

MASS BAPTISM IN KOREAN ARMY

SEOUL, KOREA. Apr. 25, 1972.

Artillery practice thudded in the background and choppers whirled overhead on surveillance along the DMZ, but in a small valley between the mountains that divide North and South Korea, 3,478 men and officers of the Korean Army's 20th Division stood to sing "What A Friend We Have in Jesus" and then knelt quietly to confess their new faith in Christ in one of the largest mass baptisms in modern times. It happened almost within sight of the communist lines, on a parade ground north of the 38th parallel.

This was only the most recent ~~inxxxxxxxx~~ public evidence of a remarkable evangelistic movement in the ROK Armed Forces which has been spearheaded by the Korean Chaplains Corps with its 322 Protestant and 44 Roman Catholic chaplains. 25 Buddhist chaplains have recently been added by the government without much effect. But as a result of the Christian chaplains' witness, on at least four other recent occasions a thousand or more soldiers have been baptised in one day, and last year a group of 900 ROK Marines were all baptized at once. There has also been one large Catholic mass baptism. Since January 1971 over 20,000 Protestants and 2,000 Catholic servicemen have received baptism. The percentage of Protestants in the Armed Forces is now 25%, compared to ~~only~~ less than 10% in the national

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average. Catholics in service are 4.7%, and Buddhists 4.4%. Most Koreans profess no religious connection.

At the 20th Division, 44 miles north of Seoul, as the 3,478 men lined up thirty deep and 140 rows wide, two choirs, one from a great, 9,000 member Seoul church, the other from a little Bible Club, sang anthems, and Dr. Kyung-Jik Han spoke on the subject, "What Does Baptism Mean?" ~~From~~ taking as his text the account of Pentecost in the Book of Acts where once before 3,000 had believed and were baptised. "This is your second birthday," he said. "Don't ever forget it. You are now soldiers of the cross."

Then the men knelt and more than 140 ministers from Korea's major denominations baptised them. One young wife broke away from among the onlookers to stand proudly beside her husband, a young captain, as he joined her in the faith and received the sacrament.

Questions inevitably arise concerning any such massive religious demonstrations. Will mass-produced converts stand the test of time? Is there a taint of military coercion clouding the miracle of faith? Korean Christian leaders point out in reply that neither the commanding general of the 1st Army, nor the commanding officer of the 20th Division are Christian. Rather than directing the event, they seem almost startled by it. The congratulatory address of the Division Commander was carefully neutral, religiously.

But will the converts persevere? Dr. Otto DeCamp, one of two missionaries who participated in the baptisms,

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asked that question on the way to the service. His answer came from a fellow-passenger, a well-known Presbyterian elder and staff member in the office of the Stated Clerk. "Only God knows, of course," he said. "But I was converted in the army as a sergeant, back in 1957. And I am still a Christian."

Samuel H. Moffett  
Presbyterian Mission  
IPO Box 1125  
Seoul, Korea  
Apr. 26, 1972

P.S. Newspaper account here mentioned the participation of two visiting American evangelists, Jack Wyrzten, of the "World Mission Alliance", and Dr. Jess L. Pedigo of the "World Crusade Army Federation". You may want to mention it also. I haven't done so, partly because their presence was peripheral and probably accidental, and partly because there was some feeling locally here that they had gotten in on the event only for publicity purposes. This may be unjustified, and if you have good reason for doing so, it would be quite in order to mention them. The two missionaries more actively involved were Dr. Otto DeCamp and Dr. Allen Clark of the United Presbyterian Mission. But it was a Korean affair.

26 Apr 1972









NCC  
Korea National Council of Churches  
Wang-Wha-Moon, P.O. Box 134  
Seoul, Korea

July 10, 1972

The Rev. Edwin M. Luidens  
The National Council of Churches of Christ in the USA  
475 Riverside Drive, Room 616  
New York, New York 10027

Dear Mr. Luidens:

On behalf of the Committee on Social Action Policy, Church and Society Department of the Korea National Council of Churches, I would like to propose a new program of the committee, and to ask financial support of the National Council of Churches of Christ in the USA and related churches for this program.

The program may be called "Christian involvement for justice and social change," aiming at the churches' awareness and action to redress injustices caused by the government's control policy, and to open the path through which the voices of people can be heard in public, at least through the pulpit.

As for method, the committee will form a standing committee, or ad hoc committees, to receive information and appeals for justice and to investigate facts about injustice. Then, the committee will bring the matter to the related government office in order to give that office opportunity to revise their policy. At the same time, or afterwards, the committee will send a circular letter to all churches, informing them of facts, and asking congregations to pray for justice.

I am sure that the joint communique of July 4, concerning peaceful approach for Korea unification does not mean change in government policy of controlling tightly the press and social and labor movements in Korea for some time.

The Korean churches are not well prepared to face this new situation created by political dealings between government agencies. However, the Korea National Council of Churches is now given a significant time and a great opportunity to educate the churches for missio dei of today and to raise their Christian consciousness of the historic role they have in this particular moment and place.

To carry out this program we will need at least one person, a secretary, who will be responsible for coordinating the work of the committee. KNCC has no budget for the extra person to be hired or for the actual setting up of the committees to investigate and publish facts concerning social justice.

Therefore, in behalf of the Korea National Council of Churches, may I request the brother churches in the United States and Canada to assist in providing finances for one year's performance of the program, starting this coming September, 1972?

The budget needed will be:

Salary for Secretary per year. . . . .	\$ 1,500
Committee meetings and travel. . . . .	2,000
Printing, publications, and postage. . . . .	1,500
	<hr/>
	\$ 5,000

Your consideration of this request will be greatly appreciated.

Sincerely,

*Heung Kyoo Park*  
Park, Heung Kyoo

Chairman

Committee on Social Action Policy

PHK:jk

cc: Charles Germany, United Methodist Church  
Kyoji Buma, United Presbyterian Church USA  
Newton Thurber, United Presbyterian Church USA  
F. Carey, United Church of Canada  
Kwan Suk Kim, Korea National Council of Churches





## DIVISION OF OVERSEAS MINISTRIES

# NATIONAL COUNCIL OF THE CHURCHES OF CHRIST in the U.S.A.

475 RIVERSIDE DRIVE • NEW YORK, N. Y. 10027 • WUI TELCX 62977 • CABLE: DOMINICUS

August 3, 1972

Rev. Kim, Kwan Suk  
General Secretary  
National Council of Churches in Korea  
P. O. Box 134, Kwang-wha-Moon  
Seoul, Korea.

Dear Pastor Kim,

I want to thank you for your good letter of June 26 in response to the questions and issues discussed in my letter of May 26 about financial issues.

You may recall that I sent you two letters dated May 26. The second one dealt with the issues around the Family Planning activities of the NCCK and the FP1A. I do not have in hand any response to that second letter of May 26. It would be very helpful to me to hear from you on this matter of the relationships among NCCK, its Family Planning Unit and CWS/FP1A.

Let me acknowledge also the receipt of your letter of May 5 addressed to James MacCracken responding to his sending you the article from the New York Times about Evangelism in the Korean Army. This information has been shared with the executives responsible for mission and service relations with Korea.

I trust that you have received by now your copy of a letter delivered to us by hand from Mr. Heung Kyoo Park. On the NCCK letterhead, dated July 10, 1972, Mr. Park wrote as Chairman of the Committee on Social Action Policy proposing a new program of the Committee and asking financial support from the North American churches for that program. He describes the program as "Christian involvement for justice and social change". Its aim is to arouse the Churches' awareness of and action for the redressing of injustices; he hopes it will open a way through which the voice of the people can be heard in public. He describes the formation of a Standing Committee to receive information and appeals for justice and to investigate facts about injustice. This Committee would then bring the appeal to the attention of the related government office and at the same time to the attention of the Churches. He speaks of the need for this Committee to have a secretary, presumably on a full-time basis, and he outlines a possible budget in terms of U.S.Dollars.

We explained to Mr. Park that we would expect to be hearing about this matter officially from you. We are awaiting some word from you indicating whether or not this proposal as described by Mr. Park in his letter of July 10 has the endorsement and approval of the NCCK. If so, we would expect to be notified about the way in which the Committee was to be established, the executive was to be selected and the budget was to be supervised. If a budget presentation is made to the North American boards, it should be made in terms of Won rather than U.S.Dollars, as you know. It should be quite clear whether the NCCK

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August 3, 1972

Rev. Kwan Suk Kim,  
Seoul, Korea.

is the responsible channel for these funds or not. It would be very helpful if we could have some word from you on this subject before the end of August. We are now hoping and planning to have a meeting of the Executives dealing with Korea on September 19, here in New York. Whatever information we have by September 1 can be shared with them in advance so that they can discuss the matter and make some decision at the meeting on September 19.

Obviously, there would be opportunity for you to raise any other questions or concerns that you have for that meeting. We would be glad to hear from you, for example, on the rapidly developing situation inside of Korea in the light of the July 4 communique. We would be happy to hear from you about any other matters of concern which you would like to call to the attention of the North American Church executives.

Our plans for travelling to East Asia are becoming more specific. Subject to change, if necessary, I am now expecting to fly from Tokyo to Seoul on Wednesday October 18 (about noon or early afternoon) and to return to Osaka or Tokyo on the last flight on Tuesday October 24 in order to be there for meetings on the morning of Wednesday. I trust that these dates will not be inconvenient for you. I will write with more specific details in mid-September at which time we can discuss the schedule of conferences and events which I am beginning to plan so that you can give me your advice on several parts of the schedule. I look forward to seeing you and the other friends in Korea at that time.

Cordially yours,



Edwin M. Luidens  
Director, East Asia Office.

EML/bb



Pioneers of Modernization -- (12)

# Gen. Hodge -- Man of E

The following is the twelfth in a monthly series of articles on outstanding Korean leaders and foreigners who, now all deceased, played important roles in modernizing Korea. Dr. Fisher, an old hand in Korean affairs, writes the articles in the form of his personal recollections of the leading figures. — ED.

By J. Earnest Fisher

The American military occupation of Korea after the Japanese surrender was poorly planned, or hardly planned at all, and got off to a very bad start. In contrast the Russians had been very carefully planning to occupy Korea north of the 38th parallel of latitude for months, if not years before the Japanese surrender.

They had hundreds of Koreans who had lived in Siberia, and were thoroughly indoctrinated in communism and well instructed in their duties of occupation administration. They came into north Korea a month before the American forces landed in Inchon, and were in full control of every district north of the 38th parallel.

They even came three miles south of the line and stripped Songdo (Kaesong) of its wealth in money and ginseng before they were told to go back to the area that the Yalta agreement had assigned to them.

The American forces came into Inchon on Sept. 9 under the command of Lt. Gen. John R. Hodge, who had led the American army to victory in Okinawa. He was a brilliant military commander, but his training and experience had in no way prepared him for the situation with which he was faced in Korea.

He obviously knew nothing about the history of Korea, that it was a country with a proud history and a high degree of culture going back over 3,000 years, and that it had been under Japanese colonial domination for 35 years prior to the surrender. He was very poorly prepared for the big task that lay before him on that September morning in 1945.

General Hodge is not to be blamed or condemned, but the higher-ups in the military and State Department certainly were at fault in not giving more attention to planning for the great responsibility of assuming governmental control of this country of thirty million people.

There were many Americans who had spent most of their lives in Korea, who spoke the language, knew the history of the country, and the psychology of the people. There were many educated Koreans in America who were also available, if they had been called upon. With some of these Americans and Koreans as consultants and advisors, Gen. Hodge could have avoided many of the errors that he made in the beginning of his administration as commanding general in Korea.

So far as I have been able to ascertain, there were only two men on Hodge's staff who had ever been in Korea. They were the sons of missionaries, and were here as children, but had not been back to Korea for at least twenty years, and had forgotten all the Korean language they ever knew, which was probably very little.



Gen. John R. Hodge, left, commanding general of the U.S. occupation army in Korea after the surrender of Japan in 1945, waves to the crowd at the ceremony for the founding of the Korean government on Aug. 15, 1948. At center is Gen. Douglas MacArthur. Dr. Syngman Rhee is at right.

ashore and took over command of the country from the Japanese general, Abe.

It is well known that Gen. Hodge gave orders for the Japanese military and civil authorities to keep their posts until they were relieved by American military personnel. This resulted in the Japanese police firing on a group of several hundred Koreans on the pier, who tried to present flowers to the American general when he came ashore. Five Koreans were killed and nine wounded among those Koreans who were trying to show their gratitude to their American liberators!

An incident that happened soon after Gen. Hodge came to Seoul shows very clearly how completely ignorant he was regarding the whole Korean situation. One of his staff officers came to him to inform him that a delegation of Koreans was making a big demonstration and demanding that the Japanese immediately be relieved of all official posts and duties, and that Koreans be put in their places.

The general is quoted as saying, "What difference does it make? They are all the same breed of cats, ain't they?" As is well known, the general soon learned that they were a very different "breed of cats," when he got orders from Washington to relieve all Japanese in official positions, civil or military, in the shortest time possible and replace them with Americans or Koreans.

When we remember that Gen. Hodge was first and foremost a military man, who had been fighting the Japanese for four years, we can understand his confusion about Japanese and Koreans. There were thousands of Koreans in the Japanese military forces, and many had been taken prisoner by his command along with Japanese prisoners. So Gen. Hodge might be excused on this ground for considering the Koreans as belonging with the enemy against whom he had been fighting for four years.

It seems strange that an intelligent man, as Gen. Hodge certainly was, would not have been better informed on Japan-Korea relations, but the events of the first few days of

office. I could not imagine why I was wanted by the general but hurried over and up to the office in the Bando Hotel.

I was delighted and surprised when I came in to be greeted with my old college nickname, "Hant" by my old friend and schoolmate General Tom T. Handy, deputy chief of staff, who was on an inspection trip visiting the American military posts in the Far East.

We sat down and had a good talk on matters of mutual interest back home in Virginia. As Tom was a full general while Hodge was a lieutenant general, the fact that Tom and I were friends of long standing evidently favorably impressed Gen. Hodge toward me.

As I was leaving the office he came to the door with me, and said, "After this when you want to see me, just come in at any time; you don't need to go through official channels and make an appointment to see me."

## Sunday Election

As a result of this fortuitous circumstance, I often called on the general during the two and a half years that he was in Korea after this first meeting. On a number of occasions I was asked by groups of Koreans to take them to see Gen. Hodge on a matter of public interest or concern.

The occasion that I especially remember was connected with the first national election in May 1948. It will be remembered that the day for this election, as first announced by Gen. Hodge, was Sunday, May 9. At once there was an outcry from church people and Christian leaders throughout the country, opposing having a political election on Sunday, a day held sacred by all Christian denominations.

A group of pastors and church leaders asked me to make an appointment for them to meet the general and state their objection to having the election on Sunday. The time was set and about a dozen of the pastors of the leading churches and several outstanding Christian laymen assembled in the general's office.

tation of the Korean in the preliminary constitutional assembly was set up to help bring order to the country, a final determination independent Korean government.

Dr. Rhee did not include Communist-led groups or individuals who would have nothing to the body which Gen. Hodge organized and called "South Korean Interim Government," (SKIG).

Gen. Hodge did have a certain amount of respect for Dr. Rhee and admired his strong stand on involving the administration in those who had collaborated with Communists in government plan that he posed.

At one time when on Hodge in company with Dr. Hugh Cynn, I asked "Why don't you like Rhee?"

He at once replied like him, I love the old man but he is just so damn born, I can't do anything with him."

I think this statement up the general's attitude toward Dr. Rhee very well. He liked him, but he did not like him. He did not like Dr. Rhee did not like him, not trust, and for this there was very little way of harmonious relation between the general and the "old man" during the military government.

Gen. Hodge was in Korea in early 1947 and was very friendly with Dr. Philip Jaisohn at his home near Philadelphia. He was much impressed with Jaisohn and liked him so well that he invited him to come to Korea as his personal advisor. He came to Korea with his daughter Muriel, secretary in June of 1947 and remained till some time in September 1948. He had



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#### 'Korean Delegates'

I was told by my good friend Prof. Lee Choon-ho that he and Dr. Chough Pyung-ok and Dr. Palk Sung-kyu got in a boat that morning when the American transports arrived in Inchon, and sought out the flagship and when they got alongside they hailed the guard and told him that they were representing the Korean people, and that they wanted to come aboard and talk with Gen. Hodge.

Their message was taken to the general and word brought back to them that the general had his own plans and he would not talk to any Koreans until he had taken over the surrender from the Japanese commanding general.

I have often thought how many mistakes Gen. Hodge might have avoided, if he had welcomed these three intelligent, American-educated Koreans aboard and consulted with them before he went

was regarding the whole Korean situation. One of his staff officers came to him to inform him that a delegation of Koreans was making a big demonstration and demanding that the Japanese immediately be relieved of all official posts and duties, and that Koreans be put in their places.

The general is quoted as saying, "What difference does it make? They are all the same breed of cats, ain't they?" As is well known, the general soon learned that they were a very different "breed of cats," when he got orders from Washington to relieve all Japanese in official positions, civil or military, in the shortest time possible and replace them with Americans or Koreans.

When we remember that Gen. Hodge was first and foremost a military man, who had been fighting the Japanese for four years, we can understand his confusion about Japanese and Koreans. There were thousands of Koreans in the Japanese military forces, and many had been taken prisoner by his command along with Japanese prisoners. So Gen. Hodge might be excused on this ground for considering the Koreans as belonging with the enemy against whom he had been fighting for four years.

It seems strange that an intelligent man, as Gen. Hodge certainly was, would not have been better informed on Japan-Korea relations, but the events of the first few days of the occupation certainly indicate his complete lack of information in this field, of which he now found himself in command.

But the general learned fast and he very soon had a grasp of the situation which enabled him to deal with the many problems that came before him in a judicious and efficient manner.

He was fortunate in securing as his Korean secretary and advisor one of my outstanding former students at the Chosun Christian College (predecessor of Yonsei University), who also took a doctor's degree at an American university, Dr. Lee Myo-nuk. I am sure Dr. Lee must have performed a great service to Korea and to America by the advice and assistance that he gave to General Hodge.

