chapter I. Principles.

There are eight principles in the government of the Presbyterian Church in Korea. Understanding them will give a knowledge of the nature of the Church.

Article 1. Freedom of Conscience.

Only God presides over conscience. He gave us freedom of conscience and bade us not to comply with precepts or commands which violate or exceed the Bible as regards faith and service. Therefore, mankind in general has the right to judge every affair related to religion according to conscience and without restriction; and this right is inviolable.

Article 2. Freedom of the Church.

1. As was stated in the previous article, each denomination and every church, as examples of individual freedom, has freedom to establish, according to the ordinance of Jesus Christ, regulations for Church membership, the qualifications of Church members and officials, and all of the organizational structure of the government of the Church.

2. The Church shall not depend on the power of the state and shall only hope that the state guarantees the security of the religious agencies of each church and treats them equally.

Article 3. Church Officials and Their Responsibility.

Jesus, our Lord, the head of our Church, instituted officials in order to institute virtue in the church which is his limbs. He not only committed to them the promulgation of the Gospel and the execution of baptism, but also the supervision of the observance of truth and duty for believers. Therefore, should there be believers in falsehood or those who behave wickedly, they shall be reprimanded or excommunicated by the officials representing the church and by the entire church in accordance with the rules laid down in the Bible.

Article 4. The Relationship Between Truth and Behavior.

Truth is the basis for good behavior. The evidence of truth that confirms truth lies in its tendency to cleanse man; in the words of our Lord, "you know a tree by its fruit." Nothing can be more pernicious and more harmful than the words that truth and falsehood are the same and that the faith of man is irrelevant. Faith and behavior must be connected with each other; truth and duty must go together; and they shall not be separated. Otherwise it would be unnecessary to study and discover truth.

Article 5. The Qualification of Officials.

According to the principles of Article 4, the church shall appoint its officials and shall formulate rules for the choice of those who are perfectly devoted in the truth of the church. However, there can be occasions of disagreement on truth and church rules even among those who are good both in nature and idea; and in such cases, the fellow members and the church can settle by mutual concession.

Article 6. The Right to Elect Officials.

The Bible stipulates rules on the nature, qualifications, limit of power and the election and commission of Church officials; and every church

retains the right to appoint its officials.

Article 7. Governing Power.

Governing power, regardless of whether it is exercised by the church or its representatives, shall only serve and relay the commands of God. The Bible in large is the sole law of faith and behavior. Thus no governing council of any denomination has the right arbitrarily to formulate rules binding the conscience of members; and everything shall be derived from the will of God made clear in his revelation.

Article 8. Discipline.

The honor and prosperity of the church will increase if the church observes with devotion the principles laid down in the preceeding articles and if the discipline of the church is based on morality and divine spirit; it is not a matter for punishment by the law of the state. Its validity derives from fairness in polity, acceptance by the people, and the support and blessing of our Saviour and Head of the church universal.

Chapter II. The Church.

Article 1. Foundation of the Church.

God has chosen a multitude among the nations of the world to display forever his limitless blessings and wisdom; and they are the church of the living God, the body of Jesus, the palace of the Holy Spirit, the disciples of the world before, present and to come; their name is The Holy Church.

Article 2. Distinguishing Marks of the Church.

There are two distinguishing marks of the church: the substantial and the unsubstantial. The unsubstantial church is known only to God; the substantial church is spread all over the world, and its followers are called Christians who revere God, --- the Trinity of the Holy Father, the Holy Son and the Holy Spirit.

Article 3. Church Meetings.

This multitude cannot be gathered at one place to communicate with God and worship him, and it is suitable in practice to found branch churches; this is not contrary to the examples recorded in the Bible.

Article 4. Local Congregations "Branch Churches"

When, in order to worship God, lead a holy life and expand the Kingdom of Jesus, those who declare themselves to be believers in Jesus --- together with their children --- join their hearts and gather for common service at an appointed time and place which they desire, and obey a government especially decreed jointly by themselves after the examples of the Bible: this shall be called a local congregation.

Chapter III. Church Officials.

Article 1. Founders of the Church.

Jesus, our Lord, in the beginning ordered those capable of doing miracles to choose his church among nations and make it a united whole.

Article 2. Officials to Remain Permanently With the Church.

Officials to remain permanently with the Church are the elders and the deacons. There are two kinds of elders: those who both preach and govern shall be called pastors. Those who are responsible for government alone shall be called ruling elders and shall represent the church members.

Article 3. Temporary Officials.

The following church officials will be temporarily established without ordination, depending on the situation of the church.

1). Evangelists [전도사]. Male and female evangelists shall be recommended by the Session (in case there is no Session, by the local pastor); and, with the approval of the Presbytery, shall serve as paid church workers assisting in Congregational matters performed by the Session or the pastor.

a. Powers: An evangelist who is not an elder cannot be a member of the Session; but if there are special reasons, he may be allowed to speak in and attend the Session. He can serve with the permission of the pastor as temporary Moderator of the General Church Council in unorganized churches, and may exercise the right of teaching and catechising if so authorized by the Presbytery.

b. Qualifications: They must be theological students or other candidates for the pastorate, approved by the Presbytery; but on special occasions exceptions are permissible.

2). Evangelizers [전도인]. Male and female evangelizers are paid employees who convert unbelievers. They shall report on the condition of their work to the organization that appointed and dispatched them, and shall also negotiate with and report to the supervisory authorities of the actual areas where they have started their evangelistic work.

3). Chairman. Until the organization of the Session, a chairman shall be selected by the church or the pastor for a one-year term, and shall lead the local congregation.

4). Acting Deacons. These are devoted men or women, appointed by the Church, the pastor or the Session, who shall perform the duty of deacons for a one-year term.

Article 4. Quasi-officials.

Licentiates [강도사] and candidate students are quasi-officials.

1). Licentiates, recommended by the Session, tested and selected by Presbytery, shall be allowed to preach and engage in church work under its direction but have no authority of government.

2). Candidate students, after screening and qualification by the Presbytery of those who desire pastorates, shall choose a course in theology and undergo training.

3). Licentiates and candidate students are subject to the control of the Session individually and belong to the authority of the Presbytery officially.

Chapter IV. Pastors.

Article 1. Definition of Pastors.

Pastors, after being ordained and receiving assignment from the Presbytery, shall spread the Gospel of Christ, conduct divine worship, govern the Church, and shall form the most important and beneficial office of the Church. The various titles for this position in the Bible represent the responsibilities of the pastors. In the New Testament they are called shepherds, for they supervise the flock of Christ's sheep; they are the servants of Christ, for they serve Christ in the Church; workers for Christ, or executives. They are called elders, for they maintain dignity and wisdom so as to be the model of the many, so as to govern faithfully the house and kingdom of Christ. They are messengers of the Church, for God sent them; they are ministers of Christ or ministers of the Gospel, for they spread the holy will of God to sinners and encourage them to be reconciled with God through Christ. They are instructors, for they exhort with

truthful lessons and awaken rebels by scolding them. They are evangelizers, for they hand on the glad news of salvation to those drowning in sin. They are guards over the deep truth of God, for they administer the limitless blessings of God and the laws laid down by Christ. These are not the names for classes; they simply indicate the various responsibilities of a pastor.

Article 2. Qualifications of Pastors.

A pastor shall be rich in knowledge (learned in theology), gentle in manners, truthful in faith and competent in instruction. All of his behavior shall fit the Gospel and represent dignity and holiness in everything. He shall govern his family with goodness and shall be well-spoken-of by others.

Article 3. Duties of Pastors.

God has blessed each pastor individually and has assigned each his proper work. The church may entrust the pastor with the duties of either a pastor or a teacher, or other occupation, depending on his gifts.

1). When the pastor supervises a congregation, he shall pray for the fold of believers; exhort and preach with the words of God; lead hymns and holy worship, offer benediction in behalf of God; educate and examine children and young people; visit fellow believers; comfort the poor, the sick and the distressed; and exercise the powers of government in conjunction with the elders.

2). When, as teacher in theological institutes or in schools of High School level or higher, a pastor undertakes the responsibility of teaching religious obligations and truth to the young, he shall look after the students as a shepherd and endeavor to sow and ripen the seeds of the Bible in every man's heart so that his soul shall be saved.

3). Working as a missionary in foreign countries, the pastor has the right to conduct divine worship and to establish and organize churches.

4). When the pastor works for a religious newspaper or publication, he shall endeavor to instill virtue in the Church, and to be of use in spreading the Gospel.

5). When the pastor is called to be a leader in religious education in a religious education organization related to Presbytery, Congregation or General Assembly, he may undertake educational work.

6). When a theological graduate is offered duty as previously mentioned in paragraphs 2, 4 and 5, he may embark on the position of pastor, if recognized to possess full competence for becoming the pastor of a local congregation after tests by Presbytery.

Article 4. Titles of Pastors.

The following titles are conferred on pastors depending on their assignment and situation:

1). A Commissioned Pastor is a pastor invited by a local congregation or a district (permissible up to 4 local congregations; but there should be included more than one organized church) and commissioned by the Presbytery. He shall serve for life the church he is assigned to, provided that no special reasons intervene.

2). A Temporary Pastor is a pastor also invited as the above paragraph, but his term of service lasts only one year. (See Article 12, Chapter 15.)

3). A Partnership Pastor will perform duties in cooperation with other pastors, and their rights are equal. They shall moderate the Session in turn; and in case of resignation of one of them, the other shall, without special procedure, possess the exclusive authority. There are both commissioned as well as temporary partnership pastors; they will be regulated in part by paragraphs 1 and 2.

4). A Senior Pastor is a pastor who has served more than 20 years in the same

local congregation and tenders his resignation to the Presbytery by reason of old age. The church may then, in order to maintain and preserve an honorary relationship with him, call a formal congregational meeting, fix upon a salary, elect him as Senior Pastor, and with the approval of the Presbytery confer upon him this honorary position.

5). An Honored Pastor. When a pastor, after serving for many years in a local congregation, tenders his resignation to the Presbytery due to illness or senility, the Presbytery may confer on him the honorary position of Honored Pastor in order to commemorate his service. The Senior and Honored Pastors do not possess governing authority but shall enjoy Presbytery prerogatives; and their names shall be transferred to the active roll from the honorary roll when they can again carry out the duties of a local congregation.

6). A Pastor without portfolio is a pastor without assignment. He has the privilege of the floor at Presbytery, but does not have the right to vote.

7). An evangelist pastor shall be sent to districts without churches, establish and organize churches with the concurrence of Presbytery or of the General Assembly, and conduct divine worship and lead church revivals.

8). A District Pastor shall be sent by the Presbytery when a number of feeble churches in a district under its control cannot sustain a pastor for themselves. He shall, with the concurrence of the Presbytery, conduct divine worship and exercise the authority of Moderator of the Session.

9). A Missionary is a pastor sent to foreign countries for work among other peoples.

Chapter V. Ruling Elders.

Article 1. The Origin of Elders.

Just as there had been elders who supervised the Church in the commandment age, so those who govern the Church alongside the pastor have been chosen in the Gospel age; and they are called Ruling Elders.

Article 2. Power of Elders.

Preaching and instruction are excluded from his exclusive responsibility, but he shall manage matters at each meeting of the session with the same power as the pastor.

Article 3. Qualification of Elders.

They shall be men above the age of 27 among church members who have spent five years of faultless church life, possessing adequate learning and ability in leadership, and who conform with the description of I Timothy 3:1-7.

Article 4. Duties of Elders.

Ruling Elders shall, after their appointment by the members as their representatives, supervise administration and discipline jointly with the pastor; watch over the spiritual relationship of the local and national churches; exhort the church or individuals toward goodness, lest the flock of sheep entrusted in the care of the Lord should misunderstand truth or fail to measure up in morality; and they shall report to the Session those who fail to repent; visit fellow believers; particularly comfort the sick and distressed; and foster and nourish the ignorant and babes in the Churches. Even a layman has the obligation to follow the laws of love, and the elder has redoubled obligation because of his duty in position and his responsibility in occupation. The elder shall pray with and for members, investigate the results of preaching among church members, and report to the pastor those who are visited by sickness or sorrows, as well as those who are penitent and particularly in need of assistance.

Chapter VI. Deacons.

Article 1. Position of Deacons.

The position of deacons is distinguished from those of the pastor and elder. The deacon is a permanent position in the church, being chosen among faultless male members by the members of a local congregation, and installed with ordination by the pastor.

Article 2. Qualification of Deacons.

A deacon shall be chosen from those who are respected for good honor, true faith, wisdom and sense; whose behavior conforms with the Gospels, and whose life can be a model for others. The obligation of service is the duty of general believers and this is redoubled in the case of a deacon.

Article 3. Duties of Deacons.

Their duty shall be the assistance and care of the poor and distressed, jointly with the pastor and elders; and to account for and disburse aid funds collected from the church.

Article 4. Deaconesses.

When the local congregation chooses a deaconess, it shall appoint from truthful and immaculate female members, and there shall be no ceremony of ordination or appointment.

Her duty shall be to visit and comfort the sick, imprisoned, widowed, orphaned and other distressed, under the supervision of the Session.

Chapter VII. The General Church Council.

Article 1. Organization of General Church Councils.

General Church Councils shall be organized to include members of the Session and deacons. They shall be headed by the pastor, and shall appoint secretaries and accountants. The Session, in order to administer matters concerning general church councils, depending on the circumstances, may confer the right of membership in the General Church Council to acting deacons, evangelists and Chairmen.

Article 2. General Church Councils In Unorganized Churches.

In unorganized churches, the Pastor, Evangelist, Chairman and acting deacons shall execute temporarily the affairs of the various church governing bodies.

Article 3. Administration of Finance.

The Session shall take care of cash entrusted it by the Church, and shall place real estate property in the ownership of the Presbytery.

1). Matters pertaining to aid and expenditure and cash accounts shall be executed by the Session. Accounts and cash receipts and withdrawals shall be used in each case.

2). The Session shall report at the regular Annual General Assembly on the achievements and the total settlement of accounts of the general cash balance; draw up and pass the next year's budget; and shall have the balance sheets inspected.

Article 4. Joint General District Council.

1). Organization.

6

District council meetings shall be organized at the convenience of each district. The members shall include the district pastors, evangelists, and

more than one general representative appointed by the Sessions of the local congregations.

2). Duties.

The meeting has no authority of government of the church, but can discuss matters relating to the combined finance of the area, evangelistic and revival projects, Sunday school and other religious education, and shall receive reports on the church and evangelistic operations in the district, and appoint by vote male and female evangelists, advisors and evangelizers, with the approval of the Presbytery in the case of evangelists.

3). Members.

Members shall be chosen by vote.

Chapter VIII. Service Rites of the Church.

The church shall observe the service rites established by Christ, the head of the church. These are as follows:

Article 1. Prayer

Article 2. Hymns

Article 3. Reading of the Bible

Article 4. Interpretation of the Bible and Preaching

Article 5. Baptism

Article 6. The Lord's Supper

Article 7. Feast and Thanks

Article 8. Bible Catechism

Article 9. Offering

Article 10. Discipline

Article 11. Benediction

Chapter IX. Church Government and Governing Councils.

Article 1. Need for Government.

In the government, there should be clearly formulated government and its organization.

1). According to the right reason of nature, the teachings of the Bible and the practices of the Church of the apostolic era, the authority to govern the Church has been placed not in the hands of the individual but rather in the hands of Sessions, Presbyteries, and other governing councils.

Article 2. Nature and Authority of Governing Councils.

These are classes in the church governing councils, but the assembly of each council consists of the pastors and elders only, and every such body possesses the characteristics of a meeting of elders; and as it is organized on the same qualifications, the same rights are given; but the extent of its government is laid down in the constitution of the Church.

1). In case a dispute occurs regarding the principle and government of

the church, it can, in order to achieve the holiness and peace of the church as was taught in the Bible, appeal to higher councils in ascending order; and to execute each case lawfully, every governing council shall decide the extent of power; and despite its proper privileges as a council, it shall receive the inspections and control of higher councils in ascending order.

2). Each governing council is not a separate individual body but a mutually united one; and the decision of the governing council, so long as it is reached by a legally represented governing council, shall be regarded as the resolution of the national church.

Article 3. Convening of the Governing Council.

The Session and the Presbytery shall convene more than once annually and the General Assembly once a year; and the councils shall open and close with prayer.

Article 4. Power of the Governing Council.

The Governing Council of the church does not possess the power to impose civil punishment and shall only make the believers follow the law of Christ on matters of morality and soul. Thus it can preclude the privileges of members who do not obey, or who commit wrongdoing; reprimand after collection of evidence to maintain the dignity of the Bible; call and interrogate the violators of the Church regulations and government, or call a member under its control and ask him to give evidence; but the heaviest punishment of those who transgress doctrine and fail to report sins is excommunication from the Church.

Chapter X. Sessions.

Article 1. Organization of Sessions.

A Session shall consist of the pastor of the congregation, together with its governing elders.

Article 2. Quorum of the Session.

In case of two elders, the Session's quorum is the presence of one elder and one pastor; and in case of three elders, the quorum is two elders and one pastor.

Article 3. Moderator [장, "Boss"] of the Session.

The pastor of the congregation shall be the Moderator of the Session, but on special occasions, the pastor of the particular church may, on the resolution of the Session, invite one of the pastors belonging to the Presbytery and appoint him as Representative. This shall apply to cases of illness or absence of the pastor of the particular church.

Article 4. Temporary Moderator of the Session.

The Moderator of the Session shall be appointed from pastors; and to any church that has no pastor, until it invites a pastor, the Presbytery shall send a pastor to be the Moderator of the Session. If the Presbytery does not send a pastor, the Session may ask for a pastor to be temporary Moderator every time it convenes, but in case of the lack of a pastor to moderate the session due to uncontrollable circumstances, the Session can execute its affairs except for judicial matters.