A short time after I arrived in Korea the first week in January 1948, I received a telephone call in my office from Gen. Hodge's office, requesting me to come to the general's

me.

As I was leaving the office he came to the door with me, and said, "After this when you want to see me, just come in at any time; you don't need to go through official channels and make an appointment to see me."

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They stated their case, and even said that if the election were held on Sunday, thousands of Christians who would like to cast their ballots as good citizens, would be compelled by their Christian consciences to have nothing to do with it.

Gen. Hodge heard their case very courteously and patiently. He then said that the day had been set and was known all over the country. It was a day when most of the people were free from work and could have plenty of time to go to the polls and vote. Also he said that in many Christian nations in Europe elections were held on Sunday. He said he was very sorry, but it would be very difficult and confusing to the general public, of which the Christians formed only a small part, if the days were changed.

He also said that he hoped that the pastors and leaders would encourage the Christians to take part in the election, which they could do and still attend their regular religious services. The churchmen were disappointed, and left the meeting with less respect and admiration for the general than they had previously had.

As is well known, it was announced about two weeks before the time of the election that there would be a total eclipse of the sun about noon on the Sunday set for the election. This natural phenomenon has always been regarded by the Koreans and Chinese as a bad omen, and at once the whole nation demanded that the time of the election be changed, and Gen. Hodge was forced to change it to the following Monday, May 10. So what could not be achieved by orthodox Christian belief was accomplished by popular superstition!

Gen. Hodge did not see eye to eye with Dr. Syngman Rhee. The point on which they usually failed to agree was that Gen. Hodge wanted the widest possible represen-

posed.

At one time when on Hodge in company with Dr. Hugh Cynn, I asked "Why don't you like Rhee?"

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I think this statement up the general's attitude toward Dr. Rhee very well. He liked him, but he did not trust him, and for this there was very little way of harmonious relation between the general and the "old man" during his tenure of the military government.

Gen. Hodge was in Korea in early 1947 and was introduced to Dr. Philip Jaisohn at his home near Philadelphia. He was much impressed with Dr. Jaisohn and liked him so much that he invited him to come to Korea as his personal advisor. He came to Korea with his daughter Muriel as secretary in June of 1947 and remained till some time in September 1948. He had



## in of Energy, Action



the U.S. occupation army in Korea  
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ter is Gen. Douglas MacArthur and

sant relations with Gen. Hodge while he was in Korea, and was often called upon for advice and suggestions.

Gen. Hodge was below medium height, stocky and had a commanding military appearance. He smoked a pipe and had a genial, friendly and interested attitude whenever I called on him, either alone or with others. I called on him a short time before he left Korea in August 1948, and gave him a small, antique brass Korean bowl, which had a very clear ring when struck with a pencil. He put it on his desk and said he would always use it on his desk as a call-bell, and it would bring back pleasant memories of Korea.

He liked to hunt and often went to the country on hunting trips while he was in Korea. He loved children and always liked to see the children of his Korean friends. He liked the Korean people of all kinds and classes, the country people whom he met when on hunting trips, and the more educated and sophisticated ones whom he met in Seoul.

### Early Mistakes

Although Gen. Hodge made some unfortunate mistakes in the first few days of his command in Korea, as has been mentioned, he soon overcame any ill effects that they might have had in his relations with the Korean people. He learned very fast, and it was not long before he had a thorough grasp of the main issues and factors in the commission with which he had been entrusted. He was intelligent and he was a man of great energy, and he directed this intelligence and energy with full commitment to the work before him.

On the eve of his departure from Korea there were many statements by various organizations, Koreans and American, in praise of his outstanding work as commander of the American military forces in Korea. All the leading newspapers had editorials praising in glowing terms the distinguished way in which he had served both America and Korea during the three years that he had been in Korea.

In closing this article on Gen. Hodge, I should like to reproduce here some quotations from an editorial that I wrote and that was published in the *Union Democrat* (English newspaper edited and published by Dr. Hugh Cynn) of Sept. 4, 1948.

"The most important period in almost a century of Korean-American relations has just closed, and the man whose name is inseparable connected with this era, has just returned to his homeland for assignment to new duties.

"Gen. Hodge upheld the finest traditions of the American soldier, statesman and diplomat during his three years as commanding general of this area. It was with a feeling of real regret that all who knew him saw him leave Korea. While he was here everyone felt that the highest and best

interests of the Korean people would be protected, and that something would be done about any unsatisfactory condition existing within the field of his authority, among either Americans or Koreans. He is preeminently a man of action, and when something is wrong he wants to do something to correct it.

"Gen. Hodge had a sense of mission, which was fully equal to that of any of the long line of Christian missionaries who have labored in this land. In his talks to military and civilian workers under his command he often told them that we Americans are all missionaries, who are here for the definite purpose of helping the Korean people toward the realization of their goal of an independent democratic nation. There is no question but that he always kept uppermost in his consciousness this sense of the great responsibility that rested upon him. His steadfast devotion to his official duties, his intense interest and deep human sympathy for the Korean people, in their personal and national problems set an example that Christian missionaries might well emulate ...

"In his farewell message to the Korean people the general made a statement which probably expresses his ideal for this country in as clear language as it is possible to put it. He said: 'The only Koreans I do not admire are the Communists and the fellow travelers, who are trying to sell your nation to the slavery of a foreign dictatorship, and the grasping opportunistic politicians who work only for their own selfish gain.' It takes only a little imagination and reasoning power to deduce from these words just what was the general's greatest desire for Korea, and what was back of every public action that he initiated. Here we have Gen. Hodge's final words of advice to the Korean people, and we should remember that in the final analysis, in a real democracy, 'Communists,' 'fellow travelers' and 'opportunistic politicians,' can be ousted from all places where they will do any harm, by the vote of the people ..."

Before coming to Korea Gen. Hodge had a long and distinguished career as a military leader. He graduated from Virginia Military Institute, often called "the West Point of the South." In World War I he served as a second lieutenant with American forces in France.

In World War II he served in the Pacific theater in campaigns in Guadalcanal, New Georgia, Bougainville, Leyte and Okinawa, before coming to Korea in command of the occupation in September 1945. After leaving Korea he was in command of the 5th Army Corps 1945-50, and the 3rd Army Corps 1950-52. In 1952 he became a four-star general and was made chief of the army field forces.

General John Reed Hodge died November 12, 1963, in Washington, D.C.

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tation of the Korean people in the preliminary temporary national assembly which he set up to help bring law and order to the country pending a final determination of the independent Korean government.

Dr. Rhee did not want to include Communistic inclined groups or individuals, and would have nothing to do with the body which Gen. Hodge organized and called "The South Korean Interim Government," (SKIG).

Gen. Hodge did have a certain amount of respect for Dr. Rhee and admired him for his strong stand on issues involving the admission of those who had collaborated with Communists into any government plan that was proposed.

At one time when I called on Hodge in company with Dr. Hugh Cynn, I asked him, "Why don't you like Dr. Rhee?"

He at once replied, "I do like him, I love the old man, but he is just so damn stubborn, I can't do anything with him."

I think this statement sums up the general's attitude toward Dr. Rhee very neatly. He liked him, but he also liked other Korean leaders whom Dr. Rhee did not like and did not trust, and for this reason there was very little in the way of harmonious cooperation between the general and the "old man" during the days of the military government.

Gen. Hodge was in America in early 1947 and went to see Dr. Philip Jaison at his home near Philadelphia. He was so much impressed with Dr. Jaison and liked him so well that he invited him to come out to Korea as his personal advisor. He came to Korea with his daughter Muriel as his secretary in June of that year and remained till sometime in September 1948. He had plea-



PRESBYTERIAN THEOLOGICAL SEMINARY  
I.P.O. Box 1125, Seoul, Korea  
December, 1972

Dear friends :

A month and a half of involuntary vacation under martial law shifted our attention for a while this fall from the empty campus to the very active world of our 2000 alumni. Let us introduce a few of them to you.

Most of them, of course, are in pastorates, but Capt. Kim Soon-Kwon is a chaplain in the Korean army, one of the 344 Christian chaplains who have spurred a recent remarkable upsurge of Christian faith in the Korean military services. Great mass baptisms have seen as many as 3,470 officers and men profess their faith in Christ in one afternoon. In the two years 1971 and 1972, 50,000 men have been baptized. Some quite naturally fear that this may be only an artificial, staff-directed movement, but the conversions seem to be real, and follow-up continues as the draftees return to take an active role in their village churches. 25% of Korea's servicemen now call themselves Christian, compared to an over-all national percentage of between 10% and 13%. More than 75 of our graduates are serving, like Captain Kim, in the military chaplaincy.



More difficult but just as rewarding, is the ministry of others, like the Rev. Shin San-Gil, who have chosen to live and work with the very poor. Half of the people in Seoul, which is now the fifth largest city in the world (population, 6 million), live in underprivileged housing, and of those three million half a million live in squalor that would make some American slums almost a paradise by comparison. One Seoul district, Mapo, is said to have the highest population density in the world: 77,500 per square mile. Mr. Shin, one of our first Th.M. graduates, lives with his family in the tiny rooms of a "poor peoples apartment". When he came three years ago he found 40% of the 600 families (3000 people) in the apartments unemployed, so he formed a Community Self-Help Organization to find jobs and



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been brought together in a Community Church Council to share in his concern and mission. Community morale is as high and spirited as the expressions on the faces of the contestants in the community-day grandmothers' race, pictured above. Best of all, and not surprisingly, one-third of the people in the apartment community are now Christians.

The Rev. Kim Sun-Tai is blind. He lost both eyes and both parents in the Korea War. The small, blind boy, unable to see his way and beating the earth in a frenzy of weeping, pulled himself together, survived by picking up scraps of food thrown away in the streets, beat down all barriers and finished both college and seminary. Now he tells his blind friends that "eyes of the spirit are more important than eyes of flesh", and has won hundreds to new faith and hope. The blind can lead the blind!

As for the two of us, I am still Associate President, and Eileen is busy at both ends of the seminary's academic spectrum. She is superintendent of the kindergarten, and teaches a



Graduate School course in Korean on communicating the gospel. We were disappointed when martial law forced postponement until spring of the opening of the School of Mission. But in one course at least we survey the church around the world and follow the work of our own graduates overseas in mission for the Korean church.

Happily, martial law was lifted Dec. 14, and the New Year looks a little brighter. In any case, whatever happens, "the Lord God omnipotent reigneth."

Sincerely yours,

*Sam and Eileen*  
Sam and Eileen Moffett

fight for justice. City Hall resisted him as an annoying irritant. But today 85% of his people have work, and he has been honored by the mayor for setting a model for urban renewal. He persuaded nearby Severance Hospital to start a free health service in the apartments as a Christian service. In eight months it treated over 10,000 patients. He has even set up a community wives' "college" with \$1.25 tuition fee for a ten-day "semester". Twenty-eight neighboring churches have



REPORT FROM KOREA

EARLY 1972

By: Dr. Stanton P. Wilson  
Commissioner Representative to Korea  
United Presbyterian Church in the U.S.A.

So much has happened in this land and in this Church in the past year to 15 months that the only title suitable for this "Report from Korea" is an "I".

\* \* \* \* \*

INTRODUCTION

Here in Korea we are in the "Year of the Rat." But another animal, the frog, who knows how to leap, speaks most crisply of reality for this leap year 1972.

"And I had to!" a comment by a frog, describes our lives and that of vigorous Korea at this time. Now to the story about the frog, a borrowing from Abe Lincoln's story-bag. The frog was stuck in a deep, muddy wagon track. Even though his frog friends came and tried everything to get him out, he was still stuck. In despair they left. A day later, to their utter surprise, they found the frog by the pond, robust, happy, and mighty pleased with himself. "We thought you couldn't get out of that rut." Replied the frog, "I couldn't, but a wagon was coming along and I had to!"

The "rut" seems to be the "same old thing" here of a divided North and South Korea and a split Asia. But the rut has been smashed since Kissinger's visits to Peking, and all sorts of new things are happening. We're in a whole new ball game in Asia. What it all means we don't know, but the rut is going! And God is Lord of all Asia!

The "wagon" seems to be a Red Cross van at Panmunjom. Thoro; only thirty miles from Seoul, Red Cross workers of North and South Korea are meeting often on plans for reuniting the ten million separated Koreans from the Korean War of almost two decades ago. I was in Panmunjom recently and talked with Red Cross folks. Amidst hard realities, we must remain HOPEFUL! God is Lord of all Koreans, whether they know it or not!

The "had to" seems to be descriptive of Christian living here where a persistent, persuasive Church has seen more than thirty thousand new believers come into the Church in 1971.

For example, in a semi-planned satellite city of Kwangju Estates, during eleven months our congregation has grown from 0 to 500; we've gone through a "doubling the faithful" campaign twice. And we've already begun missionary work in a nearby village where its struggling church needed a missionary vision of its own community.

You and I have to!

"Ask and it will be given you;

Seek, and you will find;

Knock and it will be opened to you" - for these are words of Christ.



We must be persistent in our faith, amidst accelerated change, and be "robust, happy, and mighty pleased" to venture with Christ into a new leap year.

My report this leap year is the most comprehensive I've yet prepared. The first division is rather brief and covers these most recent exciting months. The second division (covering October 1970 - October 1971) was prepared for the Commission in New York to give an in-depth understanding of Korea and its Church.

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#### FIRST DIVISION

(Covering Mid-October 1971 - Mid-January 1972)

This first division deals with people related items in the life of the Korean Church and nation since mid-October 1971. Each item is a "Happening" and then "Observations" are made to interpret its meaning for this day in the life of the Korean Church and nation.

747's are coming to Seoul. You'd expect this to be big news, but the news hit only the back page of the Korea Times January 1, 1971, in the smallest headlines. This is all that was said:

"KIMPO DEDICATES EXTENDED RUNWAY -- The expanded runway of Kimpo International Airport was dedicated yesterday to accommodate such large aircraft as Boeing 747 Jumbo jetliners. The runway was extended to 3,200 meters from the previous 2,468 meters to meet the international level."

On January 3, 1972, we watched our eldest son, Jack, board a Korean Airlines 707 at Kimpo enroute back to Ohio University after a wonderful three weeks here. Eight people boarded the semi-huge plane, but 150 people were on the observation deck to wish them bon voyage! A massive enlargement of Kimpo's terminal facilities is still to be done to handle the small (maybe 40) passengers arriving or departing at one time. But waiting rooms and observation decks must average space for at least ten times that number who are enthusiastic well-wishers.

What does this signify beyond the aches and pains of building a gigantic new terminal? For the Church, an opportunity where large crowds assemble to be available in some form -- a chapel, a counselling service -- I don't know. But responsible Christians should be sensitive to this challenge of new forms of ministry, and start planning now.

The meaning of the Taeyunkak Hotel Fire Disaster speaks of something at the very heart of the Gospel, in the mind of John Calvin, and in comments by thoughtful people following the Christmas Day holocaust that took at least 160 lives and raised a dark cloud on the skyscraper business in Seoul. The meaning is this-- in our daily labor we are responsible workers for the sake of others. We do our work with integrity, concerned for the other guy. We do not live by chance; we live by faith, marked by good works to the glory of God and the good of others.



Soong Jun University became a reality in December 1971 when the Minister of Education fully approved the merger of former Soongsil College and Taejon Presbyterian College, and the addition of an Engineering College. On January 14, 1972, Dr. Hyung Nan (Herman) Kim was inaugurated as the first President of the University. He served earlier as President of Soongsil College, and more recently as President of merged Soong Jun College. The University will have college campuses in Seoul and Taejon. As such, some call it the "Turnpike University."

This tense time in Korea seems like a spiritual smog sticking close by night and day. On October 16, 1971, the headline read: "Park Orders End of Campus Riots; Garrison Decree Invoked." <sup>1/</sup> On December 6, 1971, the headline read: "Park Declares State of National Emergency." <sup>2/</sup> On December 28, 1971, the headline read: "National Emergency Law Put Into Force." <sup>2/</sup> The article continues:

"HOUSE PASSES BILL IN ANNEX BEFORE DAWN -- The Government yesterday promulgated the special law on national security and defense following a blitzkrieg passage on the bill by the National Assembly earlier at dawn.

"The promulgation of the 12-article law giving emergency powers to the President was decided at an extraordinary session of the Cabinet and put into force immediately.

"The Assembly dealt with the disputed bill in five minutes starting at 3 a.m. in an annex building of the Assembly in the absence of the opposition lawmakers." <sup>4/</sup>

What does this say to developing democracy which had its real birth only in May last year with the first emerging of a strong opposition party? Dr. Thurber and Mrs. Warren Smith of the Commission were here in early December when President Park declared the "State of National Emergency." We were unable to have our planned conversations with Korean leaders on Korean-American relations because the Korean leaders were not really free to talk openly.

At the same time in December, our conversations with Korean Church leaders reference priorities and property got nowhere. The situation politically and ecclesiastically in these above mentioned areas can be described as nothing but "really up tight" - t-o-n-s-e!

This thrilling time is also upon us. Amidst the nation's tensions, thousands are turning to Christ. In the First ROK Army in December over 1,000 soldiers were baptized in one day! Something is happening! The new year sees the whole Protestant Church on spiritual tiptoes for its year of evangelism. It appears Dr. Billy Graham and six evangelists (including two Blacks) will be here in September 1972 to climax this year of evangelistic leap. What a day to be part of the Church at this cross-roads in Asia!

SECOND DIVISION  
(Covering October 1970 - October 1971)

The second division is in two parts: "Happenings" and "Observations." The first part, "Happenings", provides a sequential picture of the year here. The second part, "Observations", deals with an attempt to appraise the political climate and trends, the economic and social situation, religion in general, Christian community, and Self-Development of People. Of necessity Part 2 is the longer because it demanded extensive research and many conversations.

I. HAPPENINGS

A. Autumn 1970

1. 777 couples married in mass wedding! October 21, 1970 at Changchung Gymnasium, Seoul. The Reverend Sun Myung MOON, founder of the Holy Spirit Association for the Unification of World Christianity, tied more "knots" than any Boy Scout -- 777 wedding knots! Known for liking mass weddings, Reverend Moon outdid any of his earlier endeavors in this respect. The press referred to it as "the largest mass wedding in Korean History." 1/

Among the couples were 530 Korean, 231 Japanese, six American, and ten from West Germany, France, Italy, the Netherlands, and Nationalist China.

Rev. Moon "claims to be a Korean Jesus ('the Jewish one failed,' he says!)" 2/

2. "Like C.O.C.!" The Commission on Ecumenical Mission and Relations' new General Secretary, Dr. Donald Black, visited Korea in November. In extended conversations with Church leaders of the Presbyterian Church of Korea, Korean leaders stressed, "We like the Committee on Cooperation." Dr. Black responded by indicating this concept of "Partnership in Mission" has now spread from Korea to many parts of the world.

3. Evangelism! For three weeks in late autumn Drs. St. Paul Epps Rodney Sundberg, and Newton Thurber studied evangelism in Korea. During 1970 the Korean Church continued a strong program to win people to Christ. In one wellplanned campaign 20,000 new believers responded.

4. Methodist boy burns to death! In early December Tae Il CHUN, a 17-year old worker in a sweat shop, covered himself with gasoline and lit it. In his death, Korea was shocked again at the unsafe, primitive working conditions in many factories. His mother held up the funeral for one hour until the owner promised four things -- safe working conditions, shorter hours, no child labor, and better pay. She won, but at such a cost!

5. Inter-American Consultation! For the first time in the history of the World Council of Churches, the General Assembly of the World Council of Churches convened a consultation in Seoul, December 2-5, 1970. The title: "Inter-American Relations: A Search for Opportunities in the Future of North and South Asia." Some 35 distinguished Church leaders from the two nations participated, but only two American missionaries in Korea were invited. Before and during most of the Consultation, Korean delegates were uneasy about the presence of Professor Frank McKinnon, Assistant Professor of Korean Studies, East Asia Institute, Columbia University. He knows Korea very well and was believed to be a North Korean sympathizer. The American delegation was made very impressive with the presence of Mr. Emerson Chapin, Foreign News Desk, New York Times.

The Consultation worked diligently and produced a 174-page report. The American delegates have met often on follow-up. The Korean delegates, due to political uneasiness in the nation, have done practically nothing with the report. The first real working session in Korea came in September 1971 (nine months after the Consultation) when the Steering Committee met and made plans for a more active follow-up.

At this stage the importance of the Consultation lies in two areas only -- the fact that we met, and the obvious truth that our meeting served only as a prolegomenon for a lot of subsequent consultation needed. I might add that future consultations should be more multi-national, as befits this ecumenical day.

## B. Winter 1970-71

1. Korean Treasurer! With the dawn of the "Year of the Pig" (symbolizing prosperity), the Reverend Chong Ilac KIM became the full treasurer of the Committee on Cooperation, and all its treasurer's books were turned over to the General Assembly office, Presbyterian Church of Korea. This was a good and correct move. The day-by-day work is done by the staff treasurer, Elder Am KI, who is a very honest individual.

At the same time in C.O.C. four concerns seem to be receiving major emphasis:

- a. A team ministry for Pusan probably related to East Asia Christian Conference to develop and execute more penetrating programs in this port city of 2,000,000 people.
- b. A team program of evangelism called "Operation Lighthouse" with plans to probe new church development in Chinju and Chungmu areas (where the Christian presence is very small).



c. "Operation Reverse Flow", a concrete plan for helping eight Korean Ph.D's and their families to re-enter Korea at the college, university, and seminary levels, has already seen two scholars return and more to follow. This is a real breakthrough in reversing the "brain drain." The Commission in New York has worked out this financial plan in liaison with the Committee on Cooperation, Presbyterian Church of Korea.

d. Real job descriptions for missionary co-workers are being much more carefully worked out by the Sub-Committee on Personnel of the Committee on Cooperation. For the first time Korean members on this committee are realizing missionaries want real work and are not here just to bide time.

2. Women's Lib! When the United Presbyterian missionary co-workers had a brief annual meeting in January, the Mission for the first time opened up its chairmanship to women! Although not proceeding at once to a woman chairman for 1971, the day is not far off.

3. Concerning missionaries. The table below shows the trend in United Presbyterian missionaries:

<u>Year</u>	<u>U.P. Missionaries in Korea</u>	<u>Furlough</u>	<u>Leave of Absence</u>	<u>Total</u>
1955	55	6	5	66
1965	43	17	6	66
1970	47	10	8	65
1971	34	5	8	47

Several factors should be noted:

a. While the Korean Church continues to increase its numbers of missionaries sent abroad, the number of missionaries to Korea is on the decrease in most missions.

b. "Reasons": The missionary's growing conviction that the Korean Church is strong in its own leadership; that God's call is to needier areas.

c. The table shows that we held our own until the Seventies! The shrinkage is due to retirements, ending of term assignments, resignations, and practically no new appointments.

d. Volunteers (now numbering seven), affiliates (now numbering eight), and one conscientious objector all add up to 16 people. These folks are at crucial tasks and boost our United Presbyterian fellowship by almost 50%.

4. A new university is born! Historic Soongsil College (formerly of Pyongyang and now of Seoul) and Taejon College (a post-Korean War development by the Presbyterian Church U.S.) have combined to become Soong Jun University. For several weeks Dr. Frank Wilson, distinguished black U.S. educator, came to help in the development of the new university. With campuses in Seoul and Taejon, this new university hopes to serve Korea and the Church with strong Christian technical leadership for this new industrial day in Korea.

C. Spring 1971

1. Biggest Easter! The Pan-Protestant Easter sunrise service sponsored by the Korea National Council of Churches drew 40,000 people. This great service also was used by the government's television station to inaugurate its new nation-wide television coverage. Thus the message of the Resurrection, so clearly expounded by Dr. Kyung Chik HAN, went out over a complete TV coverage of South Korea, in addition to complete radio coverage on at least two stations including the Christian Radio Network. (Dr. Han is Senior Pastor of Young Nak Presbyterian Church, Seoul).

2. "Birth of Democracy!" It is now clear that democracy has taken a major step forward with the 89 seats won by the opposition party in the National Assembly election in May. The ruling party, with 113 seats, now has a strong opposition party to contend with. Koreans refer to this strong two-party Assembly as the "birth of democracy."

Just a few notes on the elections. In late April President Park began his third four-year term when he defeated his opponent, Mr. Tae Joong KIM, by almost 1,000,000 votes. 79% of the eligible voters went to the polls. Yet with all the money spent by both parties in the campaign, President Park won on the basis of localism. His area of Southeast Korea is more heavily populated than Mr. Kim's area in Southwest Korea. It's as simple as that!

But the National Assembly saw the ruling party, the Democratic Republican Party, lose every seat (except one) in the major cities. This also has been characteristic of National Assemblies, but never was a ruling party so unanimously defeated by the urbanites. Voting was one of the lowest in Korean history, only 72.8% of eligible voters.

3. Seminary 70th Anniversary. The Presbyterian Theological Seminary celebrated its 70th anniversary with one unexpected event (a student strike) and two long expected events (the inauguration of The Reverend Jong Sung RHEE, Th.D., as President; and Dr. Edward A. Dowey, Jr.'s lectureship on Calvin). The strike preceded the celebration, and because of its persistence made for deep concern if the celebration would take place. Real reconciliation ensued -- with much more student participation in decision-making. Dr. Dowey's lectures were exceedingly well received. And the inauguration of Dr. Rhee was a "love feast."



4. New buildings. Through Fifty Million Fund assistance, major buildings continue to be completed like the Engineering College at Soong Jun University and the start of a women's dorm at Yonsei University. The latter marks the first attempt by our great international university to provide housing for its 1500 women students.

5. Air Cargo. With May 1971, Korean Airlines inaugurated its Trans-Pacific Freight Service. The large advertisements are really Korean. In the small background is a B-707. In the large foreground is a Korean laborer wearing the familiar Korean luggage carrier, the A-frame, on his back. Says the ad:

"A-FRAME?"

Yes, it's a carrying device used in Korea for 5,000 years. A-Frame service has never received complaints for 5,000 years. Why? Because of its reliable personal touch and care. Now, you have the same quality of service on our B-707" 3/

6. New type of taxi driver. Seoul's traffic snarls are legion, Seoul's driving patterns are frightening. But now some 80 of Seoul's taxi drivers have formed a Christian Taxi Drivers Group. They use "tracts", practice evangelism, and try to give very courteous service. Headed by The Reverend Chang-shik KIM, they meet twice monthly for worship and planning at West Gate Presbyterian Church. They have distributed more than a quarter million leaflets which on one side says: "Thanks for your patronage." The reverse side carries a pertinent Biblical quotation.

The organization plans to spread to Pusan. "In an occupation that can get mighty lonely and very mechanical, another purpose of the Christian drivers is "to protect and help one another in case of accidents." 4/

D. Summer 1971

1. "Presbyterian 'Pigs' all away!" In early summer, the Commission Representative discovered a strange situation. The Stated Clerk and General Secretary of the Presbyterian Church of Korea, Dr. Hyung Tae KIM, was in the U.S.A. at Assemblies; the Secretary for Evangelism, The Rev. Kwon Chan LEE, was in Taiwan; The Rev. Gap Shik SUNG, Secretary for Christian Education, was in Lima, Peru, for the World Council of Churches-World Council of Christian Education meeting. I was "alone", and all the key administrative leaders of the Presbyterian Church were far away. They were living it up in the Year of the "Pig" -- really getting around!

2. Riots were the order of the summer: at Kwangju Estates (a satellite city of 200,000), and at Hanjin Company's headquarters (whose boss is the wealthiest man in Korea).

Let me tell a bit about Kwangju Estates, a new "unplanned city." And something of its church and the riot there.

A little more than a year ago, all that was there were rice fields and a few farmers' homes. Now P-E-O-P-L-E living in all sorts of conditions--tents, shacks, houses. But to give you a "feel" of what's going on--come to First Presbyterian Church, Kwangju Estates.

An Adventure of the "Real Thing" -- Faith. The Rev. Dr. Sung C. CHUN, his wife Kay, and children sold their city home and moved to this pioneer open-country city 20 miles from Seoul. In faith, they and some Christians built a two-story church, the Chuns living on the first floor, the sanctuary upstairs. This was late last fall--less than a year ago.

Things started happening. With his deep love of our Lord Jesus Christ and the "little guys", Dr. Chun and his associates began. The "secret" is prayer! Every morning they meet at 5:30 for prayer and planning. We've gone through two double membership campaigns and now have 500 believers, more than 150 on their first confession of faith. People are responding because this church is alive to God and people in their needs!

Unexpected riot. In early August this "unplanned" city had one of Korea's worst riots. Probably 80,000 people (boys and girls included) rose up with fists, stones, clubs, and the power of noise and suffering to demand justice and a chance to live as people. They had been moved out to this "place of hope" by the government because they lived in shacks here in gargantuan Seoul. But nothing was happening -- things were just getting worse. Although not advocating the riot, as church leaders in this situation, Dr. Chun and his associates had already organized the whole city for getting improvements. Quite naturally he became the reconciler in the tough negotiations. And God used him magnificently! Imagine the joy of these people with the government's decision for city water, sewers, electricity, paved roads, reduced taxes, and 70 new factories!!

A Contemporary Church. This church emphasizes NOW and plans for the future. For example, in worship we have two Sunday morning services, and Sunday and Wednesday evening get-togethers. And the new believers are the honored ones up front so they can feel and hear the response to Glad Tidings in Christ.

In community service. We have the whole city of 200,000 organized for study and action to make this a GOOD place to live. The sanctuary during the week is a community bivouac. Many groups meet there in the daytime and students by the dozens come there to study in the evening. We run preventive medicine clinics, milk feeding station for babies, family planning projects, a real estate office, job training programs.



In teaching techniques we have pioneered in giving children many experiences of learning the joy of the Christian faith. Church School meets three times a week -- Sunday morning, early evening, and Wednesday. About 400 are attending each time.

- D. 3. City-wide Evangelistic Meetings. The Presbyterian Church of Korea conducted city-wide evangelistic meetings in most major cities with good responses. In addition a number of international evangelists were here for meetings. The churches of Korea are building up evangelistic know-how for next year's nation-wide emphasis when it is hoped Dr. Billy Graham will be here in September.

4. Special Meetings in Korean Churches in U.S.A. A former Moderator and distinguished pastor of Tongsin Presbyterian Church, The Rev. Say-Jin KIM, left in late summer for the U.S.A. to conduct two months of special evangelistic emphasis in several Korean congregations.

At the same time observant Korean Christians believe that Korea should give concrete attention to future work with the American Indians. Part of this emphasis comes from recognizing the common ethnic heritage of the Korean and American Indian (from Mongolia).

5. Phase-out of Church World Service. On July 1 the Commission Representative in Korea added to his portfolio the title of CWS Correspondent. Korea Church World Service will be completely phased out by the end of October, and most of its continuing work taken up by Korea National Council of Churches. The more than 20 years of effective service will always be remembered. But Korea has now progressed economically, and the Church here is ready to assume its fuller role in Christian service.

6. Korea Red Cross's Startling Announcement! In August the Korean Red Cross startled Koreans North and South with its overture to North Korea Red Cross to begin reunifying the separated families together again. North Korea accepted the challenge. Several meetings have been held at Panmunjom, and all Korea is on tiptoes as to what this all can mean.

7. United Seoul Station Meetings. As summer drew to a close the Seoul Stations of the United Presbyterian, Southern Presbyterian, and Australian Presbyterian Missions planned to meet monthly for dinner and programs. This is a new and reassuring emphasis of the solid working together of these three groups who already have their business offices together, and are working together with the Presbyterian Church of Korea in its Committee on Cooperation.

## II. OBSERVATIONS

My New York headquarters, COEMR, has suggested that the 1971 Narrative Survey include observations in six areas. I now deal with these.

### A. Political Climate and Trends

The Democratic Republican Party, the ruling party since the 1961 military coup, continues in power. President Chung Hee PARK was re-elected in April to a third four-year term as President. The National Assembly elections in May saw the opposition party, the New Democratic Party, take 40% of the seats. As I've indicated earlier in this survey, many astute observers call this the "Birth of Democracy" because Korea now has the possibility of two strong parties.

In long-range planning the ruling party intends to stay "in" and already has President Park's likely successor, Mr. Jong Pil KIM, as Premier.

Civil Liberties are not being seriously curbed. Conversations with many Koreans indicate basic freedoms, except for the political area, are being honored. Because of continuing tensions with North Korea, Koreans in public are careful what they say about reunification. Tax evasion is a serious offense, and responsible citizenship is developing.

Students are watched very carefully by the government since one government (Dr. Syngman RHEE's) in 1960 was overthrown by students, and strong student riots preceded elections last spring. On most campuses, since about one-fourth of the students are returned veterans, study is serious and in preparation for a life job. As I write in early October the larger universities are having demonstrations against R.O.T.C. training on the campuses. There is probably a lot more student unrest than appears on the surface since the government has somewhat strong control on news releases, and has "contacts" on every campus.

(Note: This report was written before the military takeover on several university campuses in mid-October. Some have reopened. Yet the framework of the "student climate" as indicated in the above paragraph is basic. Also President Chung Hee PARK's invoking of the "garrison decree" on the campuses -- a step just short of martial law -- is related to many other political overtones, and further comment here cannot be part of an "open letter" type of report.)

The political climate right now is in tremendous flux awaiting developments of the Nixon-Chou conversations. Not only that but the Red Crosses of North and South Korea are meeting frequently at Panmunjom talking about the reunion of 10,000,000 Koreans.



What I mean by this is that Korea's political scene is being externalized as speculation raises hopes both reference North Korea and this area of East Asia. Korea is at a very crucial location when American-China trade opens again.

Korea continues to be one of the few Asian nations that has a basic real desire for close relations with U.S.A. This is so easy to misunderstand. Korea has through the years had serious problems with her neighbors wanting to take over here. Her tie with the U.S.A. is one of sacrifice together in the Korean War. But one item really has Korean businessmen "up tight", and that is the textile quota on exports to U.S.A. Korean businessmen have over-extended themselves in this area of business, and just when they need markets, U.S.A. is saying "no." Nixon's economics should differentiate between a "big guy" named Japan and a "little fellow" named Korea.

As Korea has become an international exporting nation facing the whole world, her relations are now with many nations on all continents--including nations of Eastern Europe. This has broken the polarity of so much Korea-U.S.A. only relationship.

Korea feels deeply any joy or pain the U.S.A. experiences. The lunar successes are followed here more avidly than in U.S.A. The American economic crisis disturbs Koreans. The U.S.A. racial crisis is hardly understood here because Koreans tend to identify with the white man. Yet at the same time there is an ambivalence because books by Martin Luther King are amongst best sellers in the Korean language.

#### B. Economic Situation

1971 saw the economic growth pattern take a significant dip downward due to world economic conditions. The economic growth rate in the last decade has been: 2/

1961	4.2
1962	3.5
1963	9.1
1964	8.3
1965	7.4
1966	13.4
1967	8.9
1968	13.3
1969	15.9
1970	8.9

While the government is trying to control inflation, the upward spiral on many items is unbelievable. Some oil products have gone up 40% in a few months. Farmers, whose real income has gone up 9%, are paying an average of 25% more for the items they must purchase.

With no expertise in this area, but trying to be sensitive to what is happening, these facts seem apparent.

1. Per capita income is not keeping pace with inflation. In 1970 per capita income was \$225.

2. GNP for 1969 was 8.2 times that of 1960, using current market prices, but GNP for 1969 at 1965 constant prices was just 2.2 times that of 1960. The reason is 13% yearly price increase during the decade. 6/

3. The growth in GNP is reflected in better living conditions for many. But the ordinary citizen in Korea, at least in numbers, is in the poor class, and he is not getting ahead, particularly in the last two years. As an illustration, our Christian Day Schools (Bible Clubs) which minister to the very poor, have ascended in numbers again from about 40,000 students to 60,000. I'm sure that poverty tells something here when many parents can't afford to send their children to regular schools.