Article 5. Rotation of Session Moderatorship.

In the case of more than two pastors in a congregation, they shall serve as moderator in turn.

Article 6. Duties of Sessions.

8 The function of Sessions is to execute various spiritual affairs; to supervise the knowledge and religious behavior of believers; to catechise and pass

upon the catechists and applicants; to encourage the believers to baptize their infants; to examine the baptized infants; to serve the Lord's Supper; to receive and issue letters of transfer (student, initiated, baptized infant) to believers who change their addresses; or to cancel their names; in case of there being no pastor, under the direction of Presbytery to call a pastor for preaching and the conduct of divine worship; to choose elders and deacons so that after half a year of development (the elders with the approval of Presbytery and passing of tests; the deacons, with passing of tests alone) they may be appointed to their assignments; to determine the time and method of the collection of aid funds; to make overtures to Presbytery; to summon and investigate criminals and witnesses of the particular church, and if necessary to summon and question as witnesses those who do not belong to the particular church; to admonish, reprimand, suspend from communion, abrogate membership, or to excommunicate when there are unmistakable evidences of crime; and to absolve those who are penitent. It shall also undertake the spiritual betterment of the Church; to supervise the inspection council, Sunday schools, evangelistic council, the Christian Endeavor council, and other councils and attached agencies; to appoint the head representative elder to be sent to Presbytery; and to report to Presbytery on the operation of the church.

Article 7. Power of Sessions.

The Session shall, in compliance with the examples of Scripture, conduct the rites of baptism; conduct the service rites; determine various meetings; determine the preaching time and place; and administer affairs related to land and buildings belonging to the Church.

Article 8. Meetings of the Session.

The Session shall hold more than one regular session annually; and shall meet when the pastor of the particular church deems it necessary; when more than two elders request it; and also when the Presbytery orders it. In case of there being no pastor, two elders can convene the Session.

Article 9. Sessional Records.

The records of the Session shall clearly note the resolutions, and the records and the lists of church members shall be inspected once every year by Presbytery.

Article 10. Lists.

The church council shall prepare the following lists.

- 1). List of Catechumens. Enter the date of study.
- 2). List of Confirmations. Enter the date of confirmation into full membership.
- 3). List of Punishments and Absolutions. Enter the date of punishment and absolutions.
- 4). Special List. List of missing members.
- 5). List of the Dead. Enter the date of death.
- 6). List of Transfer. Enter the date of receipt and issue of the transfer.
- 7). List of Marriages. Enter the date of marriage.
- 8). List of baptism of infants. Enter the baptism date, and the permission of attendance at communion. (Names shall be written according to the official record but women and infants shall have the names of their relatives written alongside.)

Article 11. Congregational Meetings.

The Session may, if it deems it necessary, convene congregational meetings.

1). Members of the Congregational Meeting. Faultless members of the particular church are qualified for membership.

2). Summons. The joint assembly shall be summoned by the resolution of the Session when the clerical council or one-third of faultless members request it or a higher council orders it.

3). The Officials. The Secretary for the Moderator of the Session shall also serve as the Secretary for the Moderator of the Congregational meeting. In case there is no moderator of the Session, the Session shall request a temporary moderator. The record of the joint assembly shall be separately formed and kept by the Secretary of the congregational meeting.

4). Meetings. The Session shall prepare a docket of matters to be discussed; the time and place; advertize in the church or serve notices; and open the meeting when members attend. But in case of too small attendance, the Moderator shall so announce, and reopen the meeting on another day.

5). Conference. The regular session of the Congregational meeting shall be briefed on the operations of the Session, adopt the records and the settlement of accounts and budgets of the clerical council and attached councils, and decide upon matters legally presented. To be approved, motions must obtain a majority vote; but the calling of a pastor shall require two-thirds of total votes, and the approval of the majority of the number of full members; while the election of elders and deacons respectively require two-thirds assent of the total votes.

Article 12. United Church Council.

When there are more than two Sessions in a city, a united Church council shall be formed in order to facilitate the joint projects of the church, and its members shall be the members of each church council. This council does not govern but can endeavor mutually to achieve the joint projects and other advantages of the church.

Chapter XI. Presbyteries [노회 : "Elders' Councils"]

Article 1. Definition of Presbytery.

The body of Christ, which is the Church, has divided into many local congregations; and therefore they shall cooperate with one another, assist each other, preserve the purity of the truth of the church, unify discipline, jointly display religious knowledge and right truth, and prohibit infidelity and immorality. And to these ends, it is of paramount necessity to have a high council such as Presbytery. (In the church of the apostolic era, there had been such councils as the Presbytery; and it is very clear throughout the Bible that there was a number of local congregations after the church was split up and scattered. These churches belonged to one elders' council; and in the church in Ephesus there were numerous branch churches and an elders' council; this is shown by the evidence.)

Article 2. Organization of the Presbytery.

The Presbytery shall consist of all pastors in a certain district (more than five are required), and each governing elder sent as a general representative from his respective Session. In case of more than two administrative pastors, elders shall be sent in proportion to the number of the pastors.

Article 3. Qualifications for Membership.

An active pastor, senior pastor, honored pastor of a local congregation, or a pastor commissioned by the General Assembly or the Presbytery with church affairs, shall possess the right of membership. Other pastors do not possess the right of vote but retain the right of speech, and in committees they have the right of vote; and they have the right of being elected to the General Assembly.

10 Article 4. General Representative.

A general representative elder is enrolled after the clerk has received the certifying letters and checked his identity.

Article 5. Quorum of the Presbytery.

If of the regular members of the Presbytery more than three who are pastors and general representative elders convene at the place and time scheduled by the Presbytery, the quorum for opening the meeting is established and the Presbytery can carry out all its business.

Article 6. Function of the Presbytery.

The duties of the Presbytery are:

1). The Presbytery shall supervise the Session, local congregations, pastors, licentiates, evangelists and candidate students for the ministry and unorganized branch churches of its area.

2). The Presbytery shall receive and act upon the suggestions, overtures, appeals, complaints, inquiries and entrusted trials, which are submitted by the Sessions according to regulation. (Trials may be entrusted to a Judicial Commission to be processed according to the disciplinary provisions on resolution of the Presbytery.) The Presbytery shall receive appeals and transmit them to the General Assembly; test candidate students for the ministry and their education; transfer and discipline; conduct tests of theological graduates; authorize them as licentiates preachers and supervise their transfer, discipline and dismissal; approve of the election of the local congregations' elders; test the elected elders and permit their assignment; test evangelists and accredit them; supervise these assignments, commission, dismissal, transfer, removal of name, and discipline; inspect records of the Sessions and express approval or disapproval of sessional transactions; interpret inquiries regarding doctrine and discipline; prevent speech and behavior harmful to the sanctity and peace of the church; inspect local congregations in order to observe the situation and to correct evils in the church; conduct and assist in the execution of all matters concerning the establishment, separation, federation or annulment of local congregations and the organization of the Sessions; request pastors, evangelistic activities, schools and finances for local congregations and unorganized churches; transmit overtures and suggestions of the local church; review and execute the public letters sent from the General Assembly; execute church affairs in orderly manner; directly control evangelistic activities; appoint and send Commissioners to the General Assembly; and work in all matters toward the spiritual good of the Churches under its authority.

3). The Presbytery has the right to decide any dispute on land and building regardless of which church they belong to.

4). To exercise the governing power of the church, the Presbytery shall choose members of an inspection committee to inspect local and unorganized churches, discuss general matters, and assist the government of the Presbytery. The number and the district to be inspected shall be decided by the Presbytery.

The inspection committee is not a governing council and cannot accept calls and petitions for pastors or directly inform the pastors; and it has no right to choose even a temporary pastor while Presbytery is adjourned. But it can discuss matters regarding requests for pastors to preach on Sunday by the Session of an empty church, conduct surveys, and report to the Presbytery on the location and salary of the district's pastors and licentiates.

5). The inspection committee or some special committee may, while Presbytery is adjourned, be empowered to appoint a temporary pastor or a temporary moderator of the Session until the next meeting of Presbytery, in order to take care of vacant seats. The usual purpose in appointing an inspection committee is to support the Sessions and to inspect the situation of churches for the Presbytery. Members of the inspection committee can, regardless whether there is an invitation to this effect, attend meetings of Sessions, congregational meetings, General Church Councils, and other councils attached to the Church --- as observers, but they

Each Session shall ask for the opinion of the Inspection Committee on matters of appointing pastors, elders and evangelists.

The Inspection Committee shall report to the Presbytery on the development of the churches in its district and on entrusted matters, but shall not violate the direct rights of the congregation or believers based on the constitution of the Church.

6). The Presbytery shall order the Inspection Committee to visit specially once in every three years the church of each pastor. On the occasion of this special visit, the Committee shall inspect the church operations in the fields of spiritual, financial, evangelistic, Sunday school and other attached agencies affairs. It shall also inspect in order to ascertain whether or not the pastor is engaged in fruitful and meritable work, and shall submit to the Presbytery the inquiries and petitions advanced by the elders of the church and the members of the Session and the General Church Council.

Members of the Inspection Committee shall respond to each pastor, elder, Session and General Church Council in compliance with the appendix (they can inquire of other people if necessary); report to the Presbytery on the situation they have inspected; and propose requests, on which the Presbytery shall decide; and dispatch a committee member to announce the decisions in the church concerned.

Article 7. Presbyterial Records.

Presbytery shall record details of the inauguration of licentiates and evangelists; appointment, transfer and death of pastors; list of candidates for the ministry; establishment, separation and federation of churches; operations of the local congregations in their district, and other essential affairs; and report to the General Assembly once every year.

Article 8. Lists Kept by the Presbytery.

- 1). Active Pastors.
- 2). Pastors Without Portfolio.
- 3). Senior Pastors.
- 4). Honored Pastors.
- 5). Licentiates.
- 6). Candidates.

Article 9. Meeting of the Presbytery.

The Presbytery shall meet at a predetermined time and place; on occasion of special matters, the Moderator may call a temporary session of Presbytery on request of two pastors and two elders of the local congregations. (In case the moderator is absent, dead, or hindered by accident and cannot issue such a call, the former Secretary can issue the call on his behalf.) When the Moderator calls a temporary session of Presbytery, he shall notify the pastors and general representative elders as to the agenda and date of the meeting ten days in advance; and Presbytery shall discuss only such items as were listed in the notice.

Chapter XII. The General Assembly.

Article 1. Definition of the General Assembly.

The General Assembly is the supreme council of all Presbyterian local congregations and Presbyteries, and shall be called the General Assembly of the Presbyterian Church in Korea. The number of commissioners to be sent to the next year's General Assembly shall be decided with reference to the current year's membership figures.

Article 2. The Organization of the General Assembly.

The General Assembly shall consist of the pastors and elders sent from each Presbytery, but the pastors and elders shall be equally represented in numbers. The commissioners shall be one pastor and one elder respectively for every 15 Sessions in the area of the Presbytery. The Presbyteries shall elect them by vote (two months prior to the session), and notify the secretary of the General Assembly accordingly. Those receiving the next largest vote shall be appointed alternate commissioners. (In case of less than fifteen local congregations, one pastor and elder can be sent respectively as commissioners when the number is upwards of eight-fifteenths.)

Article 3. Quorum for the General Assembly.

When a majority of the Presbyteries' pastors and elders respectively are present, at the appointed time and place, the General Assembly can open its session and carry out its general affairs.

Article 4. Duties of the General Assembly.

The General Assembly shall supervise all the affairs of its churches and governing councils; receive and execute suggestions, petitions, appeals, complaints, inquiries and entrusted trials submitted lawfully from lower councils; examine and express approval or disapproval of the records of Presbyteries; and maintain connection, communication and confidence among the churches under its control.

Article 5. Power of the General Assembly.

The General Assembly has the exclusive right of interpretation of the church constitution (creed, catechism, government, discipline and examples of Service Rituals); shall judge disputes on doctrine and discipline; and admonish, prohibit and prove the false understanding and immorality of behavior in the church regardless of the local congregations or the Presbyteries.

1). The General Assembly shall establish, federate, separate, annul, or determine the jurisdiction of the Presbyteries; guide the national church; communicate according to the rules laid down between this General Assembly and other churches of different denominations; subdue disputes that may disrupt the church; endeavor to correct manners for all the church; present and carry out plans to expand love, sincerity and holy virtue; receive and judge any appeals to the General Assembly after the Presbyteries have decided disputes on church property in any church. The General Assembly can establish committees on local and foreign evangelistic activities and other important matters, and found theological colleges and middle schools.

Article 6. Meeting of the General Assembly.

The General Assembly shall meet once regularly every year, but in case the Moderator fails to be present at the appointed time, the Vice-Moderator or the former Moderator can open the session and serve as caretaker until a new Moderator is elected. A general representative shall enjoy membership only after the secretary has accepted and checked his credentials.

Article 7. Ceremony of Opening and Closing the Session.

After the General Assembly has decided to open and close the session with prayer, the Moderator shall declare, "Upon the authority committed to me by the Church, I deem it right to close the current session of the General Assembly, and a General Assembly organized similarly to this Assembly shall be required to meet at (such and such a) time and place." Then the Assembly shall disperse after prayer, thanks and benediction.

PART TWO

Chapter XIII. Election and Appointment of Elders and Deacons.

Article 1. Method of Election.

Governing elders and deacons shall be elected by the local congregation according to the regulations of the joint assembly.

Article 2. Approval of Ordination.

The governing elders and deacons shall be ordained after their election, test and approval of the Presbytery (excepting deacons) and the consent of the persons elected.

Article 3. Procedure for Ordination.

After the Church has met at the time and place determined by the Session, opened the session and finished the preaching of the pastor, it shall briefly explain the origin and nature, character and responsibility of the position (elders, deacons) and ask him the following five items before the Church.

1). Do you believe in the fact that the New and Old Testaments are the word of God and form the one and only accurate and correct law on religion and behavior?

2). Do you accept and follow with sincere heart that the Presbyterian creed and catechism are the total abstract of the institutions and truth of the New and Old Testaments?

3). Do you agree to the Presbyterian government, disciplinary regulations and service rituals as being right?

4). Do you swear to accept the position of elder (or deacon) in this congregation and execute with truthful heart all matters concurrent to this position?

5). Do you swear to strive for the peace, unity and holiness of the Church?

After replies of Yes from the elected to these questions, the pastor shall ask the following questions to the members of the congregation:

Members of the congregation, do you swear to accept (this named person) as the elder (or deacon) of the Church; and to respect, comfort and obey him in the Lord according to the teachings of the Bible and the Book of Church Government?

After the Church members have expressed assent by a show of hands, the pastor shall offer ordination and prayer individually or for the whole of the Church, and after the ordination of the governing elder (or deacon), shake hands and exhort with particularly befitting words the newly appointed and the members.

Article 4. Term.

The position of governing elder and deacon is a life term. But once in every year they can vote on continuation of the service and the vote should exceed one-half majority.

Article 5. Free Will Suspension From Office and Resignation.

When the elder or the deacon arrives at a late age or falls sick, and is unable to execute duties, or the majority of the Church members do not desire his service, though there has been no misdemeanor or heretical act on his part, the Session shall resolve his suspension from office and resignation on request of the persons.

Article 6. Advised Suspension From Office and Resignation.

In spite of there having been no crime on the part of an elder or deacon, when he does not establish virtue in the Church due to reasons similar to the previous article, the Session can resolve and advise him to suspend office or resign, and insert the details of the fact in the Session record.

Article 1. The Principal Idea of Cultivation.

In order to avoid the contempt of men for the holy ministry as a result of entrusting the important duty of pastor to the feeble and inadequate, and in order to measure the ability of those who shall govern and lead the church, it is possible first to test candidates for the ministry according to the command of the Bible. Each Presbytery shall test theological graduates and approve them as licentiates, and the licentiate shall, provided there are no special reasons to the contrary, undergo training for over six months under the direction of the Presbytery.

Article 2. Authority.

A candidate for the ministry can request of the Presbytery to which he belongs that he be trained in a district under the control of the Presbytery.

1). If he desires for convenience to be trained under a distant Presbytery, he can submit to that Presbytery the recommendation of this Presbytery or of two faultless pastors under the Presbytery.

2). The recommendation shall prove the man to be a faultless believer and to possess exemplary faith and other suitable qualifications for the pastorate.

3). Any person, on entering a theological institute, shall file a request with Presbytery and become a candidate for the ministry under the Presbytery's direction; and in order to become a licentiate, one who has not been trained by Presbytery of the Presbyterian Church in Korea shall, after graduation from a theological institute, serve over six months as candidate student under the direction of the Presbytery.

Article 3. Approval of Licentiates.

One who requests approval as a licentiate shall submit a recommendation, application and personal history, proving his virtue, uprightness and faultless membership in the local congregation. The Presbytery shall examine his faith, religious experience and his motive for applying for the holy ministry; and the examination shall be considerate and prudent.

1). When testing a candidate student who has graduated from a theological school other than that of the Presbyterian Church in Korea, regardless of whether at home or abroad, the Presbytery shall be prudent in interrogation; and in such cases, to become a pastor the candidate should serve over one year as licentiate under the direction of the Presbytery.

2). General applicants can submit credentials proving the bachelor's degree or Letter of Arts which they received from a university.

Article 4. Items of the Examination.

The test consists of oral and written examinations. The courses to be tested are:

1). Oral Test.

For licentiateship candidates the Presbytery shall conduct a detailed test in Chinese characters, English, Hebrew, Greek, literature, science, the Testaments in Korean, various branches of theology, the history, government and rituals of the Church, and the reasons for application for ordination. When one quarter of the panel of the Presbytery considers the oral answers in theology to be unsatisfactory, it can conduct a written test and present the answers to the Secretary of the Presbytery. (Those who submitted a Bachelor's Degree or a Letter of Arts received from a college can be exempted from tests in literature and science upon resolution of the Presbytery.)

2). Written Test.

In order that the Presbytery may be acquainted with the actual competence of the licentiateship candidate accurately to interpret, prove and

administer the doctrine of the Bible, the Moderator of the Presbytery shall, one month in advance, deliver the following tasks as part of the examinations.

- a). Essay. To submit an essay on an important problem of theology.
- b). Interpretation. To interpret clearly the meaning of a chapter or a few verses of the Bible.
- c). Speech. To give a speech on the Bible or on science.
- d). Sermon. To formulate a sermon.

However, to the extent that it sees fit the Presbytery may devise other methods of testing besides the above course; and the speech and sermon can be presented actually at an open meeting.

Article 5. Standards of Qualification.

Except for special cases, the approval of licentiates can be given only to one who has graduated from middle school, college and theological school.

Article 6. Questions for Approval.

When upon examination the Presbytery recognizes the applicant as adequate, the Moderator of the Presbytery shall ask him the following questions:

- 1). Do you believe that the New and Old Testaments are the words of God, the one and only accurate and unerring code of faith and conduct?
- 2). Do you agree to accept and follow with a sincere heart that the Presbyterian creeds and catechism are the synopsis of the lessons and doctrine of the New and Old Testaments?
- 3). Do you swear to strive after the peace, unity and sanctity of the Church?
- 4). Do you swear to obey in the Lord the government of the Presbytery, and on transfer, the government of the other Presbytery?

Article 7. Ceremony of Approval.

After the applicant has replied Yes to each question of the previous article, the Moderator shall pray and declare to the man: In order that we may spread the Gospels where God leads us, with the power given us to institute virtue in the Church and under the name of our Lord Jesus Christ, we approve you as a licentiate and pray that God may bless the good achievement of your mission and that the Holy Spirit of Christ may fill your heart. Amen.

Article 8. Transfer after Approval.

On moving to a district of another Presbytery with the approval of the Presbytery, after the approval of the licentiate, he shall present to that Presbytery the certificate of approval and the recommendation of his Presbytery (requires the signature and endorsement of the Secretary).

Article 9. Retraction of Approval.

If the licentiate fails to institute virtue in the church during many years of preaching, the Presbytery can then resolve a retraction of the approval.

Chapter XV. Election and Appointment of Pastors and Missionaries.

Article 1. Qualifications for Pastors.

16 A pastor should pass the test for licentiates after graduation from theological school; after this he can be called to a local congregation.

Article 2. Election of Pastor.

When the fellow-believers of a local congregation desire to call a pastor, a joint assembly shall be summoned on resolution of the Session. After the sermon the temporary Moderator of the Session shall declare, "If the church so desires, a vote shall now be held on a call for a pastor," and if over half of the replies are Yes, a polling shall be conducted immediately.

Article 3. Preparation for a Call.

Despite the assenting vote of two-thirds, if the objection of the minority is intense the Moderator can advise the members to postpone. If the vote agrees or almost agrees, or the majority does not defer, the Moderator shall advise them to unite, to prepare a letter of request according to the regulations, to place the signature and endorsement of the voters and himself upon it, to write down clearly the process and developments of the Congregational meeting (also stating in full the number of dissenters and their circumstances), and to present this to the Presbytery along with the letter of call. However, all the above shall require the endorsement of half of the faultless believers besides the voters.

Article 4. Formula for the Call.

The call shall be composed as follows:

The members of (this certain church) at (this certain place) are convinced that you possess the virtue and competence of a pastor and are capable of benignly bestowing spiritual benefits on our souls; we request you to be the pastor in charge of our church. Also we swear to endeavor for your convenience and comfort in all matters during your term of service; to obey you within our Lord; and to provide a residence and (a certain amount of living cost) annually; and to prove this securely, we sign and endorse the petition humbly requesting your acceptance.

___ Year, ___ month, ___ day.

(Joint signature and endorsement of the voters.)

Witness (signature and endorsement of the Moderator of the Congregational meeting).

Addressed to _____.

Article 5. Permission of the Call.

When the written call is delivered to a pastor or a licentiate, this shall be recognized as the desire of a church for him; and when the pastor or the licentiate accepts the written call, this shall be taken as agreement.

When a licentiate becomes a pastor on request the Presbytery shall provided there is no hindrance simultaneously conduct a ceremony of commission.

Article 6. Presentation of the Call.

The call shall be presented to the Presbytery in control of the man being called; the Presbytery shall deliver the letter to him if it deems it appropriate; and a pastor or a licentiate cannot directly receive the letter of call without its passing through the Presbytery.

Article 7. Change of Agreement. If a change in the pastor's salary as contracted at the time of his call is desired, upon agreement of the pastor and the church the fact shall be reported to the Presbytery. In case of disagreement, the situation shall be reported to the Presbytery and the matter should be settled in a formal and open joint assembly.

Article 8. Request for Ministers of Other Presbyteries.

When calling a pastor or a licentiate belonging to the authority of another Presbytery, the local congregation shall select a committee for call, and the committee members shall first present the letter of request to the Presbytery;

and if the Presbytery considers it proper, it shall transmit the letter of inquiry and the call to the Presbytery concerned. If that Presbytery considers the call to be appropriate, it shall deliver the letter to the called pastor; and if he is willing to consent, the Presbytery shall deliver a letter of transfer. In case the requested is a licentiate, let him undergo tests for appointment by the Presbytery in control of the requesting church.

Article 9. Preparation for Assignment.

When the Presbytery certifies the requested to possess qualifications for the ministry, the ceremony of inauguration shall be conducted either at the church or at Presbytery depending on convenience; and the ceremony of commission shall be held at the church, for which occasion the members of the church shall offer preparatory prayers.

Article 10. The Rituals of Appointment.

1). Examination. The elders council shall appoint a member to deliver a sermon appropriate to inauguration; the Moderator shall reverently explain the occasion and shall question the called as follows:

a). Do you believe that the New and Old Testaments are the words of God and are the one and only accurate and unfailing principles of faith and duty?

b). Do you accept and believe with a sincere heart that this Presbyterian Creed and Catechism are the synopsis of the lessons and doctrine of the Old and New Testaments?

c). Do you agree to as right the government, disciplinary regulations and examples of service of this Presbyterian Church?

d). Do you swear to obey within our Lord your fellow-pastors?

e). Do you admit to yourself that your application for the ministry of Pastor has come from the love of God and your inner heart out of a desire to spread the Gospel of his only son Jesus and to uphold the glory of God?

f). Do you resolve to persevere over all persecution and objection; to protect the truth of the Gospels with loyalty; and to serve and strive industriously for the holiness and peace of the Church?

g). Do you agree, on becoming a believer and pastor, to bring glory to the Gospels by faithfully performing your duty, your obligation to others, and your responsibility to this charge, and to set up a reverent model before the Church which God has commanded you to manage?

2). Ordination.

After the Moderator has finished putting the questions according to the preceding paragraph, he shall have the called pastor kneel on a convenient spot, and by the laying on of the hands of the representative Presbyters according to the example of the apostles, the Moderator shall pray and ordain the pastor; and he shall conduct the ceremony of shaking hands, saying, "I congratulate you on your becoming a colleague in holy service."

3). Advice.

The Moderator or other pastor shall advise and encourage the newly appointed pastor and the Presbytery shall carry a full statement of the matter in its minutes.

Article 11. Rituals of Commission.

The Presbytery shall conduct the ceremony of commission, by the Presbytery itself or by a committee at an appointed time and place as follows:

1). Questions to the Pastor.

a). Do you resolve to take charge of the pastorate in this local congregation as was desired at the time of the receipt of the letter of call?

b). Do you resolve with truthful heart to accept this responsibility truly to bring glory to God and benefit the Church?

c). Do you swear faithfully to discharge the duty of pastor in this Church as you receive the helping blessings of God; to behave as befits the service of the Gospel of Christ by being prudent and upright in all matters; and to act as was agreed at the time of your ordination as a pastor?

The above questions shall also be asked at the commissioning of a pastor being transferred.

2). Questions to the Members.

a). Dear fellow-believers of (this named) Church, do you accept (this named person), who has been called as your pastor to be the pastor of this local congregation?

b). Do you agree to accept with a loving and modest heart his instructions and truth, and to obey his governing?

c). Do you resolve to comfort him when he suffers; and to assist him when he endeavors to guide you and institute holy virtue?

d). Do you swear to pay regularly and constantly the allowed living cost during his term as pastor of this church; and to provide necessary helps in all matters in order to render glory to the way of the Lord and comfort to the Pastor?

After completion of the questions to both parties, the Moderator or other pastor shall reverently address the newly appointed pastor and the church, and close the ceremony with benediction.

Article 12. The Power of Temporary Pastor.

1). Providing there are no special reasons, both organized and unorganized churches can, with the permission of the Presbytery, let a temporary pastor serve for one year, and on expiration, obtain from Presbytery a renewed permission for his service. With the approval of the Presbytery, they can also bestow the right of the Session.

2). A pastor who is engaged in religious agencies cannot receive a commission as pastor in charge of a congregation, despite the request of the local congregation; he shall serve temporarily.

Article 13. Ministers of Other Denominations.

When a pastor who served in other denominations wishes to join a Presbytery belonging to this Presbyterian Church, he should present evidences proving his character and knowledge identical to that of candidate students and licentiates of this Presbyterian Church; and undergo tests in theology, religious experience and government; and also other methods of tests to the extent deemed satisfactory by the Presbytery upon its resolution. Presbyterian pastors who have been appointed in districts outside of Korea shall be treated in the same way.

For one year after such a pastor joins a Presbytery, he cannot accept a call for one year, nor does he have the right of vote at any governing council.

He shall also agree to the questions stipulated in the item Article 10 of this chapter.

Chapter XVI. Transfer of Pastors.

Article 1. Approval of Transfer.

Without the approval of the Presbytery, a pastor cannot be transferred to another local congregation. He cannot directly receive a letter of call for such a transfer.

Article 2. Transfer Within the Presbytery.

When a church wishes to call a commissioned pastor in another local congregation, it shall deliver on resolution of the church a letter of call and petition to the Clerk of the Presbytery, one month in advance of the meeting of the Presbytery; and the Clerk of the Presbytery shall immediately notify the called pastor and his church. The requesting church shall send members of this Committee-For-Call to Presbytery.

1). The members shall state the reasons for the call; and if the Presbytery considers it improper shall retract the call. But if the Presbytery considers it proper, it shall agree and deliver the call to the called pastor.

2). The Presbytery shall hear the explanation at its session by representatives from both churches, and shall carefully examine and resolve the matter of retention or transfer; in the light of founding peace and virtue in the church and when the decisions are difficult, it shall ask for the guidance of higher councils.

Article 3. Transfer to Other Presbyteries.

When a church wishes to call a commissioned pastor of a local congregation belonging to another Presbytery, it shall so propose to its own Presbytery. If the Presbytery agrees, the council shall deliver the letter of call to the Presbytery concerned.

1). The Presbytery shall inquire of the pastor and his church, and on receipt of their answers debate and resolve; and, when approved, permit the transfer, dissolve the duty of the pastor to his present Church, deliver a legal letter of transfer to the called pastor, and transmit it to the Presbytery concerned. The Presbytery, after receiving the letter of transfer, shall commission him at a convenient time. But if the pastor does not agree, the Presbytery shall so certify.

Chapter XVII. Dismissal and Resignation of Pastors.

Article 1. Voluntary Dismissal.

When the pastor tenders a request for dismissal or resignation to the Presbytery because of difficult conditions in the church, the Presbytery shall call the representative of the church and inquire as to the reasons for the pastor's resignation. If the representative of the church does not present himself or if the explanatory reasons are insufficient, the Presbytery shall allow the dismissal and state the details in its record. The church shall become a church without a pastor.

Article 2. Advised Dismissal.

If the local congregation does not welcome the pastor and desires the dissolution of the contract, the Presbytery shall decide the matter after hearing the explanation of the pastor and the church representative.

Article 3. Voluntary Resignation.

If the pastor decides he cannot be of any use to the church by his service, he shall present a request for reassignment to the Presbytery and it shall consider and resolve the matter.

Article 4. Advised Resignation.

and mind and the availability of a place for service, the Presbytery shall advise his resignation.

Article 5. Pastoral Leave of Absence.

In the case of an active pastor who leaves the church due to need for bodily recuperation, study of theology, or other circumstances, he shall confer with the Presbytery; and if over two months of absence is required, he must obtain the approval of the Presbytery.

Chapter XVIII. Missions.

Article 1. Missionaries of the Korean Church.

1). Evangelist Pastors.

In the event that there is an extremely great number of churches without pastors in its district and consequently it is impossible to conduct sermons and services at each local congregation, any Presbytery can petition and ask for assistance from other Presbyteries or higher councils. Any Presbytery sending an evangelist pastor in response to this request shall deliver a letter of recommendation.

2). Missionaries.

To any area within or without the country the General Assembly can send missionaries to establish churches; and for this purpose a missionary can be appointed even without the request of the local congregation in the Presbytery in control; but no one shall be compelled against his will, and only volunteers shall be sent. The salary and other expense of the missionary shall be sustained by the governing council dispatching him.

Article 2. Foreign Missions.

The term Foreign Missions designates the denominations related with the Presbyterian Church in Korea, namely the American Northern and Southern Presbyterian Churches, the Presbyterian Churches of England and Canada and the United Church of Canada.

1). When a pastor of a foreign Presbyterian Church shall undertake a mission within the regional districts of the Presbyterian Church in Korea, the missionary shall present to the Presbytery a certificate of dispatch of his Mission and on its receipt by the Presbytery he shall become a member of the Presbytery.

2). The missionary shall have the right of vote only when the Presbytery which received the certificate of dispatch entrusts a local congregation to him.

3). A missionary who is not entrusted with charge by the Presbytery does not possess the right of vote, but shall enjoy the right of speech and become a member with the right of vote in committees.

4). As regards the election of the missionary by the Presbytery as a general representative to the General Assembly, the number shall be limited to half of the number of Korean Pastors.

5). A missionary who shall serve with the certificate of dispatch in a Presbytery of this Presbyterian Church has the obligation to observe the regulations of the Presbyterian Church in Korea; and in case of crime in moral department, or violation of the creeds, government or the Bible, the Presbytery in control shall investigate and retract his membership.

Chapter XIX. Moderators [회장 : "Head, or Boss, of the Meeting"] and Secretaries.

Article 1. Moderator.

In order to execute its affairs promptly and in order, each governing council of the church shall choose a Moderator whose term shall be laid down in the regulations of the council.

Article 2. Duties of the Moderator.

The Moderator shall enforce the regulations upon the members within the power given him by the Council; put order into the Session; handle the opening and closing of the sessions; lead the proceedings of the council along the lines of the docket and execute them in a prompt manner after full deliberation; prevent the violation by a member of another's right of speech; allow members to speak after they have obtained the permission of the Moderator; prevent divergence from the category of the problems under debate; prevent and restrict insults and satirical comments between members; prohibit arbitrary withdrawal from the conference while the session is under way; hear the consent or dissent of the members after stating the subject clearly to the members when the subject requires either consent or dissent; and in case the opinions are divided in equal numbers, the Moderator shall decide; and in such a case, if the Moderator does not favor the subject, it shall fail of its own accord. The Moderator shall announce the decision of each case, and can declare an extraordinary suspension of the session in case order in the council cannot be maintained due to special reasons.

Article 3. Secretary.

Each governing council shall choose a secretary to preserve its record and all papers and files; and the term of the secretary shall be decided by the regulations of the council.

Article 4. Duties of the Secretary.

The secretary shall minutely record the proceedings of the session; preserve all papers and files; deliver a copy of some parts of them when a suitable person requests it; and the governing council shall acknowledge an action as being an act of the council if it bears the endorsement of the secretary.

Chapter XX. Rights and Responsibilities of Councils Attached to the Church.

Article 1. Organization of Attached Councils.

One or more local churches can organize several councils, evangelistic projects and other humanitarian undertakings, and projects for teaching of doctrine and for spiritual growth.

Article 2. Control of Attached Councils.

In any local congregation the above-mentioned councils shall receive the government, control and leadership of the Session, and when spread throughout the area of the Presbytery or the General Assembly they shall be placed under the control of the appropriate governing council.

Article 3. Powers of Attached Councils.

Such councils shall receive the inspection, supervision and guidance of the governing council according to the constitution of the church in formulating its titles, regulations, appointment of officers and financial accounts.

Chapter XXI. Revision of the Constitution.

The revision of the constitution shall be done in accordance with the following method.

by the consent of two-thirds of all votes. The Secretary of Presbytery shall submit to the Secretary of the General Assembly a report in written form stating the number of assenting and dissenting votes, and the General Assembly shall proclaim and administer the results.

Article 2. In order to amend the creed or the catechism, the General Assembly shall advance its opinion and propose them to the Presbyteries; amendment shall be by two-thirds of the Presbyteries participating and by two-thirds of all votes assenting; plus also its adoption by the next General Assembly. The Secretary of each Presbytery shall submit to the Secretary of the General Assembly the written form stating the number of assenting and dissenting votes.

Article 3. Before presenting the proposal for amending the creed or the catechism to the Presbyteries, the General Assembly shall choose a special committee of fifteen members (pastors and elders) to study the matter for one year and report to the following session of the General Assembly. The committee shall not have as its members over two members from the same Presbytery.