One of the worst riots in Korea's history (see part one of this report) at Kwangju Estates, a new satellite city, in August was an uprising of the little guy against impossible living conditions. Or, for another example, in the district where we live in western Seoul with 30,000 people -- one-third are still living in shacks. One of the most pressing needs is decent housing.

25.5% of Korea's families are without housing. Here's the situation.

"In Seoul, there were only 582,000 dwelling units in 1970, although the number of families living in the capital city was 1,091,000. This meant that 508,000 Seoul families were living with other families in houses intended for single families, or were living in make-shift shacks, backrooms of stores, or even caves. The picture is only slightly better in Pusan.

"The number of housing units needed to reach the goal of 'one house for each family' was 1,491,000 for the country as a whole. (This figure does not take into consideration obsolete residential buildings that should be replaced.)

"In Seoul, the number of housing units should be almost doubled. Pusan needs about 80 percent more dwelling units. In the provinces, the situation is less severe, but still 30 to 40 percent more housing



units should be built. Housing is perhaps the most difficult socio-economic problem for Korea to solve. One reason for the difficulty is scarcity of land, which causes soaring land prices in and around major cities, where the population is increasing rapidly. Rents also go up sharply year after year in large cities.

"To combat problems arising out of population expansion coupled with rapid urbanization, the Government is taking various measures, including encouragement of decentralization of industry, development of 'satellite towns,' and improvement of public transit systems. But it appears certain that the urban ills will get worse before they can take a turn for the better." 7/

4. Food production, while expanding slowly, is not keeping up with population growth and industrial advances. Korea continues to import grain in large quantities from U.S.A. and Japan.

However, radical shifts are going on in food products as the Koreans are now becoming a milk drinking nation, at least in the cities. Also many improved food production schemes are underway, and it appears that Korea can anticipate meeting most of its food needs over the long haul because the nation has taken such a serious step forward in family planning.

Population growth stands at 1.9% in 1971, a new record low.

"Experts note that the decline in the population increase rate cannot be attributed solely to contraceptive practices. Other important factors are late marriages and artificial abortion. It is an open secret that abortion is increasingly widely practiced in Korea. . ." 8/

"The population problem is formidable for the Republic of Korea, which is already one of the world's most densely populated areas.

"According to the most recent census, 31,461,000 Koreans are crowded into a land area of only 98,477 square kilometers. This means a population density of 319.1 persons per square kilometer. When consideration is given to the fact that the country is mountainous, population density per square kilometer of arable land exceeds 1,200, perhaps the world's highest for a nation of substantial size.

"Between 1960 and 1970, South Korea's population went up about 26 percent. But per capita national income almost doubled during the 1960s, because the economy grew much faster than the population. Even so, Korea has been facing an increasing shortage of domestic food supply in recent years because of lagging agricultural development.

"In other words, Korea's economic growth in the past decade was due to very sharp expansion of the urban-industrial sector. In such a pattern of economic development, rural areas served as the major source of low-cost labor to men factories, stores and service establishments mushrooming in and around cities. . .

"Owing to its 'pathological growth,' Seoul in 1970 accounted for a staggering 17.5 percent of the total Korean population. The comparable ratio was 9.9 percent in 1969 and 13 percent in 1966. Thus Seoul has become an even more concentrated population center than Tokyo and London, where around 12 percent of the respective national populations reside." 9/

76% of the national wealth is in the capital city.

5. The urban-rural problems are many. To mention just a few--

a. A growing economic gap is obvious.

b. Migration, according to the latest census, is to the cities. Last year Korea's real population increased by 600,000 of which 500,000 were in Seoul, and the 100,000 in other cities. The rural population is not growing.

Let me give you an "in-look" on facts behind Seoul's exploding population which has now hit 6,000,000 and made Seoul the seventh largest city on the planet called Earth.

"Industrialization has brought urbanization to Korea at a frightening pace. Seculites, the prime victims of urban growth, are surrounded by a world in constant flux whose buildings, streets, bus tops, cross-walks, and taxi stands appear and disappear with bewildering suddenness. Every few months, for instance, the city's massive bus system is thrown into chaos as route and route-numbers are radically changed overnight by ministerial fiat. Although the authorities always claim to have given warning, there are periodic outcries from shanty-dwellers when the bulldozers and trucks descend on them. And, in the fall of



1970, when Seculites were paying traditional visits to their ancestral graves, many were horrified to discover the graves missing; the government had the month before moved 74,000 tombs to an area 15 miles further to the north.

"We live from headline to headline. The only thing that's sure is change itself," one journalist complains." 10/

c. The city's opposition to the ruling party's authoritarianism, and the rural area's simplistic support to the ruling party because of its "promises" for them.

d. With the development of turnpikes, truck farming is a nation-wide enterprise which brings the whole nation together in a new way.

The nation is putting tremendous emphasis on helping the farmers in new methods, good roads, fertilizers, and is trying to spread the industrial developments throughout Korea. Thus the future should see a stronger inter-mingling of farmer and factory worker at the local level. In fact, for some people there is the possibility to live on their little farm and still be factory workers.

6. The Church's main help is at two institutions --

For the farmers, at Union Christian Service Center which has now expanded into forage and sheep raising, the latter introduced by Australian missionaries.

For the urbanites, the Urban Institute at Yonsei University is pioneering in many studies, such as apartment house living, inexpensive housing, etc. Both of these institutions are getting good backing by the Church.

7. In literacy the Church and nation have worked together for some years. A recent study says:

"Education is an essential ingredient to social and personal improvement in Korea. Because of the emphasis on the importance of education, illiteracy is a very small problem. According to the 1966 census, the literacy rate was 85 per cent for the whole country; 93 per cent for males and 78 per cent for females. Elementary education is required for every child in the 6-11 group. Literacy statistics show that this policy has practically eliminated illiteracy from the younger age groups. The largest group of illiterate persons is among those aged 50 and above." 11/

The Church for years had a separate Literacy office. It has now been combined with the Christian Literature Society, feeling that its pioneer job is basically accomplished except among the older folk. The government uses many university students during the winter vacations to do literacy work. On literacy it looks good.

8. And there are active programs in the nation and Church on hunger and nutrition. In fact, the Church-related colleges have many of the leaders in the field of nutritional studies. In the fight against poverty five church-related hospitals are doing an exceptionally fine piece of work among the poor in family planning, thus reducing the unfortunate tensions due to large families and no food and not enough room. These five hospitals are at Wonju, Kwangju, Incheon, Severance in Seoul, and Ilshin in Pusan.

9. The "brain drain" is very serious, particularly in the field of medicine where there is a mass exodus of doctors annually to the U.S.A., and nurses to West Germany. I'm not sure of the overall "brain drain's" effects on the economy, but Korea is doing everything possible to get "brains" back and has several Korean scientists back here from abroad at its Korea Institute of Science and Technology (KIST) by providing large salaries and politically free, good working and living conditions. The Church through "Operation Reverse Flow" is assisting eight scholars and their families to reroute into the Korean academic scene.

10. Foreign capital, mostly in loans or joint ventures, is very large in Korea. The huge amount from Japan makes many a Korean talk about Japanese economic imperialism. Korea wants money for investment, and has itself quite extended now in repaying loans. The biggest pressure for the next three years is right here in repaying loans. At the same time Korea screens foreign investments with tremendous care. One of the peculiar areas of foreign investment is in factories for export consumption only. This means Korea's role is providing labor, usually at a very cheap wage.

11. General Description on family income and expenditure, 1970.

The Economic Planning Board, Bureau of Statistics, R.O.K. Government, in its Annual Report on the Family Income and Expenditure Survey 1970, p. 36, says:

"(A) The average monthly consumption expenditure per household of all cities in 1970 amounted to ₩29,950 registering an increase of 14.9% over the previous year. This rate of increase for 1970 was slightly lower than 15.9% for 1969.

"On the other hand, consumer prices continued to advance, recording a 12.7% rise over the previous



year, with the result that the income per capita in real terms, when the price was taken into account, registered an increase of 1.8%. Accordingly, this was also lower than that for the previous year, 1969.

"(B) Among the five major items of per-household consumption expenditure, the expenditure on food amounted to ₩12,120 and the ratio of food and consumption expenditure, which is called Engel's Coefficient, recorded 40.5%. This Engel's Coefficient for 1970 was slightly lower than 40.9% for 1969 but remarkably lower than 56.7% for 1965.

"On the other hand, the ratios of the other major items; Housing, Fuel and Light, Clothing and Miscellaneous are 18.4%, 5.5%, 10.0% and 25.6% respectively."

Note exchange rate in 1970 was approximately \$1:270 won.

## II. C. Social Situation

1. Required education is through sixth grade. The number of elementary school children has stabilized and will start to decrease in the next decade. Seoul City has eliminated triple sessions, but many elementary schools in the capital city still run two sessions daily. More than half of the junior high, senior high, and colleges/universities are privately run. Without them the Korean government would be in a bad way in fulfilling educational needs.

Increasingly technical schools are developing to provide skilled workers for the growing industrial complex. By government policy new colleges must be in the technical field. World Bank loans go only to higher education needs in the technical specialties. But some technical fields are getting too many trained personnel for the job market. This has now hit engineering in almost every specialty.

What makes it really tough in the dynamics of needed social changes is that "there is no standard value system" in Korean society. "Christianity is a fundamental ethical principle in the European and American societies. A new value system should be found by which to combine foreign influence and our traditional culture and set more rational and liberal cultural patterns of our own." 12/

Dr. Charles Chakarjian calls this need for a new value system "a coordinated, massive, continuing campaign towards the creation of a new morality to fit the emerging new Korean social order. Nothing less will do. . . Without the creation of such a new morality suitable to times like the present, Korea's economic and military progress may prove to be of secondary worth in the long run." 13/

2. The generation gap is a real life issue in society because of the radical shift in this past decade from the large family concept to the nuclear family concept. This means a tremendous tension has developed in many families.

In a number of churches, youth are demanding real changes in the program provided for them, and they are also demanding that their local church show more social concern for the disadvantaged.

The dress code is a good example to illustrate the Generation Gap. The contrast between the long, loose-fitting Korean skirt worn by most older women, and mini-skirts and hot-pants worn by college coeds is more than just "size." It is a whole difference of attitude toward life.

Someone has put it that in what took three centuries in the West has been compressed into an 80-year period here. Korean grandmothers are still in the 18th century, mothers in the 19th, and daughters in the late 20th!

Academy House recently sponsored a "Dialogue between Generations." Fifty-five people participated from three groups: the established generation (over 45 years), the revolutionary generation (30-35 years, the group involved in student revolution of 1960), and the college generation (20-25 years). Out of this two-day meeting came three conclusions:

a. "The differences of thinking, attitude, senses, and way of life are a reflection of the changes that Korea has undergone.

b. "They discovered the utility and need for dialogue to resolve differences between generations without extreme conflict.

c. "More conflict results from differences in economic and political power, i.e., between haves and have-nots, than differences between generations." 14/

3. Ethnic tensions are at a minimum because of the homogeneity of the Korean people. One area, however, provides huge tension, the Eurasian child, who is neither accepted by his peers nor by society. Leading social workers still believe the best thing for the Eurasian child is to take him out of Korea.



Koreans are much more relaxed about the Japanese visiting Korea. Even Japanese language institutes are seen. For the first time also a Russian has visited as coach of the Iranian soccer team.

4. Drugs are not a serious problem except as Koreans living near U.S. Army installations serve as "feeders" of drugs. Marijuana grows wild in Korea, but does not seem to be a serious problem with Koreans.

5. Three social movements in change can be mentioned here, all having an avid "push" from Church leaders.

a. Austerity - headed by Catholic laywomen, and with many other church and non-church participants, women are organizing to get other women not to waste their money on unneeded luxuries, especially expensive imported items. In a sense it is a teaching process to introduce people to the best and wholesome areas of food, clothing, housing, so that a minimum is spent on yourself and a maximum can go into savings, group action, and the good of others.

In a sense this goes hand-in-hand with a government policy to revive Korea's culture. Really be Korean in all you do, in your dress, in your manners, in your ways of life.

b. Labor-Management working together is in its fifth year of development at Jesuit Sugang University, headed by Father Price. Labor and management study together, work together, eat together, and discover how they creatively make a team and need each other.

c. Credit Unions. In a land where private loans bring 5-7% interest/month, the credit union has brought a "social consciousness" to rural communities and some urban areas. The Church has been at the very forefront in this. In addition, the group responsibility has brought a new sense of integrity to the social scene.

A new book in Korean and English by Dr. Gerhard Breidenstein of Germany, a specialist in Social Ethics and teacher for three years at Yonsei University, is entitled, Christians and Social Justice. Its sub-title clearly tells its importance for Korea, "A Study Handbook on Modern Theology, Socio-Political Problems in Korea, and Community Organization." It is a handbook for Korean students' study and action.

#### D. Religion in General

Largely through the Academy House, today there is frequent dialogue among the major religions of Korea, namely Christianity, Buddhism, Confucianism, and Shamanism. Both Buddhism and Chundokyoism (a syncretistic religion) have been attempting revivals, but I do not observe an authentic revival, only some flourishes.

However, religious leaders are prominent in all walks of life, and as individuals--not as groups--are having real influences in all areas of life here. I'm not sure how one would measure this, but no Korean fears sharing his religious faith at his place of work as well as at his place of worship.

At an Academy House sponsored conference, 47 representatives from seven religions, and social scientists struggled for two days with the topic, "The Role of Religions in Korean Social Development." Seeking to understand how religions could cooperate for national development, they observed "that most religions, in some respects, because of their passive or negative social participation, were considered a hindrance to development." <sup>15/</sup> The passiveness depends on the degree to which Shamanistic elements are contained in the religion.

#### E. Christian Community

1. Limitations are basically non-existent for the Christian in this land of openness for the Gospel. Christians participate openly in the life of the nation, often making it quite clear that their attitudes on issues are based upon their Christian convictions.

2. Commitment to social-economic-political development of the nation probably is not a paramount part of the average Korean Christian's discipleship. But this does not mean that it is non-existent. The action programs tend to be limited to the local church's outreach -- or to action by Councils or youth groups. Action programs per se seem to be few. The best ones are in the new apartment buildings and in the satellite city of Kwangju Estates. Also Hankuk Seminary of the Presbyterian Church, ROK, running an open lecture series each month on "Liberation Theology." Professor Stephen Moon's lecture on "Black Theology" got a warm response with many questions.

3. Discussions of faith and action with non-Christians is minimal, but is coming. The Academy House has enabled many to have this experience. Often Korean Christians have been tremendously influenced through participation in East Asia Christian Conference and other ecumenical gatherings, and are really trying to get involved with non-Christians in faith and action.

4. U.S. influence in the churches here is minimal but significant. For the ecumenical agencies of Korea, U.S. and World Council of Churches support has been too much compared to Korean Church support. As a consequence a great injustice has been done to the integrity of ecumenical agencies here. This must be corrected speedily.

Most U.S. personnel are working very well alongside Korean counterparts, the latter usually in the key position.



5. Church viewed from outside. A new short story, Dawn, by Ki-won SUH, has appeared. <sup>16/</sup> People with problems react exasperatingly to the ringing of the church bell at dawn prayer meetings. One perceives also their understanding of the unconcerned Christian theology that has come their way via singing. From many points of view this story should be studied to get a more objective understanding as to how the average Korean sees the "club" called the Church.

The whole nation is observing new churches (some of very expressive design) going up everywhere. One city district has at least four new churches. On the show-place island, Yoido, here in Seoul, the Assemblies of God are building a million dollar, multi-thousand seating sanctuary. Even our new Christian Center of 10 stories is an impressive edifice for all to behold in the heart of Seoul.

Hardly a city home this summer has not been aware of the evangelistic thrust of the Church, with meetings for several days in all major cities.

But the area where the Christian impact is most dramatic is in the area of healing. Medicines in Korea are terribly expensive, and Korea has more than its share of quack medicine men. Here let me mention a Christian healer having a dramatic ministry.

Mrs. Seen He HYUN, the healer, is a very attractive Korean lady in her 50's, an active leader in the Presbyterian Church. She was first moved in this area of ministry some years ago when someone asked her to pray for a child who was ill. She asked the Holy Spirit to heal the child and to her utter amazement healing came. She fought off the idea of ever wanting to be involved in a healing ministry, but again and again God seemed to use her in this ministry.

In recent days perhaps the most colorful thing that has happened was to a 31-year old man named Hwang Jung KANG, who went state-side several months ago to set up one of the Korean judo gymnasiums. He is an attractive, able, husky fellow who was discovered to have a very bad liver cancer situation, and in despondence because American doctors gave him no hope except perhaps three to six months more of life, he returned to Korea. He came back on June 4 of this year, and someone encouraged him to go and meet Mrs. Hyun. She holds meetings in Seoul from the 16th of each month to the end, and then goes on at the beginning of the month to have meetings in Taegu. This young man had returned with this terrible medical situation, and he just seemed to be getting worse. At the first meeting Mrs. Hyun prayed over him; she got the whole group of people there (which was hundreds of people) to pray over him also, and he felt a real healing and seems to be much better. There has been one return of the problem but that too seems to have been alleviated. He has become a Christian. He feels a strong call to the ministry.

Now what all this means I don't know, but in Mrs. Hyun's experience she says that the power of the Holy Spirit seems to have a way of bringing restored health. Here faith says a full "Yes" to God!

F. Self-Development of People

Government and Church, and all community agencies give lip service and some action in this most vital area of life. Let me cite a few specific examples.

1. "The Role of the Church in Community Development" was the title of a conference for two days at Academy House. Thirty-five pastors and laymen met. Three things were observed:

a. Over the years the churches here have contributed to the development of Korean society in many ways. But now churches seem to concentrate their energies on their own inner activities and neglect the community.

b. Therefore, what are some of the new modes of proclamation and new ways to restructure church activities in a fast changing society?

c. Results followed: several church buildings have been opened for children's use during week days. A few churches opened their education halls for "special education of newspaper boys, shoeshine boys, and other helpless children immediately." 17/

Pohang City will soon be the location of Asia's largest steel complex. In helping this small port city to grapple with the great changes coming, our Keimyung Christian College headed up a sociological, educational, and religious study of the whole area. Its findings are now being implemented--relocation of one satellite town to evade smog problems, development of a vocational school to prepare youth for factory jobs, ecological studies on pollution to save Pohang's lovely beach and shoreline.

2. Women's Resources for development are being given attention by Church and government. At a conference dealing with this subject, 57 women met representing church women's organizations, female officials of the government, professors, girl student leaders, and women journalists. These observations.

a. Neither cultivation nor mobilization of women's power as a human resource for development has begun.

b. "In the process of industrialization, Korea will suffer from a shortage of semi-skilled and skilled labor, and the hidden resources of women should be mobilized to aid national development." 18/

c. Men must be awakened to the fact that they have been hindrances in improving women's place in society and in utilizing them as resources.

3. The Government in self-development is really bending every effort to develop "independence of defense" by developing its own small arms arsenals, etc. Although an unfortunate illustration because of its militaristic overtones, it nevertheless portrays the "will" for self-doing which is a very close brother of self-development. Korea is getting tired of dependence on another, even on its friend, the U.S.A.

The government is working hard to reduce the "distance" between the rural and urban way of life.

In public health through preventive medicine techniques, TB controls, family planning clinics and equipment, and inoculations, the government is showing concrete involvement in the self-development of people.

4. Problems in development are many! Here are a few. One of the most persistent traditional habits which resists change is the idea that a Korean couple must have two sons. This can add up to a lot of kids if the sons don't arrive first. Corruption is rampant now, and was "part and parcel" of the old past, the idea being what you can get out of a job, not what you can put into it. Eat, drink and be merry--the "non-economic trio"--still continue to waste much money. The tendency to say the initiative is with some other person makes bureaucratic decisions very burdensome.

5. In education and teaching materials the Educational Research Institute at Yonsei University, headed by Professor Ki Young OH, is making a revolution in education, and many of his new ideas for real teaching and real learning are now being incorporated by the Ministry of Education into its educational materials for use in public schools.

6. On population growth the government has given strong impetus to a vigorous, well-run family planning program. And the Church (through KNCC) is now officially at work in this same area. This is bound to have a strong effect for good.

7. Self-Development demands savings as well as spendings. In March 1971 bank savings hit 1,000 billion won (\$2.8 billion dollars), two months ahead of schedule. Savings have multiplied 50 times in the last decade although the GNP of goods and services only rose ten times.

And the largest number of savings account users are small depositors. These people save for development purposes: to improve their livelihood, to finance the schooling of their children and their business operation, and to secure money to buy or construct residences. 19/



8. In evaluating some of the development programs, let me mention three, and speak in more detail on two of them.

a. Educational -- see above my paragraph on Education Institution at Yonsei University.

b. Kojedo Project of Public Health Education. This project headed up by Dr. John Sibley, one of our United Presbyterian medical missionaries, has passed its first tests and trials, and now shows how community medicine combined with other disciplines of social work and agriculture can team together to bring real health care to a remote island. It is having its effects on the island, and it is also helping to show the medical profession a great and needed area of service.

c. Severance Hospital Clinics at Satellite City. Dr. Lim, Superintendent of Severance Hospital, a strong convert to community medicine (partially sparked by our own Dr. Kit Johnson), is helping his staff and medical students to discover the fun and involvement through free clinics for the desperately poor in Kwangju Estates (a satellite city) where nearly 200,000 live. Other medical groups have sporadically tried the same, but Severance has succeeded beyond expectations because they know and use effective community medicine techniques, and they care!

9. Relationship with COEMAR. In a sense the Korean Church thinks that COEMAR's present priorities are zeroed in most crisply on Self-Development of People. After all, when one takes COEMAR's current four Priority Objectives--of communicating Jesus Christ as Lord and Saviour, of equipping for fulfillment of life and service, of participating in God's redemptive action in the world, and of contributing toward a world community 20/ -- this is development in its fullest dimensions!

COEMAR must now lay those priorities alongside the Korean Church's priorities (now being formulated) and discover what this means for Partnership in Mission Korea-style. Certainly one of the changes needed to enhance and encourage self-development is to stress rural development because this is where the "smallest fellow" is on the economic ladder in Korea. COEMAR must stress an "Asian-ness" in its selection of personnel and "black-ness" because these are lacking now.

At the same time, COEMAR must never assume it has a BIG role in Korea. COEMAR is just one of three overseas Boards related to the Presbyterian Church of Korea. Sydney's and Nashville's relationships are also very important. So are those of the Methodists, Baptists, TEAM, and others.

### A CLOSING REFLECTION

One day we came wheeling around a busy corner and zingo, right in our pathway, a man with a largo cart. Brakos screeched, our "wheeled vehicles" (ours with a motor, his pushed by the one arm he had) just missed touching by a hair. And he gave us a full smile we'll never forget. In living out his life with a severe handicap, he has taught us a bold truth - live it winsomely! He, too, is the typo that should be "helped to help himself" into a job not as taxing on his limitations (imagine being one armed and pushing a cart with up to 150 pounds of vegetables).

Yos, we're in such situations in Korea to live out our lives for others. And as Thanksgiving and Christmas 1971 breathe across the mountains, valleys, and islands of Korea, at least 30,000 new believers in 1971 will worship our Lord Jesus Christ because things are happening, men and women, boys and girls are discovering Christ. A "titho of Korea" (10% or 3,100,000) is God's leaven here as we venture forth into 1972.

My colleague, Dr. Samuel H. Moffatt, has made a graph which portrays the upward march of Christ. In a sonso it forms an "i" (see attached) 20/

### PERSPECTIVE

1971 was marred by many tragedies on many sides--in Indonesia, in India and Pakistan, the Near East, Northern Ireland, in the Taeyunkak Hotel holocaust, in America's traumas, and elsewhere.

But 1971 climaxed with Christmas, the burst of God's Glad Messago. Hear these words of Howard Thurman:

When the song of the angel is stilled,  
When the star in the sky is gone,  
When the kings and princes are home,  
When the shepherds are back with their flock,  
The work of Christmas begins:  
To find the lost,  
To heal the broken,  
To feed the hungry,  
To release the prisoner,  
To rebuild nations,  
To bring peace among brothers,  
To make music in the heart."

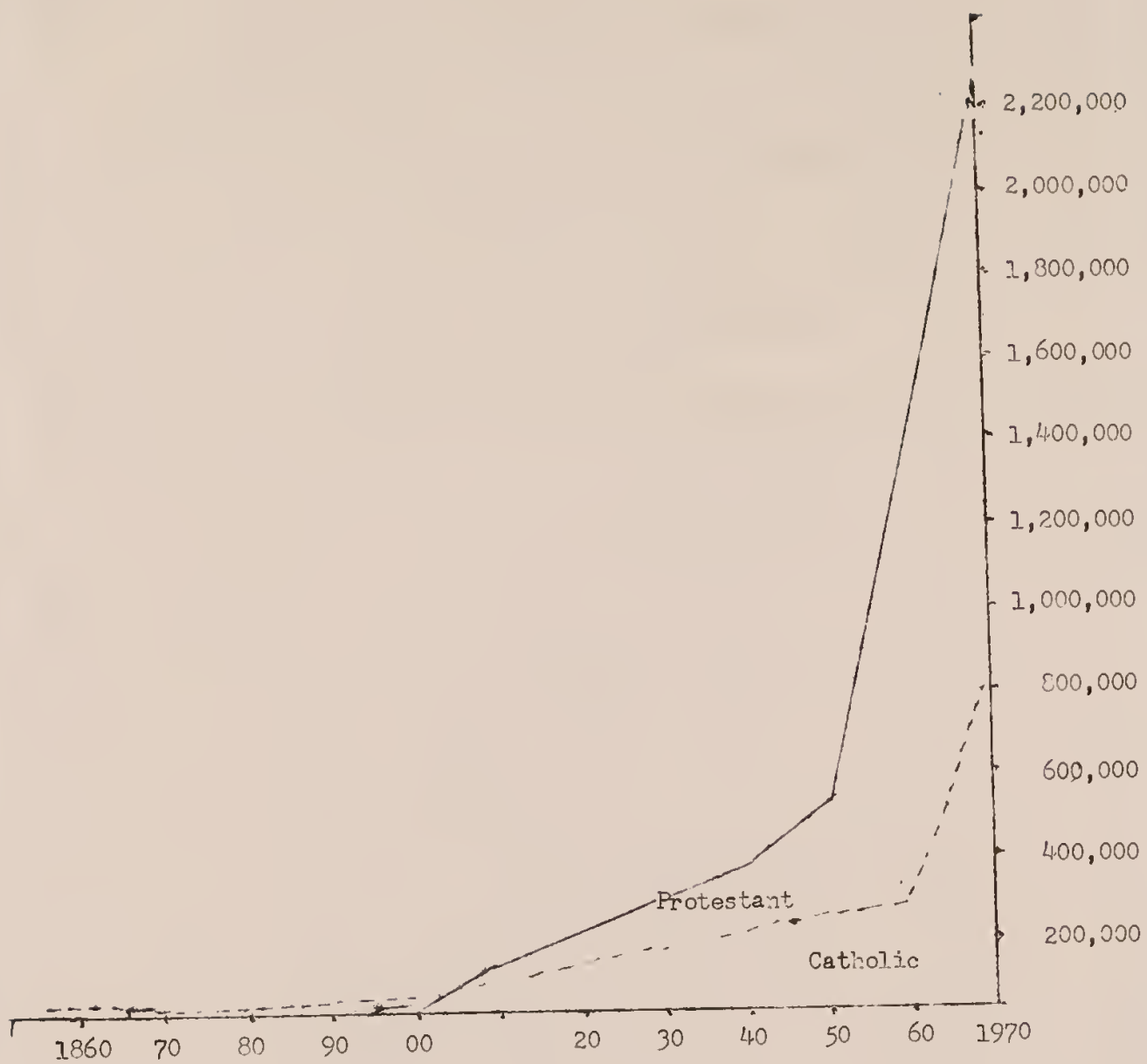
(As quoted by Dr. James Phillips, Japan, in his Christmas 1971-  
New Year's 1972 letter)

What a day for Mission! What an opportuno time to think clearly, plan carefully, and pray constantly for the coming of Christ's kingdom. Even so come, Lord Jesus, to your Church, to your world, through your Word.

amen.

Stanton Rodger Wilson  
I.P.O. Box 1125  
Seoul, Korea 100

February 1972





FOOTNOTES FOR FIRST DIVISION

1. The Korea Times, October 14, 1971
2. The Korea Times, December 6, 1971
3. The Korea Times, December 28, 1971
4. The Korea Times, December 28, 1971

FOOTNOTES

1. Pacific Stars and Stripes, October 22, 1970, p. 7
2. Samuel H. Moffett in a letter dated July 10, 1970
3. The Korea Times, May 3, 1971, p. 4
4. The Korea Times, June 15, 1971
5. Monthly Economic Statistics, The Bank of Korea, 9.1971, p. 9
6. Impact of Population Growth on Korean Economy, The National Family Planning Center, 1971, p. 93
7. Korea Journal, Feb. 1, 1971, Vol. II, No. 2, pp. 6-7
8. Korea Journal, Feb. 1, 1971, Vol. II, No. 2, p. 5
9. Korea Journal, Feb. 1, 1971, Vol. II, No. 2, p. 5, 6
10. Korea Journal, Aug. 1, 1971, Vol. II, No. 8, p. 8
11. Country Profiles, "The Republic of Korea", issued by the Population Council of the International Institute for the Study of Human Reproduction, Columbia University, April 1970, p. 1
12. Korean Quarterly, Spring-Summer 1970, Vol. XII, No. 1-2, p. 29
13. The Korea Herald, Aug. 15, 1970, p. 2, 3
14. Korean Quarterly, Spring-Summer 1970, Vol. XII, No. 1-2, p. 99
15. Korean Quarterly, Spring-Summer 1970, Vol. XII, No. 1-2, pp. 101-102
16. English translation by Jeong-duc LIH, The Korea Times, Aug. 1, 1971, p. 3, 6
17. Korean Quarterly, Spring-Summer 1970, Vol. XII, No. 1-2, p. 97
18. Korean Quarterly, Spring-Summer 1970, Vol. XII, No. 1-2, p. 102
19. The Korea Herald, April 30, 1971, p. 3
20. Samuel H. Moffett general letter dated July 10, 1970

ON THE RUN

We've been back in Korea less than two months after a year on Home Assignment. Only one phrase describes these breath-taking weeks. The phrase is "On the Run". The economy continues on the run; industrial growth is definitely on the run; international developments are surely on the run. Seoul gallops on the run and the Church is apparently on the run. These five areas will provide the mosaic of this survey on the fast changing scene of Korea as it has entered a new decade.

1. Economy. Let me give three eye-openers:

a. Wages of the family

Recent surveys show that the 1969 monthly family earnings in urban areas are now \$89. (27,800 won). This is a rise of 16.7% from 1968. But consumer prices also on the run, cut the real increase to 3.7%.

Even more startling is a comparison of 1965 and 1969 incomes per household. 1969 income was 204% higher than 1965. In real terms - up 97.9%. Is it any wonder that the city dweller is much better off than a few years ago?<sup>1</sup>

Although I have not been able to track down similar statistics for rural Korea, two facts appear: the household income would be considerably less, but Korea is having a best-over rice harvest, even with adverse September weather.

b. Strikes for More Pay

Medical centers across the land have been plagued by strikes led by residents, interns, and nurses. Most Christian hospitals have settled these strikes with higher wages provided. As I write, the National Medical Center's nurses have just gone out on strike. 232 nurses turned in letters of resignation and their dormitory keys, and left protesting "retaliatory reassignment" of the head nurse.

However one looks at this strike, some items are obvious. First it paralyzed the overall activities of a mammoth hospital. Second, the strike is probably to blame for the death of an out-patient who was refused hospitalization at the Center and died enroute to another hospital. Who is the person we're concerned with here?

c. Atomic Energy

Korea has been in the atomic energy field for almost a decade. Just recently it began projections for a radiation processing pilot plant. Noted international atomic scientists here observed "Korea is in a more developed stage in atomic science and technology than they had thought."<sup>2</sup>

For a developing nation this is a wise selection because it is not an expensive venture, and will bring about huge changes in crucial areas for Korea: elimination of the hairy caterpillar which destroys many pine trees in Korea, prevention of water pollution by sterilizing human excrement (used as a "fertilizer"), cut down the price of gamma ray irradiation from



present \$50,000 to \$5,000; change from ash into blocks the remains of coal briquettes - Korea's major fuel for heating its wet floors. The blocks can be made by mixing the used briquette with an adhesive substance called Monomer.

## 2. Industrial Growth

Industrial growth has been at the astounding rate of 40% per year lately. It has grown 25 times in 10 years.<sup>3</sup> Just to say these "new math" figures may not mean much. Therefore let me deal with three specifics.

a. Time magazine (Asia Edition) for September 21, 1970, relates why industry is moving to Korea, Taiwan, and Singapore - cheap wages. The Signetics Corporation, a mile from my home, was mentioned. "Signetics Corp., a Corning Glass Works subsidiary, for instance, flies components to Seoul, South Korea, where workers assemble them into integrated circuits that are flown back to the U.S. to be fitted into computers. The operation makes economic sense because Signetics pays the Korean workers only \$45 a month vs. the \$350. or so it would have to pay an employee in Sunnyvale, Calif."<sup>4</sup>

If we are concerned about the self-development of people, the wages at Signetics say something to the Church. At the same time the Korean government keeps wages low in such international plants to attract foreign capital and industry.

b. Seoul Foreign School, traditional school for missionaries', diplomats', and business peoples' children, with nearly 500 students, finds that 62% are from the international business community. Never before has any group had a larger percentage than the missionaries.

c. Tight Funds are somewhat slowing the industrial growth. One of the main sources of developing large industrial funds is through combined savings in the banks which still pay 2% annual interest on savings. Savings-type deposits are not meeting targets. Recently only 41.7% of 1970's target had been reached and the year is three-quarters gone. However, note how much was deposited in the first eight months of 1970 to indicate the strength of this system where savings come from people of all walks of life. The 41.7% represents 79.2 billion won or \$250,000,000.<sup>5</sup> Small money for giant U.S.A., but giant money for small Korea!

## 3. International Developments

South Korea's economic and political developments even have international moorings - in Japan, Vietnam, North Korea, U.S.A., etc. An export economy is the secret of Korea's development ascent, and the Korean leaders are venturing into markets on every continent. Earlier Korea received many grants of economic aid; more recently it has been loans. The test is on now - the repayment of these loans on schedule. Let me hi-lite three items.

### a. Reference Japan and U.S.A.

These are the two big nations, plus West Germany, who have done much to help in Korea's amazing development. The 1960's saw large developments by Japan and U.S. in Korea, some bi-lateral, some multi-lateral as in the construction of Asia's largest integrated steel mill at Pohang, Korea. Let me deal specifically with Japan.

Japan signed a treaty of friendship in 1965. Six agreements have now been signed. Japan has promised to supply aid of U.S. \$300,000,000, plus economic cooperation of U.S. \$200,000,000 up to 1975. Now with withdrawal of U.S. Forces beginning, Korea has asked Japan for an additional U.S. \$200,000,000. The Japanese, through the Korean government, have helped the Koreans develop their highways, bridges, irrigation projects, shipping, and other communication facilities. Developments are in many commodities ranging from textiles to steel.