Article 4. If over one-third of all Presbyteries propose the amendment of the constitution to the General Assembly, the General Assembly shall send the proposal to each Presbytery and the decision thereof shall be subject to the provisions of the Preceding Articles 1 and 2 of this chapter.

The foregoing is an unofficial translation of the published Korean-language Book of Government of the Presbyterian Church in Korea. Errors of transcription, translation and revision may be corrected by reference to the Korean-language original as revised and amended to date, together with its Scripture references which are omitted here. The Korean-language original as officially revised and amended is the only official Book of Government of the Presbyterian Church in Korea.

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Box 1125 International Post Office
Seoul.

February, 1962

송 실

창립 65주년 기념식 순



때 · 1962년 10월 10일 오전 10시

곳 · 영 락 교 회

식 순

사회 김성락 학장

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|----|--------------------------|-----------------|
| 1. | 계 회 주 악..... | 구 두 회 교 수 |
| 1. | 찬 송..... (3 1 3) | 일 동 |
| 1. | 기 도..... | 이 태 준 목 사 |
| 1. | 성 경 봉 독.....()..... | 박 태 경 교 목 |
| 1. | 복 사 증 창..... | 충 대 생 |
| 1. | 기 념 설 교..... | 마 삼 락 박 사 |
| 1. | 관 악..... | 승 중 고 뻬 드 |
| 1. | 연 혁 랑 독..... | 우 호 익 명예 학 장 |
| 1. | 문 화 상 수 여 | 학 장 |
| 1. | 명 예 졸 업 장 수 여 | 학 장 |
| 1. | 독 창 | 김 동 진 선 생 |
| 1. | 축 사 | 총 회 장 이 기 협 목 사 |
| 1. | 광 고..... | 이 창 로 학 감 |
| 1. | 교 가 | 일 동 |
| 1. | 축 도 | 육 호 열 목 사 |
| 1. | 폐 회 | 구 두 교 수 |

찬 송 가 (313장)

1. 이몸의 소망 무언가 우리주 예수 뿐일세
우리주 예수 밖에는 믿음이 아주 없도다

[후렴] 곧 전한 반석 이시니 그위에 내가
서리라 그위에 내가 서리라 아멘

2. 무섭게 바람 부는밤 물결이 높이 설렘때
우리주 크신 은혜에 소망의 닷을 주리라

3. 세상에 믿던 모든것 끊어질 그날 되여도
구주의 언약 믿사와 내소망 더욱 크리라

4. 바라던 천국 을나가 하나님 전에 뵈을때
구주의 의를 힘입어 어셨이 앞에 서리라

명예졸업자명단

안 광 국 김 형 도 김 형 승

승대문화상수상자명단

학술논문	: 당선	노 회 준	(경영. 4)
소 설	: 가작.	박 신 자	(영. 2)
	가작.	문 순 태	(철. 3)
시	; 당선.	권 영 진	(철. 4)
수 필	: 당선.	오 인 타	(기. 3)

교 가

1. 모란봉이 다라오다 돌아않으며
대동강수 흘러나려 감도는곳에
백운간에 솟아있는 층층한집은
합성 승실 학교

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2. 만수대의 노송빛은 창창하였고
용악산에 바위낮은 배옥같으니
그림같은 묘한강산 좋은풍경이
만천상이로다

3. 신기하다 우리학교 생긴연원은
만세 반석 열린곳에 터가되었고
그속에서 솟아나는 생명 샘물이
사해에 퍼지네

AN EVALUATION
OF
"AN ADVISORY STUDY"

Korea Mission
Commission on Ecumenical Mission and Relations
United Presbyterian Church in the United States of America

July, 1962

Response to "Advisory Study" - 1962

AN EVALUATION OF AN ADVISORY STUDY

Korea Mission
Commission on Ecumenical Mission and Relations
United Presbyterian Church in the United States of America

July, 1962

* * * * *

P R E A M B L E

The Korea Mission presents the following preamble to its detailed evaluation of AN ADVISORY STUDY.

We appreciate the opportunity that has come to us from the Commission with this Advisory Study to make an earnest appraisal of our ecumenical mission and relations, and to express to the Commission our deepest convictions regarding our task together in Korea.

Simple response is not easy to this provocative "perhaps prophetic" STUDY.

AN ADVISORY STUDY emphasizes several worthy guideposts to the Commission as the latter seeks "a more adequate ecumenical witness" (p. 5) in these revolutionary times. These are indicated in our evaluation attached. Put crisply it is this: The calling together of God's children to work unitedly in Christian community, the church, and to participate in mission as a primary aim finds its grounds and also its direction in the Bible.

AN ADVISORY STUDY underemphasizes the most Biblical concept which must underlie all church strategy in the ecumenical movement. This concept states that the historical work of redemption accomplished through the life, death and resurrection of Jesus Christ, and revealed in His word, is the foundation of the church, its mission and its proclamation to sinful man in a lost world.

AN ADVISORY STUDY overlooks an important ecumenical reality, "partnership in obedience," by failing to mention anything of the partnership plans already in operation. The primary task of the missionary is to present the gospel to a lost world. He does it in intimate partnership with the Church in the land where he goes to work. In the tactical situation of Korea, it means the missionary seeks to fulfill this task in the integrated framework of the Department of Cooperative Work within the Presbyterian Church in Korea. We regret that such patterns from other lands also were not mentioned as studied in the report.

Unitedly we must seek plans and policies for the church in ecumenical mission and relations. But FIRST we must listen to and heed the leading of the Holy Spirit. In this way only, God will enable us to break through the barriers and the bogs, and lead us out into a new springtime of spiritual impact upon a dying world.

Instructions to the Reader

In these pages we have evaluated An Advisory Study according to the following plan of approach:

1. Areas of Agreement
2. Areas of Disagreement
3. Things Left Unsaid or Underemphasized
4. Specific Proposals
5. Specifics Related to Korea

The material begins at the beginning of An Advisory Study and moves through to its end.

It is placed in parallel columns for ease in comparing the material in a column with that in a neighboring column. Ordinarily, the material in the left-hand column is a quotation from An Advisory Study, and that in the right-hand column is usually comment on these quotations.

* * * * *

Captives in Christ's Triumphal Procession (Pp. 11-27)

Areas of Agreement

The calling together of God's children to work together in Christian community, the church, and to participate in mission as a primary aim finds its grounds and also its direction in the Bible.

Things Left Unsaid

Preoccupation with the nature and internal needs of the church clouds vision of the vastness of a world which is largely lost -- a world whose unbelieving population is increasing far more rapidly than its population of believers.

If men and women are to see and feel the urgency of the missionary imperative, clear stress must be placed on the exceeding lostness of the individual, and of the majority of the human race.

Areas of Agreement

(P. 12) "If the reality of the risen Christ in the life of the church is shaken by the events of our time..., there is no point in discussing mission."

Things Left Unsaid

This is only half the message. Any study of the mission of the church in the world must begin with a down-to-earth picture of the Christ who died on the Cross.

From apostolic days the starting point of the Gospel message to the world has been that "CHRIST DIED FOR OUR SINS." Especially in lands where 93% or more of the population is still non-Christian, this must be the spearhead of the witness.

Before he can comprehend pictures of the Risen Christ, the Holy Spirit, the Triune God at work in the world, a man must first repent and believe in the gospel at the cross of Jesus.

Our mission to the world begins with the fact that Christ died for our sins; and only recognition of that fact can enable us to understand that mission.

Areas of Agreement

(P. 17) "There is no other way than the way of Christ."

(P. 18) "The crucified Lord is Lord of the Church."

(P. 16) "Life through dying; Indicative; incarnation, crucifixion, resurrection; Imperative; be what you are in Christ.

(P. 16, 26-7) Christ-centered presentations.

Areas of Disagreement

(P. 11, twice) "We have come to the end of an era."

Things Left Unsaid

Just what era have we come to the end of? If it is the "Christian Era" that is referred to, we feel most strongly that the basic assumption is wrong. As Dr. James McCord of Princeton has pointed out, this is not a "post-Christian era" but rather a pre-Christian one, and this is the Biblical idea -- we are always in the pre-Christian times.

* * * * *

The Task Now (Pp. 29-30)

Areas of Agreement

(P. 30) "The problem raised here is how ecumenical mission can now proceed through ecumenical relations."

Things Left Unsaid

All ecumenical relations should further ecumenical mission; but ecumenical mission is not limited to ecumenical relations as its only channel.

We suggest as a better phrasing of the problem: How can ecumenical relations best be a channel for ecumenical mission?

* * * * *

The Task Now For Each Church (Pp. 31-60)

The Indigenous Church (Pp. 32-37)

Areas of Disagreement

(P. 34) "The rapidity of change in our modern dynamic society gives greater importance to indigenization. In some eras, a church might discover how to relate itself to a particular situation by a gradual process of adjustment."

Areas of Agreement

Churches should be indigenous; that is, rooted in local soil with national leadership and local forms of worship and life.

(P. 35) "Attention should be given in the practical department of the seminary to the development of indigenous forms of church life and structure."

Areas of Agreement

(P. 36) "Permanent dependence upon outside funds for the support of the normal life of the church is an indication that patterns of church life have not yet become indigenous."

Things Left Unsaid

Changing times do not necessarily demand a changing church, but may demand a changing pattern of witness.

The problem arises most often when the church has become bound to its culture only to find the culture changing out from under it. The Church must never have an established interest in the status quo.

Things Left Unsaid

Self-conscious indigenization runs tremendous risk of being simply a turning aside from essentials to the trivial -- and often to the sinful. Even escaping this, it is by its very nature a focusing on externals.

Seminary students should not try to develop indigenous forms of church life and structure, but rather to speak the language of people where people are, and to minister with sympathy and empathy. Structure and life-forms will follow at the Spirit's leading where needed. You cannot start it in the seminary or for the sake of indigenization.

The self-conscious is almost inevitably artificial. An indigenous style of life is no wise goal. Rather let us aim for a style of life without affectation, neither clenching nor rejecting things or modes, nor artificially striving to create "some new thing."

We suggest the inclusion, as one of the essential means by which any church can become truly indigenous, the triad:
Self-government,
Self-support,
Self-propagation.

Areas of Agreement

(P. 36) "It is imperative that national leadership develop as rapidly as possible."

(P. 37) "In all our concern for indigenization, our supreme task is to make the lordship of Christ inescapably real to each nation and to all peoples."

Areas of Disagreement

(Pp. 36-37) "It is....imperative that the number of missionaries in any particular church be small enough, in proportion to the national leadership, as not to influence unduly the forms and life of that church."

Things Left Unsaid

The logical extension of this principle would be, "the fewer the Christians, the fewer the missionaries; and where there are no Christians at all, have no missionaries!"

It is missionary dominance which is unnecessary and invalid, not missionary influence. Undue missionary influence is not a matter of numbers. It is a matter of attitude and method.

* * * * *

The Charismatic Community (Pp. 37-45)

Areas of Agreement

(P. 38) The Holy Spirit has given special gifts to each. The church should help each to utilize his gift to the fullest for the upbuilding of the church through "Renewal of the Congregational Life," the "Recognition and Training of the Ministry," and so forth.

Things Underemphasized

Let us not forget that to be effective in its involvement in mission, the Church has other responsibilities to its members in addition to mission.

These include worship, fellowship and nurture; and among the fundamental responsibilities of the church is that simply of meeting the needs of people who come to church for worship, comfort, guidance, instruction and strength, for themselves and their families week after week.

Specifics Related to Korea

This charismatic community is a distinct characteristic of the early Korean Christians.

Shortly after the turn of the century, Dr. H. G. Underwood (History of the Korean Church, Allen D. Clark, p. 86) stated the early ideal in these words:

"Let each man 'abide in the calling wherein he was found'; ...each was to be an individual worker for Christ, and to live Christ in his own neighborhood, supporting himself by his trade."

Areas of Agreement

(P. 40) The stress on the fact that "all members are ministers each one of them having a separate gift of the Spirit" is a healthy stress that could be applied with vast influence in Korea. Again we agree with the need for giving the layman a much greater participation in the life and mission of the church.

Areas of Agreement

(P. 43) "At present, in many churches the organizational and administrative structures which have developed have become an unbearable burden upon the church."

Specifics Related to Korea

We are thankful to the missionaries who founded the church in Korea that they saw this pitfall. Dr. Underwood wrote in 1890 (History of the Korean Church, Allen D. Clark, p. 86):

"To develop church methods and machinery only so far as the native Church was able to take care of and manage them..."

"To let the natives provide their own church buildings, which are to be native architecture, and of such style as the local church can afford to put up."

Nearly 70 years later, the formal Mutual Agreement* between Commission, Mission and Church, under which we now operate, phrases the same principle in these words:

*The Mutual Agreement is the name given to the document detailing the pattern of integration at work in Korea since 1957. By this Agreement "The Presbyterian Church in Korea, the United Presbyterian Church in the U.S.A. and the Korea Mission of the United Presbyterian Church in the U.S.A. mutually agree to dissolve the Mission as an administrative body, and to integrate the work of the Mission in the Presbyterian Church in Korea..." (Article I, Preamble)

"A Christian Church must support financially its own governing body, its own officers, offices and ecclesiastical activities, to remain a spiritual, vital, independent church. Only after this is done can a church receive aid for its institutions and projects without danger to its own moral integrity and independence of action." (Article II, Section 2)

* * * * *

An Evangelizing Church (Pp. 45-49)

Areas of Agreement

(P. 46) The evangelistic thrust of this church will express itself in the following forms: Every Christian is an evangelist; evangelism will be the center of the life of the church as its witnessing members penetrate, both in depth and in extent, into the environment in which it is set.

Things Left Unsaid

But what is the key to successful witnessing and evangelism?

The Korean church and mission practice can supply one important answer: a simple, comprehensive system of Bible study practiced in Korea for decades. There was

personal Bible study,
group Bible study under local laymen,
district Bible conferences,
winter Bible conferences,
and (later) Bible Institutes -- institutes out in the hinterland where the church is, providing the local churches with opportunity as a whole to study the Bible and thus to be motivated and equipped to share the Gospel.

Here was the secret of witnessing -- and therefore of a vital and fast-growing church, a church of farmers and townspeople who earned their living six days a week but witnessed to their faith all seven days.

Specifics Related to Korea

In proportion to the decrease in Bible study and to the increase in the number of paid ministers and evangelists (even though paid by the Korean Church itself), the individual Christians have lessened their zeal of personal witness.

Areas of Agreement

(P. 46) Certain groups such as students, industrial workers, farmers, etc., do constitute a special challenge to our churches today.

(P. 36) "Many of the churches have directed this evangelistic effort to individuals apart from the communities in which they share. The church must rediscover that these communities beginning with the family, have a place in God's redemption..."

Things Left Unsaid

In seeking ways in which the church may reach out into these special areas, care must be taken neither to segregate them into isolated groups, nor to alienate them from the local church.

Christians who by the nature of the demands on their time are usually increasingly isolated from warm direct congregational life in any church which through the years can be their church home -- missionaries, Board executives, professors and most ecclesiastical administrators, among others -- should be particularly alert to the fact that for most men and women the surest base for Christian growth and fellowship is the local congregation.

For this reason, rather than emphasizing student and industrial and class churches -- "All endeavor in mission and nurture should be directly related to the life of the ongoing church at the congregational level."

* * * * *

Service Through Educational Institutions (Pp. 55-56)

Areas of Agreement

(P. 55) "The question we face with these institutions is not simply whether they are doing a good job, but to what extent they make it possible for the church to do the right thing at the right time in its obedience."

Things Underemphasized

Service is an integral aspect, but not the fundamental aspect, of Christian schooling.

Where educational institutions have had humanitarian service as their primary justification, and the training of leaders for society as their direct goal, the practical results in the vitality and numbers of the leaders raised up for the church has fallen far below the results obtained where education has by policy been for believers and their children, in schools staffed entirely by Christian teachers, with the training of leaders for the church as their direct goal -- not necessarily paid ministerial leaders but also strong lay leaders in the church and community.

Areas of Agreement

(P. 56) "In the past, churches and missions have often depended upon these institutions to do a good part of the job of Christian education for the church."

Things Left Unsaid

In proposing to turn over educational institutions to governments, has consideration been given to the following advantages in the existence of church-related schools?

1) Because Christian character and personality development is difficult for a large institution, the small private school can be a most important factor in the life of a nation.

2) Where Christians are in the minority, not only church leadership, but Christian leadership elsewhere -- business, industry, politics, etc. -- need an educational environment strongly influenced by Christian faith and community.

There is a vital place for specifically Christian institutions of education; most especially in a non-Christian nation.

Is the case made for church-related schools and colleges by the United Presbyterian Board of Christian Education valid only inside the borders of the United States?!

* * * * *

Service Through Medicine (Pp. 58-60)

Areas of Agreement

(P. 58) "Does the existing medical work represent a genuine service outreach by the church into the life of its community at the point of health and medicine?"

"How can the church in any country best fulfill its healing ministry within the limitations of its resources?"

Areas of Disagreement

(P. 58) "...the most important single concern of the church should be the development and orientation of a missionary vocation among Christian doctors."

Things Left Unsaid

As in education, so in medical work, humanitarian service is an integral aspect, but not the foremost aim, of Christian medical work.

Through hospital work there should be a ministry to men's souls as well as to their bodies; and warmly Christian medical institutions offer the most effective training ground for Christian doctors and nurses.

Things Left Unsaid

We believe that this is an important concern, but not "the most important single concern."

It is particularly important for doctors and teachers who work in non-Christian institutions.

Areas of Disagreement

(P. 59) "The major task before each church is to discover how to be free from the burden of inherited institutions..."