"Korea has become Japan's largest Asian buyer and Japan is South Korea's second-largest importer after the U.S. But the ratio of exports from Japan to exports to it, is an inequitable 5:1 and this has Koreans worried."<sup>6</sup>

The Korean worry increases because of Japan's economic ties with North Korea and Communist China. With 190 Japanese projects in South Korea since 1959 and a combined investment of almost U.S. \$530,000,000, the Koreans show realism by saying: "More than the Japanese need our market, we need their capital, know-how, and even their market."<sup>7</sup>

b. Andong Area being transformed. We lived for ten years in Andong, center of South Korea's most conservative, non-progressive area, Northern Kyung Sang Province. We longed for the day when the opportunity for a better way of life would come. We lived through two droughts, and three severe floods. But now dawn has broken, and a new day beckons with international developmental investments in that area.

Here is what is happening. "The government has invited leading technical service firms from the United States, Britain, Canada, Australia, and Japan to an international tender to be held for construction of the projected multi-purpose dam in Andong, Kyungsang-pukto. Economic Planning Board (EPB) officials said yesterday the tender to be held in November is designed to select a firm which will conduct a feasibility survey and design the dam. The preconstruction technical service will be financed with a \$650,000 loan from the Asian Development Bank (ADB). The ADB loan is expected to be signed soon by the government and the bank, pending consent of the National Assembly and approval of the ADB board of directors. Construction of the dam, to be started in 1972, will cost an estimated 1.0 billion won in local currency and approximately \$17 million in foreign currency. Completion of the dam will not only help control floods of the Nakdong River but also supply 186 million tons of water annually to convert 15,000 hectares (47,500 acres) of land to agricultural use. It will also supply 542 million tons of potable and industrial water annually and make possible the production of 97 million kilowatts electricity a year."<sup>8</sup>

c. Korea helping other nations.

Korea has participated for many years in international help pooled to assist other nations after disasters. It has also sent large numbers of troops and technicians to assist South Vietnam and provided medical teams for several Asian and African nations.

But in autumn 1970 it has projected launching its own international development plans with some political overtones. Still unnamed, this development organ will be under the direct control of the Foreign Ministry "designed to formulate and carry out all assistance programs for needy foreign countries."<sup>9</sup>



Aid programs will go to Southeast Asia, Africa, Middle East and Latin America. Some \$3 - \$5 million annually will go into aid funds for technical cooperation and capital assistance.

But "the new body is also designed to seek 'maximum effect with minimum funds' in diplomatic maneuvers to block North Korea's diplomatic maneuverings in the areas concerned, to strengthen further Korea's position in non-aligned states, and to expand trade volume."<sup>10</sup>

#### 4. Seoul

Seoul City lives and dies on "gas" - "gas" odors from cars, bottled "gas" for heating and cooking; poisonous "gas" emitted from heating briquettes. Not a day passes without stories on "gas".

If putting one's foot on the speed pedal can be called "putting on the gas", we note also that there is an increased tempo of life here which really keeps you hopping.

Now with more than 5,000,000 people and the seventh largest city on the planet called earth, this bustling city continues to grow by almost 1,200 people daily, many coming from rural Korea in search of a new and better way of life.

Seoul 1970 has some significant changes from a year ago. Perhaps several hundred more apartment buildings, new shopping complexes, one of the world's finest international hotels (the New Chosun), connections to a new turnpike making Pusan only five hours away, a fast growing Korean international airline with a 747 on order, congestion at peak hours like you'll see nowhere. Such is Seoul!

The criticisms of this huge city are many. The government's English-language paper editorialized recently with the caption "Choking Metropolis". Here it is:

"Despite official claims to the contrary, the capital city of Seoul seems to be going down the drain from the viewpoint of beauty, comfort and functional utility. This is the same old complaint which has been raised by so many for so long, but for which no remedy appears in sight. Or rather we have already passed the point of no return as far as the deformed and ugly development of Seoul is concerned. But something must be done, inadequate though it may be, to improve the existing conditions, or at least to prevent things from getting even worse.

"One reason for the congestion of Seoul streets and thoroughfares was partially explained when statistics revealed that streets account for only five per cent of the capital area. The total area of Seoul streets is put at 32,340,000 sq. meters out of the total metropolitan area of 612 sq. km. City officials compare this rate with an average of 15 percent in cities of most advanced countries.

"In making public the figures, the municipal authorities honestly admitted their mistaken 'assumption' in the past that about 17 per cent of the city area was occupied by streets. Their honesty is refreshing enough; but it is a dismaying discovery that their administration may have relied so



heavily upon an assumption based on the rule of thumb or a gross miscalculation. What a far cry from the precision expected in this age of science and computerized living! ...

"Wrongly conceived city planning and its undisciplined implementation are responsible for a complex of urban blights--traffic congestion, housing shortage, epidemics, pollution and nervous breakdowns. It is worth listening when visitors from abroad, though impressed by the development boom and the brisk pulse of the city, invariably agree that Seoul is vast jumble and lacks rudimentary things like adequate running water and sewage systems. Now is the time for Seoul's municipal administration to focus on the essentials and the basic requirements of a decent and viable metropolis."<sup>11</sup>

A United Presbyterian missionary son, Norman Sibley, 15, has opened a campaign to do something on Seoul's pollution, to create enough sentiment for change so that Seoul will have an "Earth Day" soon. Yonsei University's student council is cooperating and the idea is spreading to Roman Catholic Sogang University. Something is going to happen for Norm Sibley's ecological idea is "on the run"!

#### 5. Church.

The past year has been basically a good year for the Church in several respects. The Church continues to grow significantly in numbers. Of South Korea's 31,000,000 people more than 10% are Christian; in fact, the growth of the Church percentage-wise is keeping slightly ahead of the population growth. The big component in the growth is the Church's work with youth.

Christianity here has historically been related to Korean patriotism. And right now several leading politicians in both political parties are active Christians. As Presidential election nears in June 1971, both parties will try their best to woo the Christian and his vote.

Significant developments in 1970 were these:

a. Young Nak Presbyterian Church's 25th Anniversary has had several special features all year long. Perhaps most notable was its sponsorship of an inter-denominational evangelistic campaign in three cities led by Dr. John R. Laggai of Atlanta. 32 meetings in Pusan, 30 in Taegu, and 44 in Seoul saw nearly 20,000 new professions of faith, 13,000 of which came from University and College students "the most responsive in professions of faith."<sup>12</sup> The campaign's name was lived up to: "Seventh Decade Spiritual Revolution Crusade." So large were the crowds, totalling 270,000, that people could hardly make their way forward to make their professions.

Young Nak itself, largest Presbyterian Church in the world, reports more than 2,000 new members from the Campaign.

In a land where blood is never given free, Young Nak decided the Church should provide a free blood bank. So it launched the plan as part of its anniversary. It has now been followed by other churches joining in, and has thus made another breakthrough for the church "in God's world".

b. Presbyterian Church of Korea's 55th General Assembly September meeting in Taegu's historic First Presbyterian Church elected the Principal of Keisung Boys' High School, the Rev. Yoo-Rik Synn, as Moderator. The vice-moderatorship was a real battle because the winner is "predetermined" to be Moderator next year. Elected was the Rev. Chi-Il Pang, until 1958 missionary from the Korean Church to Shantung China. Since his return he has pioneered in industrial missions. The Stated Clerk's job also changed into brand new hands when the Rev. Hyung-Tao Kim, Ph.D., a pastor was elected. He has also been appointed Acting General Secretary of the denomination.

c. New Seminary Presidents

In the spring Hankuk Seminary, related to the Presbyterian Church in the R.O.K. (the "liberal" denomination) elected the Rev. Chong Choon Kim, Ph.D., as its new President. With organizational changes, Hankuk Seminary is altering most of its faculty and bringing on some younger professors.

In September the Presbyterian Theological Seminary's Board of Trustees, unanimously nominated the Rev. Jong-Sung Rhee, Th.D. to become President. The 55th General Assembly unanimously confirmed this nomination. Dr. Rhee holds his doctorate from San Francisco Theological Seminary and succeeds the Rev. Il Seung Kay, Ph.D., President since 1959. Dr. Rhee thus becomes President of the largest Presbyterian Seminary outside the U.S.A. with 200 students in its B.D. and Th.M. programs.

d. Consultation on Korean-American Relations with subtitle "Dilemmas and Opportunities in the Future of Northeast Asia" is now scheduled for December 2-5, 1970 here in Seoul. As Acting East Asia Regional Secretary of the Commission last spring, I was in on a number of the American preparation meetings, and now am participating on the Korean preparation committee. Sponsored by the respective N.C.C.'s, excellent leadership is being provided and the results of this consultation should be important for future planning. Korea's chairman is Dr. Won-Yong Kang, Director of Academy House, and a leading speaker among collegians.

e. K.N.C.C. Statement on U.S. Forces. In August the Korean National Council of Churches' Executive Committee issued a statement opposing the reduction of U.S. military forces in Korea. Dr. Ed Poitras, Methodist clergyman, summarizes the following points.

"The Christians of Korea oppose the reduction associated with the 'Nixon Doctrine,' not only on military grounds, but on the basis of international political ethics and responsibility.

"The American administration's mistaken judgment leading to the withdrawal of forces in Korea led to the outbreak of war in 1950.

"In light of the war preparations and machinations of the North Korean puppets at the present time, 1970, the decision to reduce forces is a disappointment to those of us who believe that peace is possible only by opposing communism, and the decision is also an encouragement to another invasion.



"We do not seek military force which oppresses, but rather which guarantees freedom and peace. We do not wish unlimited military establishment. We wish security through defense and in a balance. An American reduction would cause concern among our people and disrupt the plans for Korean self-defense. We ask that a friendly nation like the U.S.A. fulfill its obligation and responsibility to prepare Korea for her own defense needs.

"August 5, 1970

Korea National Council of Churches

Chairman: Dong Shik Chi

General Secretary: Kwan Suk Kim" 13

f. President Park's Comments on Christians came as a real surprise because Park himself is not a Christian. The Korea Times, October 1, 1970 carried this report: "President Park Chung-hee yesterday said that Korea and other Free Asian nations expect unity and efforts of the anti-Communist Christians in their struggle against the Communists. Such an expectation is based on the conviction that Christianity has made a great achievement in terms of love, service and struggle, always siding with justice and freedom. Park's remarks came in a message, read by Prime Minister Chung Il-kwon, to the sixth Asian Christian anti-Communist Conference held at the Pyongan church in Seoul last night. The President also expressed hope that the current conference may achieve its objectives for the protection of Asia from the Communist expansion and defeat the Communists with the strength of the Christians."

g. Buildings

Several significant Christian buildings were completed -- the 10-story Christian Center Building housing most ecumenical offices and some denominational offices in Seoul, and a new 8-story Polyclinic Building at Taegu Presbyterian Hospital with a \$750,000 gift from the West German Church. The Edward Adams Memorial Building at Keimyung Christian College nears completion and will be dedicated at Founders Day, May 1971.

At old Severance Hospital site near the Seoul Railroad Station recent construction diggings unearthed 23 historical items contained in a lead box buried at the time of the cornerstone laying in 1902. Newspapers and coins of that time plus a congratulatory message by Horace N. Allen, then Minister of the U.S. Mission to Korea (and earlier the first Presbyterian missionary to reach Korea in 1884) were found in excellent condition after 68 years in the lead container!

h. Union Christian University, a merger of Taejon Presbyterian College and Soongsil College appears near at hand. The biggest obstacle has been its Korean name, now confirmed as Soong-Jun. Dr. Herman (Hyung-Nam) Kim, former President of Soongsil College, is its new President.

i. Methodists Dedicate Church of Atonement. In September the "Church of Atonement" was dedicated at Cheam near Suwon. The money (about \$30,000) came entirely from Japanese Christians as an "atonement" for the terrible Cheam Massacre of 1919 when Japanese policemen burnt the church after forcing 29 young villagers into the building.



j. International Education. Keimyung College in Taegu, one of our Presbyterian related colleges, played an unusual role in international graduate study this last spring semester. Mr. O'Conner, Principal of the U.S. Forces Dependents' School, Taegu, needed an Arts course for his Masters program at New York University. Arrangements were made for him to do it at Keimyung under Professor Chung in Korean calligraphy. He passed and later in the summer, while in America, completed the degree.

k. Blind Girl and Missionaries. The Korea Times, Sunday, October 4, 1970, features a long article called "Blind Voice Major Begins Th.D. Studies." Jeanie Kim is at Indiana University, a straight "A" student. But her road to Indiana began with The Rev. and Mrs. Harry Hill (now retired) of our United Presbyterian Mission who took her in years ago, loved her, taught her, and made life meaningful for her in the security of Christ's love.

l. Christian Literature Society Celebrates 80th Birthday. Beginning from a meeting in Rev. H. G. Underwood's home in 1890, this great literature organization has now reached its 80th year. Some 1,000 titles were available up to World War II. Then all destroyed in the Korean War. But again the book titles are back up to about 1,000, and rapidly increasing, with two-thirds being original writings by Koreans.

Notable ventures in recent years are the new Union Hymnal of 1967, and a merger with the Korea Christian Literacy Association in 1969.

### Reflections

Any Report from Korea must be open-ended, especially one written just after returning from Home Assignment to a nation "on the run".

Let me mention three items on docket for lovely October.

1. Cultural - Koreans love music. On October 5th begins a four day Music Festival at Korea's favorite Citizens Hall. During the Festival 40 creative works by 28 Korean composers will be featured.

2. Ecumenical - Here in Korea the missionaries of the Presbyterian Church, U.S., Australian Presbyterian Church, and ours work side by side in our partnership with the Presbyterian Church of Korea. For us here "merger" has been present for many years. Therefore we watch with more than casual interest the reunion negotiations of our two great Presbyterian Churches in the homeland which comes at a meeting October 26-29, 1970.

3. Commission - Late in October the Church here welcomes our General Secretary-Elect, Dr. Donald Black and his wife for an eight day visit. These visits remind us of our close walk in Christ with our brethren in this land and across the world. May such endeavors hasten the day of mission when people of all nations may be ON THE RUN TO JESUS!

Stanton Rodger Wilson

Footnotes

1. Reported in Pacific Stars and Stripes, September 20, 1970, p.23
2. The Korea Times, October 3, 1970
3. Statistics by Robert Kirney, September 1970
4. Time, September 21, 1970, p. 55
5. The Korea Times, October 4, 1970, p.8
6. The Asia Magazine, October 4, 1970, pp. 12-13
7. Quotation in The Asia Magazine, October 4, 1970, p. 13
8. The Korea Times, October 4, 1970, p. 8
9. Ibid, p.1
10. Ibid, p.1
11. The Korea Herald, Editorial, September 23, 1970
12. Christianity Today, July 17, 1970, p. 31
13. Prepared by Dr. E. W. Poitras, September 17, 1970 as reported in  
Kyo Hwe Yun Hap Shin Bo (United Church News), Seoul, August 16, 1970

# PERSONAL IMPRESSIONS OF THE CHARISMATIC MOVEMENT

In Korea today, and indeed throughout the world, there is a very exciting and puzzling movement abroad, which closely resembles the experiences of Paul, Cornelius and his friends in the chapter read. I want to talk about it now because I would like to share with you something of my own pilgrimage and also because I believe that sooner or later, whether you like it or not, everyone of you in this room is going to be affected by it and have to make some kind of response, whether it be positive or negative.

This movement goes under various names, some of them derogatory, but I think the most widely accepted name is the 'charismatic movement'. To my knowledge it is only about 18 months since it began to spark in Korea, but right now the spark is being fanned into a veritable bush fire.

Another name for this movement is the Pentecostal movement, and that is where you all switch off your receiver sets as I did at first. I remember Oral Roberts being asked to leave Melbourne by the authorities because of his so-called sham healing for personal profit, and being accosted in the street by a stranger who told me that if I couldn't speak with tongues then I couldn't possibly be a Christian. Because of those and other off-putting experiences, it has been very difficult for me, as it probably would be for you, to be open-minded about the new emphasis on the Holy Spirit and speaking with tongues which the charismatic movement is all about. I am at one and the same time attracted and repelled, and after months of reading about the doctrine of the Holy Spirit, studying and discussing it, praying about it and observing others, I find myself where I was a year ago - sitting on the fence, neither in nor out of the group. But with a difference, because I have struggled through to a renewed commitment to God, a new openness to Him, and a new willingness to undertake any task for Him or have any experience He might want me to have. And for that spiritual growth I thank Him.

What are the manifestations of the charismatic movement as seen from the fringe where I am?

1. Deep needs are being met for all types of people, from drug addicts to embassy employees, from missionaries to ex-convicts. For many it is a conversion experience, for all it brings peace, power and purpose to their lives.
2. There is direct communication with God and an overwhelming assurance of His constant presence. The dialogue with God, either directly or through another person, is most impressive.
3. There is a beautiful atmosphere of love, acceptance and unity of spirit among people of very different theologies, backgrounds, nations and ages. Here at least the generation gap is bridged, and the gulf between Catholic and Protestant.
4. Speaking with tongues is experienced as one surrenders himself completely to God, with the laying on of hands. This is such a beautiful and cleansing experience that those who experience it for the first time radiate joy.

All of us here have known the guidance and blessing of God's Holy Spirit since we first committed our lives to Him, and yet I would be surprised if there was anyone among us who does not yearn for a closer walk with Him. Sometimes He seems far away, and we know our love for Him and commitment to Him are far from adequate. It is for this reason that the direct and close communion with God experienced within the charismatic movement attracts me.



I hesitate to talk about the debit side of the ledger, because we all see things differently just because we are all different. I don't want to put you off the charismatic movement because of my personal prejudices and interpretations or misinterpretations. But this very subjective picture would not be complete or honest if I failed to mention the aspects which do not appeal to me, and so, for what it is worth, I present the contrary side.

From my somewhat uncomfortable perch on the fence, I see:

1. An absorption with spiritual experiences which seems to make people something less (or more, if you like) than human, and remote from everyday life. A barrier is thus created between the 'believer' and the rest of dull old humanity.