Areas of Agreement

(P. 60) "The reduction demanded in the proportion of personnel and funds now dedicated to educational and medical institutions is the first indispensable stage by which the Commission and related churches will be free to develop new expressions of Christian service and evangelism..."

Areas of Disagreement

(P. 59) "...independent boards, composed largely of Christians."

* * * * *

The Task Now for the Churches Together (Pp. 61-92)

Areas of Agreement

(P. 61) In the recent period in history "it became evident that the mission of the church could no longer be conceived as the responsibility of some churches in some countries, but that all churches in all countries... were all equally challenged to missionary service."

Areas of Agreement

(P. 62) "For Jesus Christ is the basis and content of the church's unity just as He is the basis and content of its mission."

Things Left Unsaid

We cannot believe that this is the "major task" before each church in this area of its life!

Things Left Unsaid

Wherever the primary purpose of a large existing medical work is simply to improve the health of the community, we agree that Commission financial involvement in it should be reviewed and reduced, just as we agree that the same principle should apply to educational institutions whenever their primary purpose is simply to improve the educational level of the community.

Things Left Unsaid

Only Christians should be on the boards of Christian institutions.

Things Left Unsaid

For some churches and for some Christian leaders this was a new discovery.

For other churches, such as the Korean Church, the universal Christian obligation to mission has been recognized from the beginning.

But a church cannot learn responsibility for its mission at home or abroad if some other church subsidizes it or its missionary enterprise. The subsidizing church, in mistaken good will, succeeds only in drowning out that very responsibility which it seeks to nourish.

Areas of Disagreement

(P. 63) "In this sort of unity this Christlike unity of the Church which will answer really human needs all 'churches' will find their proper place not in some democratic system guaranteeing the rights of each, but in a common surrender to the Lord of the Church."

(P. 45) "Church polity should not be a major obstacle to church unity."

Areas of Disagreement

(P. 64) "Mission in unity implies for the churches and the Christians to be ready to surrender what is most precious to them in their personal and collective life; self-sacrifice, rather than striving after prestige and power, should be their way of life."

"Ultimately churches should be ready to surrender in the greater unity of a united church and for the sake of their mission, even those riches which have been most valuable in their mission work."

"The heritage which each church possesses is not something to be clung to selfishly, but rather a gift to be offered in the greater unity of the church for the sake of its mission."

Things Left Unsaid

We would be shocked if this means that the principle of a democratic system in the life of the church of the Living God is dismissed to the dusty shelves of history. It is true that without surrender "to the Lord of the Church" no system of church government can serve Him; but we believe that a democratic system in a church's government, understood and followed, gives that church its best chance of making such a surrender to the Lord of the Church. Presbyterian polity is a major and a greatly needed contribution to the church's one fundamental and inevitable problem of how to discover the leading of the Holy Spirit, the will of God, the mind of Christ.

Things Left Unsaid

Bear in mind that church unity does not necessarily mean organizational unity. There must be spiritual unity.

And in any case, organizational unity is not the only Good, nor is it a Prime Good which must take precedence over other values.

It is misleading to imply or state that self-sacrifice and surrender are to be identified only with unity in a united church. Striving after prestige and power are likewise possible in a united church.

An Advisory Study here urges that even the best of a church's heritage, including those things which have stood the test of time and been proved most valuable for mission itself, should not be kept if they constitute an obstacle to unity.

Consideration should be given to these propositions:

In human life not all good things are compatible;
Not all things are subject to synthesis towards some higher level;
Diversity may have a value in itself;
Diversity may be the only channel capable of sustaining certain diverse values.

We feel that a united church would not in all cases be worth sacrificing the contributions of the Presbyterian and Reformed systems and the values of diversity.

Areas of Agreement

(P. 66) "It is generally recognized that relationships between mother and daughter churches go through three stages: dependence, independence and interdependence. These stages are interpenetrating in normal growth.

"Where authentic selfhood has not yet occurred, it must become the first step toward a mature relationship in which younger and older churches share together in their mission to the world."
(Paragraphing added)

* * * * *

Things Left Unsaid

We believe that these three stages may be gone through only when authentic selfhood is defined as being a church which is self-supporting, self-governing, and self-propagating.

Useful interdependence should not undercut the independence of a church; a better concept is "interrelatedness."

The Unfinished Task of Integration (Pp. 66-67)

Areas of Agreement

(P. 66-67) The Commission is challenged "out of this changed relationship to discover how the two churches could engage together in mission."

(P. 67, Paragraph 4) "We believe that....the forms which integration takes organizationally should be re-examined."

Specific Proposal

While six suggestions are offered on pages 67-69 for study by the Commission and related churches, we feel that no concrete and practical pattern is suggested within which two independent churches may engage together as partners in mission.

On the basis of five years of actual experience working in Korea under the Mutual Agreement between the Commission, the Mission and the Church, we wish to suggest this Mutual Agreement as such a concrete and practical pattern, which might well have been noted in the Advisory Study and which should be provided for in the Commission's Manual.

We suppose that the fact that Dr. Pyung-Kan Koh was unable to attend any of the meetings of the Advisory Study Committee accounts for its omission from An Advisory Study.

* * * * *

The Use of Funds (Pp. 70-73)

Areas of Agreement

(P. 70) "Dependence upon funds from abroad may even become a major hindrance to the missionary growth of a church. Few things are more urgent in the mission of the church today than an honest confronting of these problems."

(P. 71) "Attainment of a pattern of life adapted to its environment normally implies that a church can care for its worship, its teaching and pastoral ministries, the basic training and support of its ministers, some form of outreach in evangelism and service, and a minimum of church administration.

"Where this has not yet happened, the church is estranged from its environment, and lives in a constant state of insecurity, fearing the day when outside sources might be cut off."

Areas of Disagreement

(P. 72) "2) Every effort should be made to guarantee to each church a certain amount of money for a given number of years...., so that the church may know in advance what it can count on."

"3) ...As the receiving church assumes more responsibility in determining what the frontiers are on which it must be engaged in mission..."

Things Left Unsaid

Care should be taken to use money for the purposes for which it was raised.

Things Left Unsaid

We question the procedures outlined in the three paragraphs on pages 72-73.

At any level from congregation to General Assembly, to put a church into the position of being a Receiving Church may deform, paralyze, corrupt and eventually kill it.

To ask one church to receive the operations of another church is to inject dependence into it. It aggravates the points of friction between the two churches rather than solving the problem of their relationships.

The pattern of church sending to church is equally destructive to the basic concept of Mission itself. In a world where 95 out of 100 people are astray from our Master's fold, it would be a perversion of the Christian mission to turn it inward upon the Christian community until even our United Presbyterian General Assembly's great Division of Ecumenical Mission becomes basically just another piece of machinery for assisting other members of the ecumenical family.

We feel that the more promising pattern is that the two sister churches cooperating in mission should rather address themselves through a Department of Cooperative Work to their shared tasks of mission in the land in which they are cooperating.

We believe that the secret of self-respect for national churches lies neither in their being given amounts of money, nor in machineries by which they can make requests for grants of money, but rather in that they should stand on their own feet and promote their own programs of Christian service and mission, however small, as the expression of their own spiritual resources and the sacrificial dedication of their own substance.

Cooperation in common tasks enables two churches to share in mission and service without the destruction of either; giving and receiving, between churches, strikes at the roots of both.

Specific Proposal

The Mutual Agreement with its Department of Cooperative Work provides a pattern of integration which frees the national church for authentic growth.

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Changing Patterns of Service (Pp. 73-94)

Areas of Agreement

(P. 73) "The generalized use of the word 'Fraternal worker' means that the missionary connotation is lost and with it a most important and central concept."

Areas of Agreement

(Pp. 48, 74-5) "It is of the utmost importance" to "maintain this distinction" "between a general vocation of service to another church or peoples, and a more specific missionary vocation."

Things Left Unsaid

There is a further important distinction: the distinction between these two vocations and that of those who are fetched from one place to another under the concept of page 77, "exchange of ecumenical personnel."

Where (p. 77) "exchange of ecumenical personnel" hinders the development of, or becomes a substitute for, a church's shouldering its own responsibilities in Mission -- either in sending out its own people or in supporting them with its own funds -- it is antagonistic to and destructive of mission.

Areas of Agreement

(P. 77) It is important to have "attainment of selfhood as an indispensable step toward mature relationships in shared responsibility for mission..."

Areas of Disagreement

(P. 78) "...the missionary goes to be a servant of the church."

Areas of Disagreement

(P. 78) "Increasing" reliance on "short-term involvement" in "projects...usually of short duration" is a "priority."

Areas of Disagreement

(P. 79) "We....suggest that the Commission study the value of a plan whereby missionaries would be appointed for a period of perhaps ten to twelve years, with the understanding that this is the period of service which they would give to this particular ministry. At the end of that time, those who have a special gift

Things Left Unsaid

Dr. Theophilus Taylor is correct in saying (in private conversation in Seoul, Korea) that the answer to the problem (p. 77) of attaining this selfhood is not in a reduction or a scattering of the missionary force. It is rather in the attitudes of the missionaries making up the force, the policies they embrace, and the methods they use.

Things Left Unsaid

The primary missionary call is to be a servant of Christ. The missionary goes to proclaim Him as Saviour and Lord of dying, sinful men; to baptize them and teach them all the things Jesus has commanded.

Things Left Unsaid

Dr. John Coventry Smith (Presbyterian Life, October 1, 1960, p. 24) is more accurate when he says that "[lifetime] missionaries will continue to be the backbone of the Church's work abroad..." "Increasing" reliance on "short-term involvement" in "projects...usually of short duration" cannot in the long run cope adequately with the massive and complex resistances to Christian faith and life found in overwhelmingly non-Christian societies.

Things Left Unsaid

This suggestion of An Advisory Study seems to be based on a radically different concept of the call to mission. We favor the increased use of short-term missionaries, but feel that priority should be given to full-time missionary service. The vocation of the missionary, like that of the pastor, is usually a lifetime calling, and

for this work should be invited to serve for a longer period, perhaps for life."

Areas of Agreement

(P. 81) The Commission should avoid the "ill effects of unilateral approach to mission..."

Areas of Disagreement

(P. 82) "This can express itself in a variety of ways. The Theological Education Fund is an example..."

Areas of Agreement

(P. 83) "We believe that the regional secretaries should spend more time on the field."

real benefit can accrue from the very fact of lifetime commitment. From a practical standpoint, the problems of language and culture are especially difficult during the earlier years of service, and a missionary's effectiveness often redoubles through the years as he overcomes these obstacles.

Specifics Related to Korea

In championing the wider ecumenicity, it is imperative to take heed how we treat those who are already most closely associated with us in multilateral ecumenical endeavor.

Specifically for Korea, the United Presbyterian Church can hardly attract the distant into ecumenical fellowship if we hold or demonstrate a dominating attitude towards the Australian and Presbyterian U.S. churches and their missions with which we have been working for over half a century.

Things Left Unsaid

The Theological Fund as actually implemented includes certain examples of how not to go about the task of strengthening seminaries.

The procedures of the TEF in Korea did not make proper provision for consultation by the churches, or consideration by the Seminary faculties.

This is not to engage in debate upon the Fund itself, but to suggest that instead of setting it up as an example to be followed, we should study it in its strengths and weaknesses as part of an exploration of the multilateral approach.

Areas of Agreement

(P. 83) "...our relationships must be constantly renewed in order to free us for mission, that they not become means of ecclesiastical control which can hinder mission..."

Specifics Related to Korea

The Department of Cooperative Work represents a practical renewal which frees both American and Korean churches for this mission.

At the same time, Christian work in Korea has suffered from constant upheaval for 30 years. One of the most helpful contributions that could be made at the present time would be to have, for the first time in decades, a relatively stable period in church-mission relationships.

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Developing the Wider Relationships (Pp. 84-92)

Areas of Agreement

(P. 89) "The Roman Catholic Church is outside the ecumenical movement of which we have been speaking. Its own conception of the unity of the church does not....leave any possibility of hope of reunion with other churches ...Reunion can only take the form of a return to Rome."

Areas of Agreement

(P. 90) "The Roman Catholic Church, like other churches, is going through a very deep biblicol and theological renewal which cannot but lead to a great many changes in its life and action."

Areas of Disagreement

(P. 90) "It is impossible to overestimate the missionary significance of such conversations and cooperation."

Areas of Disagreement

(P. 91) "The mission of the church is considered by them [Independent and Sectarian Groups] essentially as an effort to bring out of a world destined to damnation as many souls as possible, any concern with the social and political responsibility of the Christian is considered as marginal to the mission of the church."

Things Left Unsaid

However, the steady trend of much theological development in the Roman Catholic Church has been to developments such as the infallibility of the Pope, Mariolatry, and so forth, which make reunion with Rome not more, but less likely.

Things Left Unsaid

If the information reaching us is correct, we feel that the case for cooperation with the Roman Catholic Church has been overstated in An Advisory Study.

Things Left Unsaid

The unfortunate use of pronouns here seems to imply that the saving of the lost is not our primary objective in mission; whereas this is our primary aim. The political and social aspects of life are all a part of this central task, but they are not central in themselves.

Areas of Agreement

(Pp. 83-84) "The development of the missionary character of the whole church is the most important part of the task of the Commission..."

Things Left Unsaid

We suggest that the best method the Commission can employ in this is to concentrate on its responsibility to challenge, train, commission and send out for lifetime mission service not a handful but thousands of the best young men and women our church has -- as ambassadors of Christ to lost men in a lost world in need of total redemption.

MINUTES OF THE MEETING OF THE KAVA EXECUTIVE
COMMITTEE MEMBERS AND CHAIRMAN OF KAVA STANDING
COMMITTEES, HELD ON 14 November 1962 at 9:30 A.M.

Present were: Mr. Colin Morrison, Chairman, Miss Peggy Billings, Mr. George Whitener, Mr. Robert Baker, Mr. S. R. Dayson, Dr. Samuel Moffett, Mr. Robert S. Pinkston, Mr. John Mathews, Dr. Kenneth Scott, Mr. Horace Underwood, Mr. Carl Hult, Mr. Bernard McCathy (for Msgr. Carroll) and Mr. Yun Hum.

Following the introductory remarks of the chairman, appointment of the committee members for 1962-63 was made as follows.

Personnel Committee:

Chairman: Mr. Robert S. Pinkston, MCOR
Members: Col. Robert G. Lowe, AKF

Agency Operational Matters Committee:

Chairman: Mr. George P. Whitener, UPC
Members: Mr. Robert Baker, YMCA
Rev. Elmer Kilbourne, OMS
Mr. Bernard McCathy, CRS-NCWC
Mr. H. B. Arundale, KCWS
Mr. Donald F. Sanson, DWM
Col. Robert G. Lowe, AKF

Membership Finance Committee:

Chairman: Mr. Robert H. Baker, YMCA
Members: Rev. John R. Heisse, CCK
Rev. J. Elmer Kilbourne, OMS
Mr. George Whitener, UPC

Social Welfare Committee:

Chairman: Miss Peggy Billings, WDGS
Members: Mr. Kim Hak Mook, Korea National Red Cross
Mrs. Mary S. Lee, ACIABK
Miss Hee Ho Lee, National YWCA
Miss Park Soon Yang, Seoul YWCA
Mr. Cheah Sung Yool, National Federation of Social Welfare
Mr. Kim Un Cho, KCWS
Mr. Frank W. Ryan, FPP
Mr. Marlin Nelson, WV
Mr. Roy Chailbert, WV
Mr. & Mrs. Robert S. Pinkston, MCOR
Mr. James C. Hostetler, CCF
Mrs. Bok Rim Choi, Kim, Ewha Women's University
Mr. Gardner W. Munro, ISS
Miss Tedda Ronnenkamp Holst, CRS-NCWC
Dr. Evelyn Koh, Seoul Women's College
Mrs. Peter Van Lierop, UPC
Mr. Robert C. Morgan, ESEA

Relief Committee:

Chairman: Mr. John G. Mathews, CRS, NCWC
Members: Mr. Berry Schuttler, KCWS
Rev. J. Elmer Kilbourne, OMS
Mr. Donald A. Nagy, CARE
Paster C. A. Williams, SDA
Mr. Karl Bartsch, MCC

Health Committee:

Chairman: Dr. Kenneth Scott, UPO
Members: Miss Ruth Stewart, WDCS
Mr. Gottfried Reidebo, NKA
Dr. Ernest Struthers, WLSA
Sister M. Dolores, MS
Dr. Artemio J. Bagalawis, GLS
Rev. C. M. Lloyd, ML
Dr. Paul Crane, SPM
Mrs. George Rue, SDA
Sister M. Lois, or Sister Gilmory, MS

Education Committee:

Chairman: Mr. Horace Underwood, UPC
Members: Fr. Norbert J. Tracy, JF
Miss Emma Wilson, WDCS
Mr. William L. Eilers, AF
Mr. William M. Williams (Observer), USOM
Rev. George Worth, UPC
Rev. John Sommerville, SPM
Rev. John Talmage, SPM
Rev. James T. Laney, DWM
Miss Clara Howard, WDCS
Miss Melicent Hunneycutt, SPM
Fr. P. George Hager, SAM

Community Development, Cooperatives & Credit Unions:

Chairman: Mr. Carl Hult, KCWS
Members: Mr. James H. Barrean, SCFed
Mrs. Robert S. Pinkston, MCOR
Mr. Donald A. Nagy, CARE
Mr. Robert H. Baker, YMCA
Fr. Basil M. Price, JF
Sister Mary Gabriella, MS
Mr. Lee Jin Moot, SCFed
Mr. John D. Donahue, CRS-NCWC, Pusan
Col. Charles A. Anderson, AKF
Mr. Mandel Lerner (Observer), Near East Foundation
Mr. Yun Eul Byung, KCWS
Mr. Frank W. Ryan, FPP

Recommended for the Relief Committee consideration to include in its committee membership the agency representatives or members who are not directly related to U.S. surplus food program but who are concerned as Salvation Army, MCOR & Missionaries and to set up two sub-committees; one to deal with the material aid and the other, relief generally.

Recommended that each standing committee study and define its function and the scope of work.

The chairman informed the committee chairmen that committee chairmen may attend the Executive Committee meetings when they have matters to be brought to the attention of the committee.

The meeting adjourned 11:45 A. M.

Respectfully submitted,

Yun Hun
Executive Secretary

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MINUTES

KAVA MEMBERSHIP MEETING
November 18, 1959, 9:30 A.M. Naija, Seoul

I. ATTENDANCE:

A total of 53 persons were present. Delegates or alternates of 38 agencies attended this meeting. List of names attached.

INTRODUCTIONS: Guests and those attending KAVA for the first time were introduced and welcomed.

II. MINUTES: It was moved and passed to accept the minutes as circulated.

III. KAVA STANDING COMMITTEE REPORTS:

1. Personnel Committee: No Report.

2. Membership Finance Committee:

a) Dr. Baird distributed copies of the suggested dues for the fiscal year January 1, 1960 through December 31, 1960. He explained the former system of Associated membership and Full membership, emphasizing that the associate membership fee had been \$25.00, and that most agencies had applied as associate members during the past year. He reminded us that the membership had voted to abolish the associate membership status and the matter had been referred to the Constitution Committee. Consequently, the dues were figured with all agencies as Full members. The minimum dues of \$100.00 and maximum dues of \$500.00, as previously set by the membership, were followed with consideration being given to the present operating budgets of each agency. Past dues paid were considered so that there was as small an increase as possible for former associate members, while larger agencies who have been contributing more than their share were cut proportionately. Agencies are asked to study the sheets and any agency which feels that it cannot meet the dues requested has until January 1st, 1960 in which to meet with the Membership Finance Committee and discuss the matter. After all discussions, Membership Finance Committee will reappraise the dues and submit to the membership, for approval, any changes. It was emphasized that we do not want any agency to drop out because of the proposed dues, and that the Membership Finance Committee will work out some arrangements with any Agency which feels that its dues are an undue financial burden.

b) The status of the USO was discussed and it was felt that according to our requirements for membership the USO was not eligible and that they were understanding of the matter.

3. Social Welfare Committee: No Report.

4. Relief Committee: It was announced that both NCWC and KCWC had received \$5,000.00 each from a special Presidential fund of the American Embassy and that this money has been used to make Korean quilts (2,000). The quilts were made by widows at a cost of \$5.00 per quilt. They have been shipped to Pusan for distribution.

Thus far NCWC has distributed 5 million pounds of relief and KCWC has distributed 15 million pounds and will distribute 5 million more by the first of the year.

The Ministry of Health and Social Affairs would like to know what individual agencies have done, other than KAVA participation, for relief of typhoon victims. Each agency is asked to inform the Ministry directly.

Msgr. Carroll reported that 70% of the one billion five hundred million hwan goal set by the Flood Relief Committee of the Government has been collected. The campaign ends this month.

Msgr. Carroll also stated that each province sent help other than that through the National Committee and that it had an impressive effect. It indicates an initiative on the part of the local groups and shows that the idea of voluntary service is beginning to come forth.

5. Health Committee: Mr. Robert Riggs reported that the annual Medical Mission Fellowship meetings had been held Nov. 16 and 17th. From this meeting two problems arose which the group asked referred to KAVA for information and assistance: (1) That we help to change or clarify the wording of the request for relief forms which hospitals are required to fill out. It was pointed out that no hospital is completely charity and that some are much more so than others. The stipulation that the relief goods are not to be sold raises the problem that whoever signs the relief goods request possibly perjures himself. (2) Concern is arising over the reduction in the supply of dry milk from U.S. surplus. Since many agencies care for small babies and it is essential that these babies have milk, KAVA is asked if it could possibly sponsor a Soy Bean milk project (pilot) or that information from those who have had experience in this area be compiled and distributed.

In the ensuing discussion, NCWC and KCWC stated that they both have enough milk for one year and that there will be enough for babies. Mrs. Lutz also reported that the formula for soy bean milk which was formulated by Miss Rosenberger, a Methodist Missionary, was manufactured in North Korea before the war. The man who had responsibility in this area is now working at Taejon at the Amputee Farm Project. The re-starting of this industry has been discussed but thus far because of the abundance of dry powdered milk the project had not been undertaken. It may now be reconsidered.

A suggestion that part of the typhoon funds be used to buy goats which would be a source of needed milk brought forth the information that an animal was an expensive way of manufacturing protein.

6. Education Committee: No report.

7. Community Development: No report.

8. Agency Operational Matters: The employee termination law, previously distributed was discussed and has been referred by the Executive Committee to the Membership Finance Committee for further study.

IV. COMMUNITY COMMITTEE REPORTS:

I. UNC Black Market Control Committee: Comparative reports of prices as sent by various stations were given to the committee and they were appreciated. There are papers in the process for some kind of commissary privilege. The main problem seems to be the type of payment and kind of privilege.

V. SPECIAL REPORTS:

1) Committee Appointments: The chairman read the following changes in the standing committees.

AGENCY OPERATIONAL MATTERS COMMITTEE:

Elmer Kilbourne -- Chairman
Robert Baker
Robert Sage

Olin Burkholder
Father Boyle
Msgr. Carroll Ex Officio

PERSONNEL

Olin Burkholder -- Chairman
Father Geppert
Msgr. Carroll Ex Officio

MEMBERSHIP FINANCE COMMITTEE:

Col. Fred Harvey -- Chairman
Father Boyle
Robert Sage

George Taylor
William Henry
Msgr. Carroll Ex Officio

HEALTH:

Gotfred Rekkebo -- Chairman
Robert Riggs
Thelma Maw

Sister Maura Therese
John Steensman

RELIEF:

James Tobin -- Chairman
Col. Harvey
Anne Davison
Jane Day
Robert Pinkston

George Taylor
Pastor G. A. Williams
Rev. Hallam Shorrock Ex Officio
Edwin Gales Ex Officio

SOCIAL WELFARE:

Peggy Billings --Chairman	William Henry
Anne Davison	William Gale
Mrs. Rodenburg	Sister Margaret Cordis
Mrs. Shirley <i>Jeffrey</i>	Rev. Hallam Shorrock Ex Officio

COMMUNITY DEVELOPMENT:

Self-Help Committee	
Mrs. Robert Pinkston -- Chairman	Jim Tobin
Mr. Berrean	Chuck Hussick
Anne Davison	Msgr. Carroll Ex Officio
Miss Toll	Rev. Hallam Shorrock Ex Officio

SUB COMMITTEE ON COOPERATIVES:

Father Price -- Chairman	Anne Davison
Sister Mary Gabriella	Mr. Robert Pinkston

COMMITTEE ON EDUCATION:

Jack James -- Chairman

COMMUNITY RELATIONS:

Anne Davison -- Chairman	Mrs. William Gale
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CONSTITUTION COMMITTEE:

Msgr. Carroll -- Chairman	Olin Burkholder
Jack James	Anne Davison
Father Geppert	Ruth Stewart
Sister Gabriella	Hallam Shorrock Ex Officio

2) Community relations: Mrs. Gale reported that they are attempting to develop more of a volunteer program since there are many USOM people who are willing to help in many ways. She suggested that KAVA Agencies put in requests for the type of volunteer personnel they might use.

She also reported that she had been contacted by a Professor at Ewha University about the possibility of visiting Foreign Voluntary Agencies as a part of field work trips for the Junior and Senior students of the Social Work Department. Agencies may be asked to participate in this.

VI. OLD BUSINESS: None

VII. NEW BUSINESS:

1) The Chairman announced that the Director of USOM, Dr. Moyer, would be our guest for lunch.

2) It was decided to dispense with the program and luncheon for the December meeting.

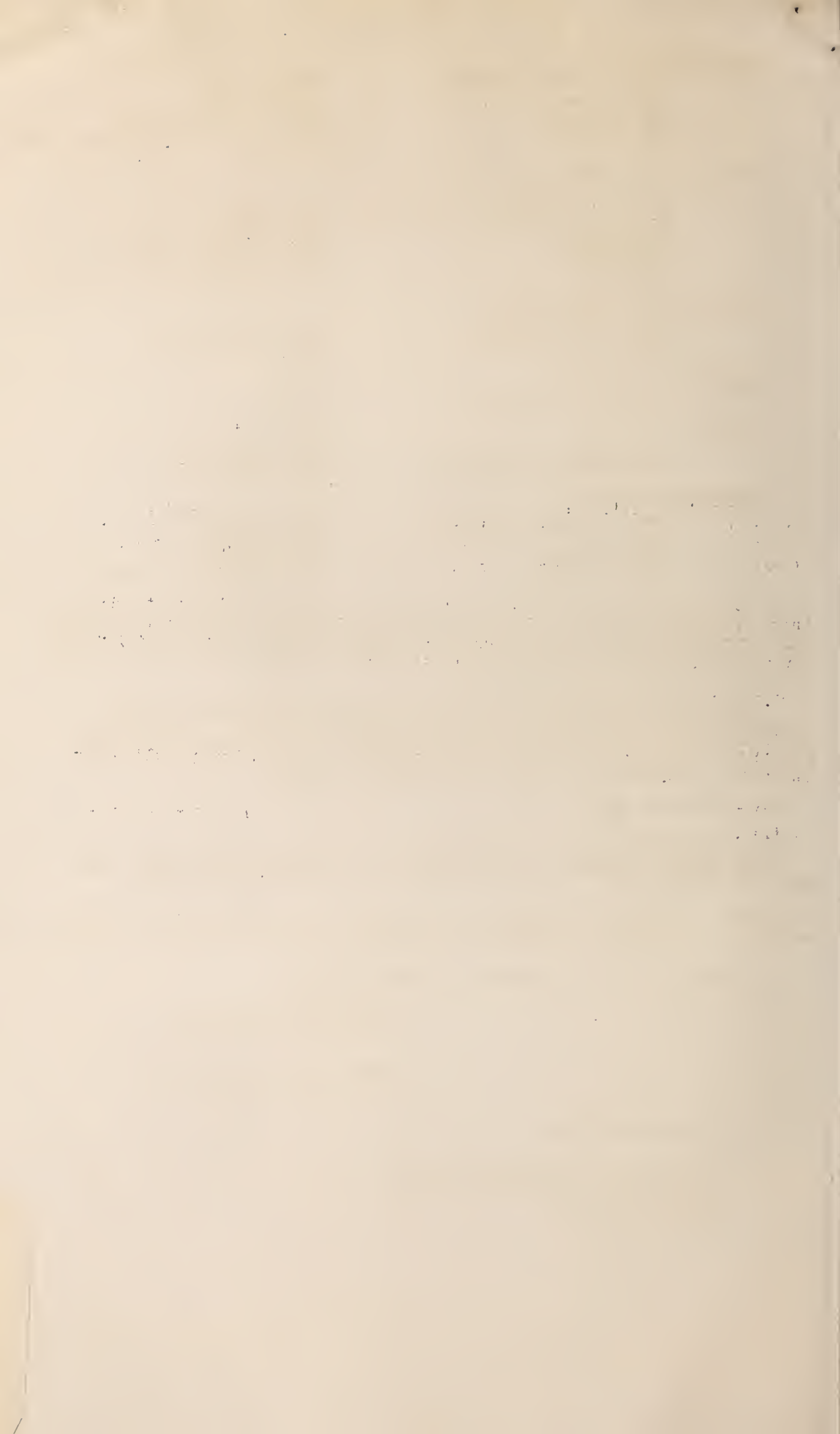
Meeting adjourned at 10:45 for coffee and program.

Respectfully submitted,

Ruth G. Stewart, Secretary

FOR YOUR CALENDAR:

Next monthly meeting will be :
Date: Wednesday, December 16, 1959
Place: Naija Hotel
Time: 9:30 A.M.



ATTENDANCE KAVA MEETING NOVEMBER 18, 1959

DELEGATES

Adv. Com. for Int'l Aids to the Blind in Korea - - -	Mrs. Dexter Rutz
American Korean Foundation - - - - -	Mr. Richard F. Underwood
Anglican Church in Korea - - - - -	Rev. Arthur Chadwell
Assemblies of God Mission - - - - -	
Asia Foundation - - - - -	Mr. Jack James
Australian Presbyterian Mission - - - - -	Miss Bena McNabb (alt.)
Benedictine Fathers - - - - -	
Benedictine Sisters - - - - -	
CARE, Inc. - - - - -	
Catholic Committee of Korea - - - - -	Aloysius Michels, OSB (alt.)
Catholic Leprosy Service - - - - -	Dr. Artemio J. Bagalawis (alt.)
Catholic Relief Services - ICWC - - - - -	Msgr. George M. Carroll
Christian Children's Fund - - - - -	Mr. William H. Henry
Church of Jesus Christ Latter-day Saints - - - - -	
Church of the Nazarene Mission - - - - -	
Church of Christ Mission - - - - -	
Columban Fathers - - - - -	
Columban Sisters - - - - -	
Foster Parents' Plan, Inc. - - - - -	Mr. Robert W. Sage
Franciscan Order Missionary - - - - -	Rev. Justin M. Bellerose
Franciscan Missionaries of Mary - - - - -	
International Catholic Auxiliaries - - - - -	Miss Gabriele Vilsneier
International Social Service - - - - -	Mrs. Herbert Baumgartner
Jesuit Fathers - - - - -	Rev. Theodore Geppert
Korean Christian Literacy Association - - - - -	
Korea Christian Mission - - - - -	Mr. Harold P. Taylor
Korea Church World Service - - - - -	Rev. Hallam Shorrocks
Korea Lutheran Mission - - - - -	Rev. Kurt Voss
Korea Mission of the Presby. Church in the US - - -	Dr. Ronald S. Dietrick
Larkknoll Fathers - - - - -	Rev. J. W. Cannon
Larkknoll Sisters - - - - -	Sister Mary Gabriella
Mennonite Central Committee - - - - -	Mr. J. M. Klassen
Methodist Committee for Overseas Relief - - - - -	Mrs. R. S. Pinkston
Methodist Mission, Division of World Missions - - -	Rev. M. Olin Burkholder
Methodist Mission Woman's Div. of Christian Service-	Miss Ruth Stewart
Mission to Lepers - - - - -	Rev. C. M. Lloyd
Missionary Benedictine Sisters (German) - - - - -	Mother Othmara Amman
Norwegian Korean Association - - - - -	Mr. Gotfred Rekkebo
Oriental Missionary Society - - - - -	Rev. J. Elmer Kilbourne
Paris Foreign Mission Society - - - - -	
Salesian Fathers - - - - -	
Salesian Sisters - - - - -	
Salvation Army - - - - -	
Save the Children Federation - - - - -	Mrs. James H. Berrean
Save the Children Fund - - - - -	Mr. Roderick Langford-Rae
Seventh-day Adventist Mission - - - - -	
Sisters of St. Paul de Chartres - - - - -	
Society of Sacred Heart - - - - -	
Southern Baptist Mission - - - - -	Rev. Don C. Jones
The Evangelical Alliance Mission - - - - -	Mr. William Garfield
Unitarian Service Committee of Canada - - - - -	
United Church of Canada - - - - -	Miss Anne M. Davison
United Presbyterian Church, USA - - - - -	Dr. Richard H. Baird
United Service Organizations, Inc. - - - - -	
World University Service - - - - -	
World Vision, Inc. - - - - -	Mr. Marlin Nelson (alt.)
YWCA - - - - -	
YWCA - - - - -	
USOM - - - - -	Mr. Edwin Gales
KAVA - - - - -	Mr. Frederick Hanover
KAVA - - - - -	Mr. Kim Hi Koo

ATTENDANCE KAVA MEETING NOVEMBER

OTHERS

<u>NAME</u>	<u>AGENCY</u>	<u>STATUS</u>
Mrs. Helen Shorrock	Korea Church World Service	Guest
Sister Laura Therese	Maryknoll Sisters	Guest
Mrs. C. H. Lloyd	Mission to Lepers	Guest
Mrs. E. Marshall	International Social Service	Guest
Rt. Rev. John C. S. Daly	Anglican Church in Korea	Guest
Miss Lillian Montgomery	Methodist Mission Woman's Div. of Christian Service	Guest
Dr. Murray Maxwell	Catholic Medical Center	Guest
Mr. Paul Pace	Catholic Relief Services - NCWC	Staff
Mr. James Tobin	Catholic Relief Services - NCWC	Staff
Mrs. William Gale	Korea Church World Service	Guest
Mr. James A. Kokoris	Asia Foundation	
Miss Marion A. Shaw	United Presbyterian Church, USA	Guest
Mr. J. . Crouse, Jr	Oriental Missionary Society	Guest
Miss Ada Sandell	Mennonite Central Committee	Guest
Father Basil M. Price	Jesuit Fathers	Guest

MINUTES
KAVA MEMBERSHIP MEETING
December 16, 1959, 9:30 A.M. Naija, Seoul, Korea

I. ATTENDANCE:

A total of 53 persons were present. Delegates or alternates of 38 agencies attended this meeting.

INTRODUCTIONS: Guests and those attending KAVA for the first time were introduced and welcomed.

II. MINUTES:

The minutes of the November meeting were approved with the following changes:

(1) Under SOCIAL WELFARE COMMITTEE appointments - Addition of "Jeffery" after "Mrs. Shirley".