2. This also gives rise to the oft-heard criticism of a tendency to be rather arrogant in spiritual matters - 'I'm closer to God than you are' kind of approach, though maybe this applies mainly to new believers.

3. Although deep needs are met, a new need is created by the experience, the need for constant 'recharging of the batteries' in fellowship with others of the group. Much time is spent in seeking this fellowship and spiritual nourishment, so that families and work tend to be neglected.

4. I see little evidence that this undoubtedly uplifting and beautiful experience results either in greater sensitivity to the feelings and needs of others, or in action to relieve suffering, need or distress in the community. It does not seem to be anything other than spiritually oriented, although it does give depth of meaning and new impetus to Christian endeavour already engaged in.

God is speaking through this movement today in a very real way. He is speaking to and through individuals as He cannot do readily through the institutionalized church. Lives are being radically changed and God is given the glory. Hallelujah! But He gives this experience only to those who have a deep need of some kind which they have been able to express openly. Our present-day world is one of such tension, fear and insecurity that many are feeling the need for the power of God's Spirit in their lives as never before, and through the charismatic movement their need is being met.

Maybe this experience is not meant for all of us. But we do need to be committed to God and open to His guidance, trusting that He wants only what is good and healthy for us. If we trust Him this much, then we will be ready and willing to respond if He calls us to new experiences, and able to accept and love those who have a new and different experience of the Holy Spirit than we have.

#### PRAYER

We praise and thank you, dear Father, that you did not leave us comfortless, but sent your Holy Spirit among us. We praise you for your work in the world through all generations, and thank you for personal guidance and innumerable blessings through your Spirit over the years. We ask your continued presence with us. Lead us, we ask, so that everything we undertake in the days ahead might be your will for us, and not our own.

HYMN No. 191 'Come down, O love Divine'

Norma Brown  
Australian Presbyterian Mission Meeting  
Pusan, Korea

Presbyterian Missionaries Involved in Charismatic Movement

Barry Rowe (A.P.)  
Kearney + Vandy Spencer (U.P.)  
John Fatta (S.P.)  
David Ross (S.P.)  
Randy Rice (U.P.)  
William Smith? (U.P.)

ADDITIV. REPORT ON KOREA

October 1972

Nov. 1972 - 14-24

"NEW

NETWORK OF

NEIGHBORS"

Seoul - p 19 in mbr  
24 - Red Cross  
23 - Red Cross  
Kye

By: Dr. Stanton A. Wilson  
Commission Representative to Korea  
United Presbyterian Church in the U.S.A.

Ind. mbrs  
R.C. Seppel - p 23  
His program - 25

INTRODUCTION

Dreams and prayers have taken on flesh. 54 Seoulites traveled to Pyongyang on August 29, 1972. For five days, representing the Red Cross and the Press of the Republic of Korea, they were wined, dined, entertained, and treated as "mighty close neighbors". In mid-September again for five days 54 Pyongyangites were in South Korea.

Yes, with North Korea. And with Japan. And with the People's Republic of China. And to be sure with Taiwan and Vietnam, a whole new network of neighbors is at Seoul's threshold!

Therefore this 1972 Report on Korea both transnationally and indeed nationally has one magnified marking, "New Network of Neighbors". In Red Cross headquarters; at the United Nations; in Seoul-Pyongyang-Tokyo-Tokyo, in local neighborhoods an exciting Newness is here.

Its continuum of beauty is landscaped with the same multi-colored cosmos flowers from Pusan to Pyongyang, and golden rice fields from Pusan to Tokyo.

Its challenge of action is in an Oriental proverb: "When the dust passes, thou wilt see whether thou ridest a horse or an ass." By God's Grace the clearing dust must not see Korea riding an ass. Rather may we see all the best riding a horse - as neighbors!!

In reporting on the first nine months of 1972, a 3-part outline seems sensible: I. Happenings, II Observations, III Reflections. "Happenings" provides a sequential picture of the year in the life of the nation and church. "Observations" deals with an attempt to appraise the political climate and trends, the economic and social situation, religion in general, the Christian community, and self-development of people. "Reflections" relates directly to the Red Cross attempts to make the two Koreas neighbors again.

I. HAPPENINGS

A. EARLY 1972 - "neighbors in tension." As 1972 dawned in the "Land of the Morning Calm" the nation and its largest church, The Presbyterian Church of Korea were in great tension.

In the nation, both the students and the press were under strict control due to the Garrison Decree reference campus activities (October 1971) and National Emergency Decree giving the President strong controls (December 1971). The Taeyunkak Hotel holocaust on Christmas Day had stunned the whole nation, and raised serious ethical questions about one's responsibility for a neighbor who happens to be living in a firetrap.



In the Presbyterian Church of Korea, the Presbytery at Taegu split at its March meeting. Although only some 10 churches in a Presbytery of 153 fragmented from the Presbytery, the tension was fierce. The struggle is one of power between strong personalities and the Church's control over its related institutions. All spring and summer reconciliation attempts were made, but to little avail.

### 3. SPRING 1972 - "neighbors with blossoms."

Evangelism began to show its blossoms of new believers everywhere, especially in the R.O.K. military. This was dramatized by mass baptismal services. One I attended on April 25th near the 38th parallel saw 3,478 officers and men baptized. This was reported to be the largest mass baptism in the military since the time of Clovis in 490 A.D.<sup>1</sup> One writer labeled it as "the largest mass Christian ritual in world history."<sup>2</sup> Whereas most of these services were Protestant, one Catholic service saw 800 baptized.

The Armed Services since 1969 have had a "one-man one-religion" campaign. In 1971 and up to June 1972 more than 20,000 R.O.K. troopers have said "Yes to Jesus" and received baptism.

Mission administration on logistics for expatriates at work here saw the Inter-Presbyterian Mission Office take on another Mission, that of the United Church of Canada. Already it handles the three Presbyterian missions: Australian, Presbyterian Church U.S., and United Presbyterian U.S.A.

Planning for the Future. At its May meeting the Committee on Cooperation, Presbyterian Church of Korea, made a tentative priority list of \$1,000,000 for future needs. This money is expected from property sales, largely of the United Presbyterian Church holdings in Korea.

Death of the first infant baptized in the Presbyterian Church of Korea came on June 7, 1972 for 38 year old Pyung-Ho Suh. Thus a visible "bridge" from the beginnings of the Church became an "invisible bridge" to heaven itself. He was, in addition to the first infant baptized, the first son of the first ordained pastor, the first graduate in the first class of Kyungsin Boys' High School, and elder in Korea's first church, Seemoonan Presbyterian Church of Seoul. He served with distinction as principal of his alma mater, Kyungsin School.

One of the last pictures of this solid citizen is one told by his daughter. Three days before his death, she saw him in prayer before dawn. The listener unnoticed to his extended prayer first in Korean and then ending his prayer with a strong "Amen" in English. In a sense this prayer experience marked the closing of his life in this world.

### 3. Summer 1972 - "neighbors in mission and mercy".

In late June for one week 70 Americans from the Synod of Pennsylvania visited the Presbyterian Church of Korea for a fellowship and study on Partnership in Mission.

This unique first in United Presbyterian USA and Presbyterian Korea carried some unique experiences in a "New Network of Neighbors" on either side of the vast Pacific.



1. Ecumenical Service for North Korea - was held on Sunday, June 25, 27th anniversary of North Korea's infamous invasion of South Korea. 8,000 Protestants gathered on South Mountain, Seoul. What gripping moments as a Korean pastor prayed four times: "God, All Korea's God, remove the unnecessary 38th parallel." And 8,000 united voices rumbled down over the world's seventh largest city - "Amen"! Near the end of the service all 8,000 prayed aloud for ten minutes for the new day for a united Korea. This was a sizzling, seizing, spirit-filled, experience for Pennsylvanians and the Peninsulaites!

2. "Home away from home" - on a Sunday evening the 70 Pennsylvanians were invited by 10 Presbyterian Churches to dinners and an evening of worship and fellowship in local Churches. Ten of the American clergymen preached. This experience set up a whole new network of neighborliness for the visitors and hosts alike.

3. General Assembly reception and dinner. one night was done with real warmth, delightful fellowship, and a strong emphasis on evangelism and mission together for today and tomorrow here and worldwide. Each visitor received a brass wall plaque to become a visible symbol of daily prayer for one another and the world.

4. Flat tire and a rural village visit. As we headed south on the turnpike for Taejon, Kyungju, and Taegu, one bus had a flat tire. The Rev. Yoon-Sik Kim, (General Secretary of the Church), Dr. Horace G. Underwood (Professor at Yonsei University), and Paul Kingsbury (agriculturist) took the group into a village only a stone's throw away. For 40 minutes they lived in a little village - talking with villagers, seeing their homes and manner of life. No one seemed sad about the flat tire - except the driver!

5. Preacher to the poor. Some visited Kwangju Estates, world's second largest satellite city (200,000 people). Their host was Dr. S. C. Chun, called by many "preacher to the poor". Through his neighborhood church the whole unplanned city has been revitalized and dozens of families have been able to rise from total poverty to a basic standard of living which has made them feel like persons again. Here is "self-development of people" alive, awake, active amidst peril and possibility.

In August Korea's worst flood hit Seoul HSB and HSBV! 400 died (mostly buried in debris and landslides); 368,000 were left homeless. The nation and its people, and particularly its Christians, responded in mercy with a magnificence quite unparalleled. At one point 40,000 individuals and/or groups in the Church had sent hard cash, clothing, and food. (Those same Christians had already sent \$2,500 to Pennsylvania when they heard of that terrible flood of late June that came even while the Pennsylvania delegation was in Korea). United Presbyterians, Presbyterian Church, U.S., and Australia Presbyterians have sent significant relief money from One Great Hour of Sharing to help some of these many who have lost everything.

Biggest Happening of 1972 was the July 4, 1972 North-South Korea Reunification Accord!

copy forms appendix I. Summarized the Accord says seven things:

1. Principles for unification
  - a. Independent Korean efforts
  - b. Through peaceful means
  - c. Great national unity sought (transcending differences in ideas, ideologies, and systems).
2. Ease tensions.... foster an atmosphere of mutual trust.
3. Various exchanges
4. Cooperate positively.... seek early success of the South-North Red Cross talks.
5. Direct telephone line between Seoul and Pyongyang.
6. Establish and operate a South-North Coordinating Committee.
7. Faithfully carry out these agreed items.

The NCCK's Statement on the Accord. A copy forms appendix 11. An earnest attempt by the Church's best thinkers tried to get all Christians (Protestants and Catholics) to come out with a common statement. If such were possible 4,000,000 Christians would represent the most powerful people-block in South Korea.

As it turned out only NCCK was able to come out with a statement (representing about 1,000,000 Christians). It is an excellent statement, basically supporting the Accord and emphasizing reconciliation. Two salient comments should be picked up:

1. "Unification by ourselves" - this concept must be studied further.
2. To be united, freedom of the press must be allowed at once.

## II. OBSERVATIONS

### A. POLITICAL CLIMATE AND TRENDS

The Democratic Republican Party, in power for 11 years (since the 1961 military coup), continues very much in POWER. President Chung Hee PARK, 54, is now one-third through his third four-year term as President. Most big decisions come from the Blue House (President Park's mansion) and like President Nixon, the Korean President has his "Kissinger", Mr. Hu-Rak LIM, whose secret mission to Pyongyang in May set the stage for this "new network of Neighbors."

Civil liberties are basically in evidence. But as a result of the Presidential Decree, December 1971, the press and mass media are seriously compromised with censorship and surveillance. The Korean language has a phrase, "ma-um taero" like the French for "laissez-faire". This type of irresponsible freedom (with little or no regard for your neighbor) is being gradually controlled. The computer makes it harder now to evade taxation.

Nonetheless, the strong control on the press must be removed to allow responsible democratic writing to flourish.

October 1972

Take the story of Korea's most gifted poetic satirist, Chi-Ma Kim, pl. This man has been in and out of jail most of his adult life. His satires seem to be negative parables concerning the present party in power. Take one:

"What kind of thing have they done to me?  
I was clad in rags and starved and worked so hard  
I was beaten up and was suppressed  
but did not say a word of protest....  
What devilish crime did I do  
To bring upon me punishment so severe?"

This nation's noted poet, Professor Too-Chin Park (whose best lines are now translated into English by Methodist missionary, Dr. Edward Roitras) puts it this way: "Kim has pioneered a new style in Korean poetry, adopting it from the traditional Korean ballads known as p'ansori. He is one of the most talented young poets in Korea, a fine lyricist."<sup>5</sup>

Kim was released from prison in July, largely due to international pressure. Some of the twentieth century's most illustrious writers and intellectuals signed a petition to President Park insisting on Kim's freedom. Signers included: Jean-Paul Sartre, Simone de Beauvoir, Herbert Marcuse, Noam Chomsky, and a galaxy of scholars and authors from neighboring country, Japan.

Says Kim concerning the principle for which he is battling. "The liberty to write freely is the single thing I hope for."<sup>6</sup> My point is, if Chi-Ma Kim writes responsibly, he should be given the freedom to write even if the satirical poetry has a way that the "shoe fits". I am not endorsing Mr. Kim; I am only using him as an illustration to say that if democracy is to grow and flourish, responsible freedom is a major ingredient!

Students are "quiet" ever since the October 1971 Garrison Decree forbidding student strikes, rioting, and street action. In fact their "quiet pacifity" shows in two ways: positively most are really concentrating on their studies; negatively no collegian aspires to a student office. Student papers have virtually disappeared.

In a conversation with a Yonsei University senior, I asked: "What do you think it will be like the first time you meet a senior from Ryongyang's Kim Il Sung University?" Said he very thoughtfully: "I don't know. But it could be like this - we'll look alike; use basically the same language; have our common Korean heritage; yet" (and he paused) "we may be two very different people because he has grown up entirely under communism and I've grown up in democracy. Neighbors next door but worlds apart in our thinking and outlook toward life and our people."<sup>6a</sup>

On October 6, 1972 the 53rd National Athletic Meet opened at jam packed Seoul Stadium (same size as Shea Stadium and just as noisy). The student athletes number 13,000. The theme - "physical strength, solid unity and brilliant advance."

Using the entire soccer field, Kyungbok High School's students formed an outline map of an undivided Korean peninsula in a mass formation called "Grand March to the National Unification." And in the stands at mid-field, the 3,000 member card section team of Hansong Girls High School made the words "Until the Day of Unification."<sup>6b</sup>



Even a national sports festival of students is concerned about the day we live in. And more than any other group, the students of South Korea have studied democracy and sociology and they "want democracy terribly in which there is real freedom."<sup>6c</sup> Among students there is a real openness for eyeball to eyeball dialogue, and doing, thinking, trying together. And this idealism says: "We are one with all Koreans!"<sup>6d</sup>

The political climate continues in exceeding flux due to Nixon-Chou conversation, the South North Korea Unification accord (July 1972), The Red Cross Pyongyang and Seoul visits (beginning August 1972), the Tanaka-Chou agreement (October 1972), the anticipated West Germany-Red China accord (October 1972), and Emperor Hirohito's Invitation to President Park to make a State Visit to Japan (November 1972).

Let me portray this flux on the Korean calendar of 1972.

1. May 1, 1972 - "Seoul Rally Lashes North Korea." On May 1st, the Orient's favorite day to show their thing, Seoul really did it. A half million Korean students and citizens attended an anti-communist rally in Seoul at the May 16 Plaza (this date commemorates the 1961 military coup which took over Korea and propelled Chung Hee Park into his dynasty). The number alone is noteworthy. But the huge crowd "reiterated their pledge to defeat North Korean Communists"<sup>7</sup> And in 17 other major cities similar large rallies did the same.

2. June 14, 1972 - "Join us, ASPAC tolls Reds." President Park took the lead at the seventh Asian and Pacific Council (ASPAC) gathering in Seoul to insist that the organization must have a new open door policy to admit Asia's three communist countries - China, North Korea, and North Vietnam. Because ASPAC is not a political or military agreement, it endorsed the Korean President's idea and "recognized that any easing of tension that reduced the danger of conflict would benefit the countries of Asia and the Pacific."<sup>8</sup>

ASPAC as a council is an organization for regional cooperation, promotes mutual understanding, and seeks durable peace and balanced progress in the region. A phrase used to describe the 1970's was "Harmony within Diversity."<sup>9</sup> ASPAC projected the concept of regional neighborliness and cooperation in the economic, social, and cultural fields, and to an atmosphere to create an Asian and Pacific region where progress and prosperity prevail.<sup>10</sup>

(IMPORTANT NOTE - Between 1 and 2 above, came the secret visits of South Korea's "Kissinger" to Pyongyang (Hu Kak Lee) and North Korea's emissary to Seoul (Sung Chul Park) in preparation for the July 4, 1972 Unification Accord.)

3. June 25, 1972, "Peaceful reunification is the only path," said President Park on the 22nd anniversary of North Korea's invasion of South Korea. To pick up this theme in his speech, note:

"It is imperative for us .... the more vigorously ..to press our sincere endeavors for peaceful unification."

"We are now faced with the great trial of confrontation between North and South, which is impending upon us minute by minute..... Let us all march forward resolutely toward a reunified fatherland, where the full bloom of prosperity never fades."<sup>11</sup>

October 1972

4. July 4, 1972 - North South Korea Reunification Accord (earlier outlined on p. 4 of "Happenings" and a copy of the Accord forms appendix I). This dramatic Accord stunned Seoul and the World. Radical, wonderful, unbelievable were words used to describe this amazing breakthrough. No one really opposed the basic idea, but many hard questions began to be asked on how to implement. Almost at once Church leaders of Korea met and huddled with expatriates to study the document. Obviously the gigantic concern was Article 1, "Principles for unification" as "a great national unity" was sought "transcending differences in ideas, ideologies, and systems". Without greatest discernment, after much bloodshed and pain, South Korean Churchmen raised much caution here. As someone said, "You could find yourself and your people 'when the dust clears' (referring to the proverb quoted in the Introduction) 'riding on the tail of the ass'".