(2) Addition of STANDARDS COMMITTEE:

Rev. Arthur Chadwell -- Chairman
Miss Anne Davison
Father Geppert
Mr. Gotfred Rekkebo

III. KAVA STANDING COMMITTEES REPORTS:

A. Personnel Committee; B. Termination Wage Law - Rev. Burkholder reported that a copy of the LABOR LAW OF KOREA, published by the Labor Bureau of the Ministry of Health and Social Affairs, (in English) had been obtained. This contains the law as regards Termination Wages for Korean employees. After discussion by the Committee, recommendations were made to the Executive Committee. The Executive Committee passed the following two motions: (1) In regard to Korean employees, the KAVA office abide by the provisions pertaining to Termination Wage payments as stated within the Labor Law of Korea. (2) That one month's salary per employee, per year be set aside in a savings account for the eventual termination pay of that employee and that at this time sufficient funds be set aside that will bring this up to date for all employees now employed.

It is to be noted that this is in regard to KAVA employees only (i.e. Administrative Assistant, Secretary, and Driver). The Committee is not yet ready to make recommendations to the agencies regarding policy. It was suggested that mimeographed copies of the portion of the Labor Law regarding Termination Wage be included with the minutes of this meeting. See Appendix "A".

b. Income Tax for Korean Employees: A copy of the Income tax deduction schedule was secured and it was moved and passed by the Executive Committee that KAVA comply with the Income Tax deduction Law forthwith, for all it's Korean employees. This will make a reduction in the salaries of the employees and the Personnel Committee and Treasurer are studying this and will report recommendations to Executive Committee regarding any suggested salary increases.

Again it should be noted that this is only for employees of the KAVA office and that as yet there are no recommendations to the member agencies regarding this. Copies of the Income Tax deduction law are to be mimeographed and sent to all agencies. See Appendix "A".

Two points of importance were brought out. First, that, according to the law, the employer is responsible for the withholding of the tax, and that in order to encourage payment of the tax, there seems to be amnesty in regard to back assessment.

c. Housing for Executive Secretary: As reported last month, there is still a need for Mr. Hanover. Any agency having information about possible facilities (for light housekeeping), preferably with a "key money" rental basis, contact Mr. Burkholder or Mr. Underwood.

B. Agency Operational Matters Committee: Rev. Kilbourne reported that lately Customs have been checking on the use of various goods brought in for program use. He suggests that valid receipts be obtained from the recipient wherever possible so

that the agency cannot be held responsible if these goods are misused. It was agreed that no action be taken at this time but that if problems of this nature continue to arise, agencies let Rev. Kilbourne know so that we have a focal point of information on the subject.

Rev. Shorrock reminded us that KCWS handles relief shipments only and that for Inland Freight reimbursement, only assistance in relief shipments be asked by agencies. The wording of the agreement with the ROK Government is "relief and support of programs", and some agencies felt this to include goods other than strictly relief.

C. Membership Finance Committee: No Report

D. Social Welfare: Miss Davison reported that the Committee had met and that the January program will be on Juvenile Delinquency-sponsored by the Committee.

E. Relief: No Report.

F. Health: Mr. Rekkebo announced that the Vice Chairman of the Health Committee is Mr. Robert Riggs and Secretary is Sister Maura Therese. At the last meeting the Committee formulated the following recommendations to be presented to the Membership Meeting for consideration:

(1) That KAVA through the Ministry of Health and Social Affairs initiate a publicity campaign to improve the attitude of the public toward the handicapped, and to encourage industry to employ the handicapped.

(2) That agencies receiving medical supplies and equipment through the Ministry be free to exchange among themselves the things they are not able to use themselves.

(3) That all agencies who may have problems that they wish the committee to take up, bring them to our attention as soon as possible. We would like to request the KAVA office to bring this third recommendation to the attention of all the medical people concerned.

(4) The committee also requests a Doctor from one of the agencies to serve on the committee.

In connection with the request by the Medical Mission Fellowship that KAVA be instrumental in changing or clarifying the request for relief forms, so that agencies not using relief goods completely for relief purposes not perjure themselves, it was decided that it does not seem a feasible time to initiate any changes in the forms. It was pointed out that on the form used there is a space for comments, and that many agencies use this space to state the percentage used for relief and otherwise.

The pending Child Labor Law was discussed briefly and it was decided that we ask the Social Welfare Committee to study the original and revised bill and report verbally to the January Membership meeting any recommendations they may have for KAVA action.

G. Education: No report. The committee requests a volunteer who has interest and experience in the technical or vocational educational fields.

H. Community Development Self Help: No Report

Sub-Committee on Cooperative: Father Price reported that the committee has met and that they have three problems: (1) Program (2) Man (3) Money.

He summarized the problems concerned with both a small local concentrated beginning or the training of leaders from several areas. There has been an offer from USOM to help with the training of a person to do this work.

There have been two applications for the position and the qualities of such a person were discussed.

American Korean Foundation, Methodist Committee of Overseas Relief, Church World Service and Catholic Relief Services (NCWC) have all offered financial help.

The Committee requests the help and cooperation of the member agencies in regard to a person for the position, any financial help possible, and any information as to a possible starting point for the program.

The next meeting of the Cooperative Committee will be Tuesday (Jan. 19, 1960) at 1 P.M. at the Naija, Seoul.

I. CEBCOM: No Report.

J. UNC Blackmarket Control Committee: Msgr. Carroll informed the group that there seems to be some progress in obtaining privileges for the voluntary agencies. Nothing definite as yet.

K. New Business:

The KAVA Office will be moving, since the building they are now using is being vacated. The new location is not yet known.

L. Letters:

- (1) A letter from Miss Faith Whitaker asks for information from any agency who has need for an obstetrical Doctor. Contact the KAVA office for further information.
- (2) A letter from Miss Charlotte E. Owen of American Council of Voluntary Agencies for Foreign Service sends greetings to KAVA friends.
- (3) A letter from a retired school teacher (69 years) requests information from any agency about the possibility of a teaching position. See KAVA office for further information.
- (4) Christmas greetings from Helen Brewer to KAVA were received, along with a Christmas present of "Robert's Rules of Order".

M. Public Relations Discussion: See attached information.

Any agency desiring more copies of the Membership meeting minutes please contact Mr. Hanover.

JANUARY MEETING:

The January meeting will be held 2:30, A. M., Wednesday, 20, 1960 at the Naija, Seoul.

The program will be on Juvenile delinquency and sponsored by the Social Welfare Committee.

Luncheon Host - World Vision.

Meeting adjourned at 12:00 Noon.

Respectfully submitted,

Ruth G. Stewart, Secretary

ATTENDANCE KAVA MEETING DECEMBER 16, 1959

DELEGATES

Adv. Com. for Int'l Aids to the Blind in Korea - - - -	Mrs. Dexter Lutz
American Korean Foundation - - - - -	Mr. Richard F. Underwood
Anglican Church in Korea - - - - -	Rev. Arthur Chadwell
Assemblies of God Mission - - - - -	
Asia Foundation - - - - -	Mr. Jack James
Australian Presbyterian Mission - - - - -	
Benedictine Fathers - - - - -	Rev. Olaf Graf
Benedictine Sisters - - - - -	
CARE, Inc. - - - - -	
Catholic Committee of Korea - - - - -	Aloysius Michels, OSB (alt.)
Catholic Leprosy Service - - - - -	Dr. Artemio J. Bagalawis(alt.)
Catholic Relief Services - NCWC - - - - -	Msgr. George M. Carroll
Christian Children's Fund - - - - -	
Church of Christ Mission - - - - -	
Church of Jesus Christ of Latter Day Saints - - - - -	Mr. Lowell E. Brown, Elder
Church of Nazarene Mission - - - - -	
Columban Fathers - - - - -	Rev. Neil Boyle
Columban Sisters - - - - -	
Foster Parents' Plan, Inc. - - - - -	Mr. Robert W. Sage
Franciscan Order Missionary - - - - -	
Franciscan Missionaries of Mary - - - - -	
International Catholic Auxiliaries - - - - -	Miss Gabriele Vilsneier
International Social Service - - - - -	Mrs. Herbert Baumgartner
Jesuit Fathers - - - - -	Rev. Theodore Geppert
Korean Christian Literacy Association - - - - -	
Korean Christian Mission - - - - -	
Korea Church World Service - - - - -	Rev. Hallam Shorrocks
Korea Lutheran Mission - - - - -	
Korea Mission of the Presbyterian Church in the US - - - - -	Dr. Ronald S. Dietrick
Maryknoll Fathers - - - - -	
Maryknoll Sisters - - - - -	Sister Mary Gabriella
Mennonite Central Committee - - - - -	Mr. J. M. Klassen
Methodist Committee for Overseas Relief - - - - -	Mrs. Robert S. Pinkston
Methodist Mission, Div. of World Missions - - - - -	Rev. M. Olin Burkholder
Methodist Mission Woman's Div. of Christian Service - - - - -	Miss Ruth Stewart
Mission to Lepers - - - - -	Rev. C. M. Lloyd
Missionary Benedictine Sisters - - - - -	Sr. Caritas Hopfenzitz
Norwegian Korean Association - - - - -	Mr. Gotfred Rekkebo
Oriental Missionary Society - - - - -	Rev. J. Elmer Kilbourne
Paris Foreign Mission Society - - - - -	Rev. Emile Fromentoux
Salesian Fathers - - - - -	
Salesian Sisters - - - - -	Sister Teresa Graf
Salvation Army - - - - -	Col. Frederick Harvey
Save the Children Federation - - - - -	
Save the Children Fund - - - - -	Mr. Roderick Langford-Rae
Seventh-day Adventist Mission - - - - -	
Sisters of St. Paul de Chartres - - - - -	Sister Mary Bernadette
Society of Sacred Heart - - - - -	
Southern Baptist Mission - - - - -	Dr. John A. Abernathy
The Evangelical Alliance Mission - - - - -	
Unitarian Service Com. of Canada - - - - -	
United Church of Canada - - - - -	Miss Anne Davison
United Presbyterian Church, USA - - - - -	Miss Marion A. Shaw (alt.)
United Service Organizations, Inc. - - - - -	
World University Service - - - - -	
World Vision, Inc. - - - - -	Rev. Erwin W. Ractz
YMCA - - - - -	Mr. Robert Baker
YWCA - - - - -	
USOM - - - - -	Mrs. Lucile L. Chamberlin
KAVA - - - - -	Mr. Frederick Hanover
KAVL - - - - -	Mr. Kim Hi Koo

Section 1: Introduction

Section 2: Methodology

Section 3: Results

Section 4: Discussion

Section 5: Conclusion

Section 6: References

Section 7: Appendix

Section 8: Bibliography

Section 9: Index

Section 10: Glossary

Section 11: Acknowledgements

Section 12: Author Biographies

Section 13: Contact Information

Section 14: Declaration of Interest

Section 15: Funding Sources

Section 16: Data Availability

Section 17: Ethics Approval

Section 18: Permissions

Section 19: Final Remarks

ATTENDANCE KAVA MEETING DECEMBER

OTHERS

<u>NAME</u>	<u>AGENCY</u>	<u>STATUS</u>
Mr. Paul Pace	Catholic Relief Services - KCWC	Staff
Sister Santiago Michela	Salesian Sisters	Staff
Sister Dolores	Maryknoll Sisters	Staff
Rev. Joseph W. Cannon	Maryknoll Fathers	Staff
Laretta E. Marshall	International Social Service	Staff
Fr. Basil M. Price	Jesuit Fathers	Staff
Marion Hument	United Church of Canada	Staff
Mrs. Marilyn Gale	Korea Church World Service	Com. rep.
Victor I. Alfsen	Seoul Union Church	Guest
Miss Dove Toll	Korea Church World Service	Staff
Mrs. Thomas Moore	Catholic Women's Club	Com. rep.
Mrs. Helen Shorrock	Korea Church World Service	Com. rep.
Miss Romona Underwood	United Church of Canada	Guest
Miss Marion Pope	United Church of Canada	Guest
R. C. Thomas	Seventh-day Adventist Mission	Staff

APPENDIX "A" Minutes, KAVA, December 16, 1959

The following quotation is from Article 28, page 23, Labor Law of Korea, The Labor Bureau, the Ministry of Health and Social Affairs.

of retroactive
 1953

- "1. In case an employer is to discharge a worker, the employer shall pay worker the average wage for not less than thirty days.
2. In case a worker has continuously served for two years or more, thirty days shall be added per year, and in case a worker has continuously served for ten years or more, sixty days shall be added per year in excess of ten years.
3. The provisions under the preceding two paragraphs shall not be applied in case a continued operation of the work is impossible with the approval of the Ministry of Social Affairs on account of an Act of God or other unavoidable reason or the worker is discharged for his own fault.
4. In case of latter part of provision in the preceding paragraph, it shall be approved by the Labor Committee concerning the matters ascribable to the fault of the worker."

(Labor Law of Korea may be purchased for a small sum of money at the Labor Bureau, the Ministry of Health & Social Affairs)

 Table
 of
 Income Tax Deduction Law
 Income Tax

Salary	Tax rate	Deduction from tax (Return Tax)
From 12,500 To 30,000	3/100	
From 30,001 To 60,000	8/100	1,500
From 60,001 To 120,000	12/100	3,900

Education Tax

Salary	Tax rate	Deduction from tax (Return Tax)
Under 30,000	3/100	
Under 120,000	6/100	900

MINUTES

KAVA EXECUTIVE COMMITTEE MEETING

Tuesday, November 20, 1962, 9:30 A.M., Seoul YWCA Building, Seoul

PRESENT: Mr. Colin W. Morrison, Chairman; Mr. Frank W. Ryan, Mr. John G. Mathews, Miss Peggy Billings, Mr. George P. Whitener, Mr. Robert H. Baker, Sister Mary Gabriella, Mr. S. R. Dawson and Mr. Yun Han.

I. MINUTES OF OCTOBER were accepted as circulated.

II. KAVA COMMITTEES:

A. Internal:

1. Commissary Committee: The question of the present status of this committee was raised.

Motion: It was moved and passed that this committee be placed as a sub-committee under the Agency Operational Matters Committee, and that we ask this committee to report to Executive Committee.

B. External:

1. Relief Committee: Overlapping of agency work reported by John Mathews in this committee. Dr. Mills of USOM suggested a central file system and we feel it is essential to set it up immediately. The need for such a central file system is generally agreed. However, the method of setting up the system and the important factor of maintenance are problems to be considered. It was generally agreed that setting up and maintaining this Index would be a legitimate KAVA expenditure, since our member agencies are not only importing agencies but receiving agencies as well.

Motion: We recommend approval in principal of setting up a central file system, and encourage relief committee to proceed, studying the extent of work anticipated, approximate costs, personnel needs; such report to be made to the chairman of KAVA who is empowered to consult available Executive Committee members to make the final decision.

2. Community Development Committee: Carl Hult, chairman of this committee, will go on a four month leave.

Motion: It was moved and passed that Sister Mary Gabriella be named as deputy-chairman to guide this committee in Mr. Hult's absence.

C. Treasurer's Report: George Whitener, newly-elected KAVA treasurer, reported on the transition of accounts. A formal audit is now in process and the full report will be made later. Dick, certified public accountant, reports favorably on the condition of the accounts and book-keeping methods. However, he has made two suggestions:

1. All bank statements, both won and dollar statements, should be mailed directly to the KAVA treasurer, rather than the KAVA office.

2. The term of office of the treasurer should coincide with KAVA fiscal year.

Motion: It was agreed to refer these suggestions to the Membership-Finance Committee and ask them to report back to Executive Committee.

III. OLD BUSINESS:

A. Membership Application of the Korea Gospel Mission

Motion: It was agreed to hold this application over until a later date.

B. Program after the KAVA Meeting: The chairman expressed concern over the usefulness of these programs under the present arrangements. After discussion, it was decided that this program should be shortened and scheduled as an integral part of our meeting, rather than tacked on at the end.

Motion: It was moved and passed to ask the Agency Operational Matters Committee to arrange such a program on the Foreigners Commissary for the December meeting.

C. 1963 Cleveland International Program: The question was raised as to whether KAVA will screen candidates for this program or simply transmit the member agencies' candidates to the American Embassy.

Motion: It was agreed that KAVA will simply transmit the member agencies' candidates applications to the American Embassy for the 1963 Cleveland International Program.

IV. NEW BUSINESS:

A. Appointments of KAVA Standing Committee Chairmen for 1962-63: (See attached Minutes of November 14th, 1962)

B. Changes in Signing Officers for KAVA Account: The November 21, 1962, meeting of the Association agreed that signing officers for the KAVA account should be changed to the present chairman, Colin Morrison, and present treasurer, George Whitener, according to the resolution, either one of these two signatures is sufficient. Some members of Executive Committee felt that two signatures should be required.

Motion: It was moved and passed that the resolution as passed by the Nov. 21 Association meeting be accepted, and the question of any change in procedure be referred to the Membership-Finance Committee for study and recommendation.

C. Others:

1. Mr. Kang, protocol officer for the Ministry of Foreign Affairs, will attend KAVA meeting on November 21 to be introduced to the members.

D. Date of Next Meeting:

11 December, 1962, at 9:00 A.M. (Notice change in time from 9:30 A.M. to 9:00 A.M.)

V. ADJOURNMENT: The meeting was adjourned by the chairman at 11:20 A.M.

Respectfully submitted,

Peggy Billings, Secretary

MINUTES
KAVA MEMBERSHIP MEETING
Wednesday, November 21, 1962, 9:30 A.M., YWCA Bldg., Seoul

I. **ATTENDANCE:** A total of 44 persons attended the meeting. Delegates or alternates of 34 agencies were present. A list of attendance is attached. Vice-Chairman, Mr. Frank Ryan, presided.

INTRODUCTIONS AND WELCOME: Mr. Gotfred Reldkebo introduced a visitor, Mrs. Helga Semb.

II. **MINUTES OF OCTOBER MEETING:** There was a motion to accept the minutes as circulated. The motion passed.

III. **KAVA COMMITTEES:**

A. **Internal Affairs**

1. Personnel Committee: No report

2. Agency Operational Matters Committee: Mr. George Whitener, chairman, reported that the November 20th session of KAVA Executive Committee had decided the following:

a. The Commissary Committee will be placed under the Agency Operational Matters Committee.

b. The December KAVA program will be a Report on the Operations of the Foreigners Commissary.

3. Membership-Finance Committee: Mr. Robert Baker, chairman, reported that this committee will hold its organizational meeting on Friday, November 23rd.

B. **External Affairs**

1. Social Welfare Committee: Miss Peggy Billings, chairman, reported (a) That the committee has secured one copy in Korean of the MISA "Standards for Child Welfare Institutions". The KAVA office is working on the translation and it will be distributed to all KAVA agencies.

(b) In addition, this committee discussed the Relief Committee's proposal for the establishment of a Seoul Family Welfare Index, and is willing to cooperate if the Relief Committee decides to carry through.

2. Relief Committee: Mr. Jack Mathews, chairman, reported the following:

a. Executive Committee of KAVA has authorized the Relief Committee to proceed with setting up a Central Institutions Index, since USOM has advised the seven KAVA agencies importing relief foods and materials that this is an immediate necessity.

b. The Relief Committee is to be expanded to include relief activities other than the distribution of surplus foods and material aid.

Questions raised from the floor: What are the relief food needs for this autumn and winter? Has the importation of surplus food hurt the production of local grains? The chairman answered that the Relief Committee has often discussed these questions in its own meetings, and in meetings with USOM officials. He feels that the need for relief food is more properly related to the questions of unemployment and the cost of living index.

3. Health Committee: Dr. Kenneth Scott reported that this committee in its last meeting worked on a tuberculosis program questionnaire.

4. Education Committee: Rev. Horace Underwood reported that this committee will soon have its organizational meeting for the new year.

5. Community Development Committee: In the absence of Mr. Carl Hult, chairman, the presiding officer announced that the KAVA Executive Committee has asked Sister Mary Gabriella to serve as deputy-chairman during Mr. Hult's home leave.

C. Special Committees: No reports

IV. OLD BUSINESS: There was no old business

V. NEW BUSINESS:

A. Announcement of Chairmen and Members of KAVA Standing Committees:

1. Chairmen all accepted their appointments. (see the enclosed information sheet for membership of committees)
2. Each committee is requested to define its functions and its scope.
3. Committee chairmen may attend Executive Committee meetings.

B. Time and Program of Membership Meetings:

1. There was a motion to change the time of monthly meetings from 9:30 a.m. to 9:00 a.m. The motion passed.
2. KAVA Executive Committee suggests that the program part of our meetings be shortened, and included as an integral part of committee reports. This new plan will go into effect from December.

C. 1963 Cleveland Program: All applicants from KAVA agencies should be transmitted through the KAVA office.

D. Saenara Cars: Mr. George Whitener reported his purchase and speedy registration of a Bluebird model sedan. This company will produce a small 4-wheel drive, gasoline engine truck, beginning in December. Beginning in December they will also produce the "Cedric", a medium-sized sedan, to cost less than \$2,000. Mr. Whitener feels these cars are of high quality, and urges local purchase, if possible.

VI. NEXT MEETING:

- A. Date - Wednesday, December 12, 1962
- B. Place - Seoul YWCA Building
- C. Time - 9:00 A.M.

VII. ADJOURNMENT: The presiding officer adjourned the meeting at 10:30 A. M.

Respectfully submitted,

Peggy Billings, Secretary

DELEGATES

Advisory Committee for Int'l Aid to Blind in Korea - -	
American Korean Foundation - - - - -	Mr. Byung Hyun Lim (Alt.)
Anglican Church in Korea - - - - -	Rev. Arthur E. Chadwell
Asia Foundation - - - - -	
Assemblies of God Mission - - - - -	
Australian Presbyterian Mission - - - - -	
Benedictine Fathers - - - - -	
Benedictine Sisters - - - - -	
Catholic Committee of Korea - - - - -	
Catholic Leprosy Service - - - - -	Dr. Artemio J. Bagalawis
Catholic Relief Services - NCWC - - - - -	Mr. Bernard McCathy (Alt.)
Centre International de Developement Rural - - - - -	Dr. R. Garrigue
Christian Children's Fund - - - - -	Mr. James C. Hostetler
Church of Christ Mission - - - - -	
Church of Jesus Christ of Latter-day Saints - - - - -	
Church of the Nazarene Mission - - - - -	
Columban Fathers - - - - -	
Columban Sisters - - - - -	
CARE, Inc. - - - - -	
Daughters of St. Paul - - - - -	
Everett Swanwon Evangelistic Association - - - - -	Rev. Robert C. Morgan
Foster Parents' Plan, Inc. - - - - -	Mr. Frank W. Ryan
Franciscan Missionaries of Mary - - - - -	
Hospitaller Brothers of St. John of God - - - - -	
International Catholic Auxiliaries - - - - -	Miss Mado Bousquet
International Social Service - - - - -	Mr. Gardner W. Munro
Jesuit Fathers - - - - -	
Korean Christian Mission - - - - -	
Korea Church World Service - - - - -	Mr. Barry L. Schuttler (Alt.)
Korea Lutheran Mission - - - - -	Mr. Paul Bartling (Alt.)
Maryknoll Fathers - - - - -	
Maryknoll Sisters - - - - -	Sister Brendan Marie (Alt.)
Mennonite Central Committee - - - - -	
Methodist Committee for Overseas Relief - - - - -	
Methodist Mission Division of World Mission - - - - -	
Methodist Mission Woman's Div. of Christian Service - - - - -	Miss Barbara Reynolds (Alt.)
Mission to Lepers - - - - -	Rev. C. M. Lloyd
Missionary Benedictine Sisters - - - - -	Sr. Caritas Hopfensits (Alt.)
Norwegian Korean Association - - - - -	Mr. Gotfred Rektebo
Order of Friars Minor - - - - -	
Oriental Missionary Society - - - - -	Rev. J. Elmer Kilbourne
Paris Foreign Mission Society - - - - -	Rev. Francis Haller (Alt.)
Reorganized Church of Jesus-Christ of Latter-Day St. - - - - -	Mr. A. Gardner (Alt.)
Salesian Fathers - - - - -	
Salesian Sisters - - - - -	
Salvation Army - - - - -	Lt. Com. Frederick W. Harvey
Save the Children Federation - - - - -	
Save the Children Fund - - - - -	Mr. S. R. Dawson
Seventh-day Adventist Mission - - - - -	Mr. Russell Thomas (Alt.)
Sisters of Charity of Seton Hill - - - - -	Sister Mary Noreen (Alt.)
Sisters of St. Paul de Chartres - - - - -	
Society of the Auxiliaries of the Mission - - - - -	Mr. P. Georg Hager (Alt.)
Society of St. Paul - - - - -	Fr. B. Marcellino
Society of the Sacred Heart - - - - -	
Southern Baptist Mission - - - - -	
Southern Presbyterian Mission - - - - -	Rev. Robert E. Hoffman
The Evangelical Alliance Mission - TEAM - - - - -	Mr. L. Luncford (Alt.)
Unitarian Service Committee of Canada - - - - -	Mr. Gotfred Rektebo
United Church of Canada - - - - -	Mrs. Alice Irwin (Alt.)
United Presbyterian Mission, U.S.A. - - - - -	Mr. George P. Whitener
United Seamen's Service - - - - -	
Voice of China & Asia - - - - -	
World Relief Commission - - - - -	Rev. J. Elmer Kilbourne
World Vision, Inc. - - - - -	Mr. Marlin Nelson (Alt.)
YMCA - - - - -	Mr. Robert H. Baker
YWCA - - - - -	
KAVA - - - - -	Mr. Yun Hum
KAVA - - - - -	Mr. Kim Hi Koo

ATTENDANCE KAVA MEETING NOVEMBER 21, 1962

OTHERS

<u>NAME</u>	<u>AGENCY</u>	<u>STATUS</u>
Miss Peggy Billings	Methodist Mission	Committee Chairman
Mr. Gees Johannes	Centre International de Development Rural	Guest
Mrs. Helga Semb	Norwegian Korean Association	Guest
Mr. Horace Underwood	United Presbyterian Church, USA	Committee Chairman
Mr. Roy Challberg	World Vision, Inc.	Guest
Dr. Kenneth M. Scott	Korea Church World Service	Committee Chairman
Mr. Dayle M. Bethel	Church of Jesus Christ of Latter-Day Saints	Guest
Mrs. Peter Van Lierop	United Presbyterian Church, USA	Staff
Miss Elsie Stockton	Methodist Mission	Guest
Sr. M. Gertrud Link	Missionary Benedictine Sisters	Guest

KAVA INFORMATION SERVICE

Korea Association of Voluntary Agencies (KAVA)
Seoul I.P.O. Box 1641 Tel: 2-2259; 2-9187

December 3, 1962

ORGANIZATION OF KAVA COMMITTEES FOR 1962-63:

Following the October elections of new KAVA officers and executive members (whose names appeared in the November 5 issue of KAVA news service). The KAVA committee made an annual reorganization of the members. Many new faces have been added to the committee list. It is hoped that functions of various committees will be strengthened as a result of the reorganization and contribution by the new members is also highly expected.

KAVA committees and the members for 1962-63 are as follows.

Personnel Committee:

Chairman: Mr. Robert S. Pinkston, MCOR
Members: Col. Robert C. Lowe, AKF

Agency Operational Matters Committee:

Chairman: Mr. George P. Whitener, UPC
Members: Mr. Robert Baker, YMCA
Rev. J. Elmer Kilbourne, OMS
Mr. Bernard McCathy, CRS-NCWC
Mr. H. B. Arundale, KCWS
Mr. Donald F. Sanson, DWM
Col. Robert C. Lowe, AKF

Membership-Finance Committee:

Chairman: Mr. Robert H. Baker, YMCA
Members: Rev. John R. Heisse, GCK
Rev. J. Elmer Kilbourne, OMS
Mr. George Whitener, UPC

Social Welfare Committee:

Chairman: Miss Peggy Billings, WDGS
Members: Mr. Kim Hak Mook, Korean National Red Cross
Mrs. Mary S. Lee, AGLABK
Miss Hee Ho Lee, National YWCA
Miss Soon Yang Park, Seoul YWCA
Mr. Cheah Sung Yool, National Federation of Social Welfare
Mr. Kim Un Cho, KCWS
Mr. Frank W. Ryan, FPP
Mr. Marlin Nelson, WV
Mr. Roy Chalberg, WV
Mr. & Mrs. Robert S. Pinkston
Mr. James C. Hostetler, CCF
Mrs. Bok Rim Choi, Kim, Ewha Women's University

(Social Welfare Committee Cont'd)

Mr. Gardner W. Munro, ISS
Miss Tedda Ronnenkamp Holst, CRS-NCWC
Dr. Evelyn Koh, Seoul Women's College
Mrs. Peter Van Lierop, UPC
Mr. Robert C. Morgan, ESEA

Relief Committee:

Chairman: Mr. John G. Mathews, CRS-NCWC
Members: Mr. Berry Schuttler, KCWS
Rev. J. Elmer Kilbourne, OMS
Mr. Donald A. Nagy, CARE
Pastor G. A. Williams, SDA
Mr. Karl Bartsch, MCC

Health Committee:

Chairman: Dr. Kenneth Scott, UPC
Members: Miss Ruth Stewart, WDGS
Mr. Gotfred Rekkebo, NKA
Dr. Ernest Struthers, MHSA
Sister M. Dolores, MS
Dr. Artemio J. Bagalawis, GLS
Rev. C. M. Lloyd, ML
Dr. Paul Crane, SPM
Mrs. George Rue, SDA
Sister M. Lois, or Sr. Gilmory, MS

Education Committee:

Chairman: Mr. Horace Underwood, UPC
Members: Mr. Norbert J. Tracy, JF
Miss Emma Wilson, WDGS
Mr. William L. Eilers, AF
Mr. William M. Williams (Observer), USOM
Mr. George Worth, UPC
Rev. John Sommerville, SPM
Rev. John Talmage, SPM
Rev. James T. Laney, DWM
Miss Clara Howard, WDGS
Miss Melicent Hanneycutt, SPM
Fr. P. Georg Hager, SAM
Mr. Robert Sauer, DWM

Community Development, Cooperatives & Credit Unions:

Chairman: Mr. Carl Hult, KCWS
Members: Mr. James H. Berrean, SCFed.
Mrs. Robert S. Pinkston, MGOR
Mr. Donald A. Nagy, CARE
Mr. Robert H. Baker, YMCA
Fr. Basil M. Price, JF
Sister Mary Gabriella, MS (Deputy chairman)
Mr. Lee Jin Mook, SCFed.
Mr. John D. Donohue, CRS-NCWC, Pusan

(Community Development, Cooperatives & Credit
Unions Cont'd)

Col. Charles A. Anderson, AKF

Mr. Mandel Lerner (Observer), Near East Foundation

Mr. Yun Eul Byung, KCWS

Mr. Frank W. Ryan, FPP

MEETINGS:

A. The Board Meeting of KAVA Membership for December 1962 will be held:

Date: Wednesday, 12 December 1962

Time: 9:00 A. M.

Place: Seoul YWCA Building

Please notice the DATE and TIME of this meeting. Date of the meeting for December has been made one week earlier than usual in order to avoid busy X-mas schedules you might have. The meeting time of monthly meetings will always start from 9:00 a.m. hereafter as was so decided at the November meeting.

B. The Executive Committee Meeting:

Date: Tuesday, 11 December 1962

Time: 9:00 A. M.

Place: Seoul YWCA Building

Please note the Meeting Time!

C. KAVA Committee Meetings:

KAVA Committees which met during the period include Membership-Finance, Education and Agency Operational Matters Committee. Social Welfare, and Membership Finance Committees are also scheduled to ~~meet~~ before next KAVA meeting.

AN AGENCY CITED:

The Republic of Korea Order of Cultural Merits were awarded to Mr. Colin Morrison of the Korea Church World Service by the Korean Government in appreciation to the agency's contribution to the welfare of Korean people, especially through assistance given for the reclamation of about 3000 acres of tidal land in Cholla Namdo.

COMING AND GOING:

Msgr. Carroll of CRS-NCWC returned to Seoul on 26 November 1962 after his months long trip abroad. During his 2½ months trip he spent over a month in the South America and the rest of his time in such places as Geneva, Rome, Ireland, Canada and the United States.

Commissioner Harvey of the Salvation Army is scheduled to leave Seoul in about beginning of January 1963 to be away for about 11 months. During his vacation period, included in his schedule is the attendance in the Salvation Army Conference to be held in London next year.

INTRODUCTION:

Mr. Kang, Kun Sang is an official of the ROK Ministry of Foreign Affairs serving in the Foreign Dignitaries Reception Center (office telephone numbers: 2-7526, 8-5376 or Yongsan-3772). Mr. Kang is a contact person for introduction of foreign visitors to Korea and he may also contact voluntary agencies through KAVA office for introduction of voluntary agency work in Korea to the visitors. He will come to the next meeting of KAVA to meet people.

ANNOUNCEMENT:

MRS. SAMUEL D. BERGER will be "at home" to ladies of the American Community the first Thursday of each month from 10:30 A.M. to 12:00 noon at the Embassy Residence. The regular "at home" for January 1963 will be on Thursday, 3 January 1963. (For December "at home", refer to the November issue of the KAVA news). Those planning to attend are asked to notify the protocol office at the Embassy extension 218 before noon on the new year's day.

M-E-R-R-Y C-H-R-I-S-T-M-A-S T-O Y-O-U !

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AGENDA

KAVA EXECUTIVE COMMITTEE MEETING

Tuesday, 11 December 1962, 9:00 A.M., Seoul YWCA Building, Seoul

I. MINUTES OF NOVEMBER MEETING

II. KAVA COMMITTEES:

A. INTERNAL:

Mr. Frank Ryan

1. Personnel:

Mr. Robert Pinkston

- a. Staff salary increase
- b. Maternity leave of the secretary
- c. Temporary employment of a typist

2. Agency Operational Matters:

Mr. George Whitener

- a. Arrangement of a speaker for Wednesday meeting (Mr. Sup. Commission)
- b. Letter from the Ministry of Communication
- c. Others

3. Membership-Finance:

Mr. Robert Baker

- a. Membership application of the Society of Mary (Marianists) -
- b. Review of article 2 of the constitution -
- c. Membership dues of new agencies - *World Relief Comm (1962); Maroons*
- d. Change in KAVA fiscal year
- e. Reserve in KAVA treasury -
- f. Proposed budget for 1963 -
- g. Others

B. EXTERNAL:

Msgr. George M. Carroll

1. Social Welfare

Miss Peggy Billings

- a. Report on meetings
- b. Others

2. Relief:

Mr. John Mathews

- a. Institutional index
- b. Others

3. Health:

Dr. Kenneth Scott

- a. Questionnaire on T.B. work
- b. Others

4. Education:

Mr. Horace Underwood

- a. Questionnaire on Education work
- b. Others

5. CD, Co-op & Credit Union:

Sister Mary Gabriella

III. OTHER BUSINESS

A. SURVEY OF KOREAN EMPLOYEES' SALARY — *No action*

B. PROGRAM OF JANUARY, 1963 MEETING

C. OTHERS

D. DATE OF NEXT MEETING (15 JANUARY 1963)

IV. ADJOURNMENT

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