The New York Times' Harrison E. Salisbury (who visited Pyongyang in May) wrote, "Suddenly, old foes agreed."

He first quoted the Pyongyang Times of May 20th. The Park Chung Hee puppet clique of South Korea, traitors for all ages, are rushing headlong along the road of treachery like a headless chicken, trampling underfoot the aspiration of the South Korea People."<sup>12</sup>

He says further: "The joint Seoul-Pyongyang communique..... came as an almost complete surprise..... So radically different have the two Koreas become that their getting together seemed like a reversal of the natural order of things in that part of the world."

"Unification - even real cooperation - is, of course, still a long way off. The first fruits of last week's agreement will probably take such forms as restoration of mail service between North and South and visits back and forth among members of families separated for more than two decades. Next, probably will be exchanges of cultural and scientific groups" and "begin on getting trade going..... The United States views all this with considerable favor."<sup>13</sup>

The current approach of Kim Il Sung, Premier of North Korea, is termed "smile diplomacy".<sup>14</sup> The Accord is filled with the possibilities of great danger; it is also filled with fantastic possibilities. Said the leading newspaper of the world: "The surprise Fourth of July agreement in Korea to renounce the use of force and negotiate a stable accommodation between Communist North and Capitalist South promises to terminate the world's most dangerous confrontation within a partitioned country."<sup>15</sup>

Note further: Lip service to "reunification" is repeatedly obvious with the word mentioned 12 times in the brief 1 1/4 paragraph Accord. "But the key phrase is the one that talks about 'transcending' rather than eliminating the differences in the 'ideologies and systems' of the two states. Essentially, the objective..... is to create a basis for further negotiations and an atmosphere that might make talks fruitful."<sup>16</sup>

5. August 15, 1972 - "Prepare for Unity" was the topic of President Park's address on Korea's "Freedom Day" marking the 27th anniversary of the end of World War II, and Korea's freedom from the Japanese Empire. In this speech on a very emotional day for Koreans, and before 3,000 leading Koreans in the Capital, "Park exclusively dealt with the unification issue."<sup>17</sup>



Referring both to the July 4 Accord and the Red Cross talks, he "called on 50 million people in South and North Korea .... to 'unite firmly' to prepare for the day of national reunification 'in the deep belief that such a day will come in the not too distant future.'"<sup>18</sup>

6. September 8, 1972 - "Korea to begin pullout of all troops in Vietnam in December."<sup>19</sup> This announcement will see the remaining Korean 37,000 troops withdrawn on a step-by-step basis. Related to this important announcement is South Korea's search for the United Nations favorable policy of "no action" on the Korean question this fall and detente adjustments related to the current South-North Korean Red Cross talks.

7. Late September 1972 - U.N. Puts Off Korea Debate for Detente. This passed by a large majority at the U.N. Assembly to "further contribute toward the success of the current mutual contacts between South and North Korea".<sup>19</sup>

8. November 13, 1972 - President Park visits Japan on a State Visit at the invitation of Japanese Emperor Hirohito. He will meet with the Emperor and Prime Minister Tanaka.

The announcement made on October 7, 1972 says: "It will be the first time for a Korean Chief of State to visit Japan"<sup>20</sup> although President Syngman Rhee in 1950 and President Park in 1961 made unofficial visits in times of crises (Korean War outbreak, the Military revolution or coup).

Further "their meetings would have great significance in the strengthening of the friendly relations between the neighboring countries."<sup>21</sup>

Truly a NEW NETWORK OF NEIGHBORS is developing concurrently all around South Korea!

Close relations with U.S.A. continue but with greater realism and more independence. Nixon's visit to Peking began the radical shift. In Confucian terms the shift is from a father-son relationship to an older brother-younger brother relationship. In democratic, transnational terms, for two nations who are close allies, the shift is to interdependent friends who must trust each other as concerned Pacific neighbors, now drawing up additional relationships with other East Asia nations (some of them communist) but trying to keep one another informed ahead of time. This might be called "programmed partnership with each other and beyond".

The U.S.A. has poured \$5 billion into Korea to revive her economy. This is \$25 per person in the U.S.A. Korea knows that the U.S.A. has done MUCH. And the basic feelings among Koreans are ones of comradery and friendship with a nation trying to give a smaller nation the opportunity to be a people respected among the family of nations.

One other comment. Not only American missionaries (like Miss Lilian Koss) but American military personnel by the hundreds (like a 4-star General named John H. Michaelis) are retiring in Korea. As to the latter, who until August 31, 1972, was Commander-in-Chief, United Nations Command, Korea, to retire in Korea is a startling thing to the Koreans. And Michaelis did this on his 60th birthday, the big celebration time in one's life.

He now becomes a consultant to Korea Air Lines. And, of course, is the first American 4-star General to make his home in this country after retirement.



As a man he is loved by the Koreans because of his Korean War days as commander of the famed Wolfhound Regiment, largely credited with holding the critical Pusan perimeter. Without their tenacity South Korea surely would have fallen.

Says Michaelis, now an American civilian at work in Korea: "I love Korea, the people and its climate. I have affection as well as deep respect for this courageous nation, which has achieved almost a miracle out of the devastation of war."<sup>20</sup>

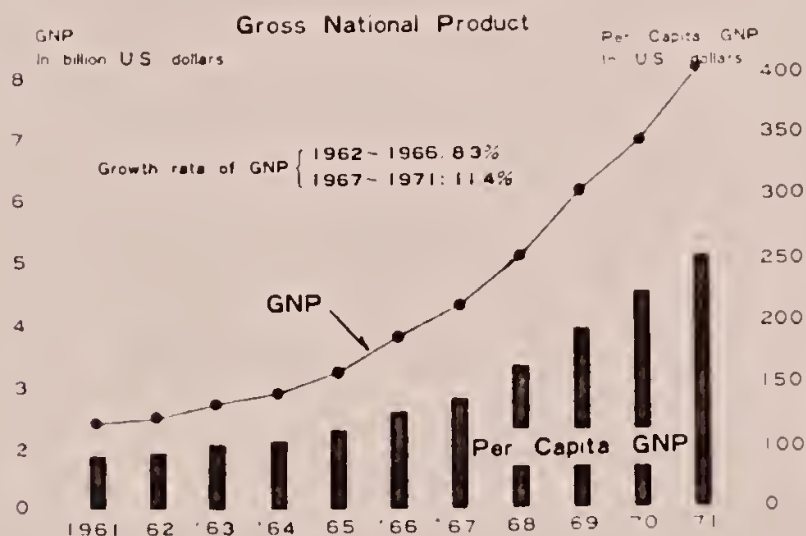
## B. ECONOMIC SITUATION

General Economic Situation is a Discovery. "The Republic of Korea is today a bustling, prosperous, proud and progressive nation that cherished its past and looks forward to an even more glorious future."<sup>21</sup> The essential discovery is that in the 1960's Korea was economically transformed from just another stagnant, underdeveloped nation into one of the world's fastest growing economies. In the '60s the First and Second Five-Year Economic Development Plans saw "unprecedented growth, resulting in an accelerated industrialization, a green revolution, and a rapid expansion in the nation's infrastructure."<sup>22</sup>

The nation has been propelled beyond economic "take-off" into "the self-sufficiency stage."

GROSS NATIONAL PRODUCT. In the First Five-Year period (1962-1966) the Korean economy grew at an average annual growth rate of 8.3% (the target was 7.1%). In the Second Five-Year period (1967-1971) it grew by 11.4% (with a target of 7.0%).

See "Gross National Product" graph below:



G.N.P. swelled from a 1961 \$2.4 billion to a 1971 \$8.0 billion, a 330% growth in a decade.

Per capita GNP rose from a 1945 \$50 to a 1961 \$95 to a 1971 \$252. Even with serious inflation times periodically the per capita income has kept ahead of inflation.

Major influences were:

- a. Accelerated progress in industrialization.
- b. Export growth averaging more than 40% per annum.
- c. Government's efforts to implement the economic plan.
- d. Creative and cooperative mood of the people.
- e. Near neighbor nation (Japan), far neighbors (U.S.A., West Germany), and world banking agencies making loans and entering joint ventures.

This growth in G.N.P. is reflected in improved living conditions for many ordinary citizens. Employment rose by 50% between 1965 and 1969, and wages went up 250%. New homes by the tens of thousands, many new condominium apartments even in the small cities, new and improved homes throughout the nation. Certainly also there has been a great improvement in the diet with more buying power. The Morgan Guaranty Survey of October 1970 has an article on Korea's economy entitled "South Korea: Asia's Lowest Growth Economy."

The bicycle for the past three years has now become a toy for youth instead of just a work bike. Leisure-time recreational developments are numerous. Yet in Seoul one-third of the 6,000,000 have an average floor space of 3' x 9'. There is room for vast improvement!

Trends in food production do not show as rapid a growth as projected. The years 1961 to 1971 saw an annual average growth in agriculture of only 3.7%. Part of this was poor weather. Contrasting to agriculture's slow growth, the forestry sector grew at 9.3% per annum and fishery production grew by 12.5% per annum.

Still farmer's income has risen steadily because of several modernization projects aimed at increasing farm products, fostering all weather farming conditions, and raising of more cash crops.

More specific in the decade 1961-1971:

- a. Cereal production jumped from 5,933,000 MT to 7,774,000 MT in 1971.
- b. Agricultural products, in constant terms of a dec value, climbed from 250 billion won in 1961 to 377 billion won in 1971.
- c. Farm household income per household multiplied four-fold (up to 256,000 won) by 1970 as compared to 1962.
- d. The 1960's saw: traditional farming heavily dependent on rice challenged by a modernized and diversified agriculture, and a conducive environment proper to complete the green revolution.

Because food production is also from fisheries and forestry sources, as well as from agriculture note these indicators.

## Principal Indicators of Agriculture, Fishery and Forestry

	1961(A)	1966(B)	1971(C)	B/A	C/B	C/A
Value added in agriculture <sup>1)</sup> (million won) .....	250,150	313,128	376,450	1.25	1.20	1.50
Cereal production (thousand tons)	5,933	7,567	7,274	1.28	0.96	1.23
Fertilizer consumption (thousand MT, elements) ...	308	423	605	1.37	1.43	1.96
Farm household income (won, per household) .....	67,885 <sup>2)</sup>	130,176	255,804 <sup>3)</sup>	1.92	1.97	3.77
Value added in fishery (million won) .....	9,012	15,067	28,290	1.67	1.88	3.14
Fishing fleet (tons) .....	142,395	245,962	358,365 <sup>3)</sup>	1.73	1.46	2.52
Fish catch (MT) .....	468,641	702,295	1,073,733	1.50	1.53	2.29
Aquaculture production (MT) .....	12,067	91,085	147,396	7.55	1.62	12.21

Note: 1) At 1965 constant prices      2) Figure for 1962      3) Figure for 1970      24

RURAL/URBAN PROBLEMS

Problems are many. First migration. 456,440 migrated into Seoul in one year, October 1, 1970 to September 30, 1971. How were these more than 450,000?

- a. 82,809 were between 15 to 19, 3/5 girls.
- b. 108,540 came looking for jobs
- c. only 37,000 came with promises of jobs.<sup>25</sup>

Rural/Urban percentages have tipped heavily toward Urban where some 55% of South Korea's 32,000,000 now live. At the Urban Institute, Yonsei University, the careful study on low cost housing has been completed. Other research studies include: market research on Seoul housing, living conditions of poor in Seoul, and immigration patterns into Seoul. In apartment ministries (also supported by the Church and city) emphasis is on: educational programs for adults and leadership conferences. The Institute, along with Joverance Hospital, has opened The Yunhi Dong Community Medicine Clinic, a clinic serving 20,000 people in apartments and hillside shacks. A clinic call costs 12¢.

Seoul needs to be described for it is where 1/5 of South Korea lives. To one specialist it is "the rural village city"<sup>26</sup> because so many of its dwellers have just come from rural villages and are adapting rural village ways to this city. To another "...that seething vortex.... which has formed the swirling center of national life during its nearly 600 years as the nation's capital."<sup>27</sup> "A forest of skyscrapers"<sup>27</sup>. At midnight "lights blink out, and Seoul sleeps for four hours, when Church bells usher in a new day. Then this indestructible city and its indefatigable people will awaken again to encounter another day..."<sup>27</sup> "The City of Churches (with more than 1600 of them)".

The "urban sprawl" with many suburbs.<sup>27</sup> "Seoul, the 'Phoenix City', which rose from its own ashes to become a new and greater metropolis."<sup>27</sup> Symbolically therefore This Phoenix City can be called "Resurrection City"!



Rural Korea's "New Community Movement" is a key ingredient in the Third Five Year Economic Plan. In Korea it is called "Saemaul" meaning "a new village" or "new community". "Saemaul" now symbolizes Korea's nationwide movement to push modernization of its rural communities. Increased income, a better way of life, a "self-development of rural peoples" -- those are ultimate goals of the movement. Already two years old, in a sense its power of contagion has not only hit the 45,000 rural villages but the whole nation. "Rural business" has become the entire nation's concern and national goal.

Things being emphasized are:

- a. It involves many fields of national life, mainly spiritual, economic, and social. (The Church is solidly a partner.)
- b. With four years still to develop the movement, the plan has three categories:
  - (1) realization of spiritual revolution
  - (2) development of the farm economy
  - (3) improvement of social environment
- c. Budget is "adequate"
  - (1) 1972- \$750,000,000 equivalent
  - (2) 1972-76 - \$5,000,000,000 equivalent for rural development programs.
- d. For the first time in Korean history "rural communities are being given fair treatment in the national development plan."<sup>28</sup> Imbalances in the economy, social and cultural life will diminish, perhaps be eliminated.
- e. Ultimate success will come when it is embraced by "the whole population, regardless of age, sex, religion or occupation."<sup>29</sup>

LITERACY is not a serious problem. The church and nation have done a fantastic job since 1945 in almost eliminating illiteracy. When you consider the mammoth size of this literacy endeavor, remember in 1945 Korea had 16,000,000 people; in 1972 it has doubled to 32,000,000. Latest figures show the literacy rate well above 85% for the whole country. The largest group of illiterates are the older women.<sup>30</sup>

Remember that "three quarters of the population was illiterate at the time of liberation (1945). After the Japanese were repatriated, Korea was left with virtually no administrative, managerial, or technical manpower."<sup>31</sup> As soon as the Korean War ended the nation and church had a fantastically good and huge nation-wide literacy drive which by 1960 reduced the proportion of illiterates to 30%.<sup>32</sup>

HUNGER, POVERTY, NUTRITION. Mass hunger problems are not serious in Korea. That many go to bed at night hungry is undoubtedly true. Nutrition is definitely improved and our nutrition schools at several Christian high schools and colleges are playing a very creative role. Many of our hospitals are in the lead on "Family Planning," and Korea is taking very seriously its demanding need for controls on size of families. Several contraceptive methods are used but the IUD is most prevalent in Korea.

The Poor-Rich Gap is huge in Korea, excessive and tormenting. For years this writer has been saying it is the most serious "growing chasm." To be sure there is an enlarging middle class, but the G.-R between the poor-poor and the rich-rich is widening.

Finally Dr. Yong-ho Lee, Director of the Policy Research Institute in Seoul, has completed a thorough study on attitudes in this area. Let me deal here only with his crucial questions, answers, and conclusion from research:

a. Questions: "At the present stage of economic development, should Korea put greater emphasis on economic growth or on the elimination of the poor-rich gap? In other words, where should Korea place a higher priority: on economic growth or on distributive justice?"<sup>33</sup>

b. Answers: "What seems somewhat striking is the fact that a clear majority of Koreans consider the poor-rich gap to be so serious as to make the current economic growth meaningless. This indicates that economic growth itself constitutes only a relatively weak basis for political legitimacy. A pattern of economic development where growth is combined with distributive justice is called for in order to put the regime's legitimacy on a firmer basis."<sup>34</sup>

c. Conclusion. The achievement or maintenance of a high rate of economic growth in a society where poverty is still as widespread as in Korea is important. However, perhaps equally important is the realization of distributive justice.

The Korean people in general show a relatively high degree of sensitivity to the problem of distributive justice. There is also a general perception that Korean society leaves much to be desired in this area. This implies that there is a popular demand for more government efforts to bring about greater distributive justice in Korean society. As far as the general public is concerned, it shows attitudes supportive of welfare legislation.

The legislators as a whole also show even greater sensitivity to this problem. However, closer analysis shows that such sensitivity is not evenly distributed between the two major parties, but highly concentrated in the opposition New Democratic Party. This has some important practical implications. The Democratic Republicans who constitute the majority party remain yet to be persuaded of the need for stronger efforts to realize greater distributive justice in Korea.

"BRAIN DRAIN" continues largely in medical doctors and nurses. West Germany has regular contracts to get Korean nurses. On June 29, 1972, I happened to be at Seoul (Kimp) International Airport when a chartered Lufthansa departed with 153 nurses "under a three year contract with German hospitals."<sup>35</sup> I don't believe this medical brain drain is hurting urban Korea where medical facilities are frequent. But Korean medical specialists have no "national missions zeal" to go to rural Korea where income is small and the need tremendous. But they have lots of "foreign missions zeal" to earn high pay abroad. Probably this "excess" brain drain is aiding the Korean dollar earning economy.

(The idea of exporting its people and their brains is not new in Korea. Before 1945 "at least 10 percent of the Korean population was abroad" - 700,000 in Japan; 2,000,000 in Manchuria;<sup>37</sup> 400,000 in Siberia, etc. For instance, by

1940, Osaka had the third largest Korean population after Seoul and Pyongyang.<sup>38</sup> Koreans have been living in neighboring nations a long time, not always in small numbers.)

Korea in 1972 sends its best technical brains overseas on competitive contracts. For example on October 1, 1972 a leading Seoul newspaper carried this word: "Korea's overseas construction contracts amounted to \$56,700,000 as of Wednesday, representing 72 percent of this year's goal of \$80 million, according to the Construction Ministry.

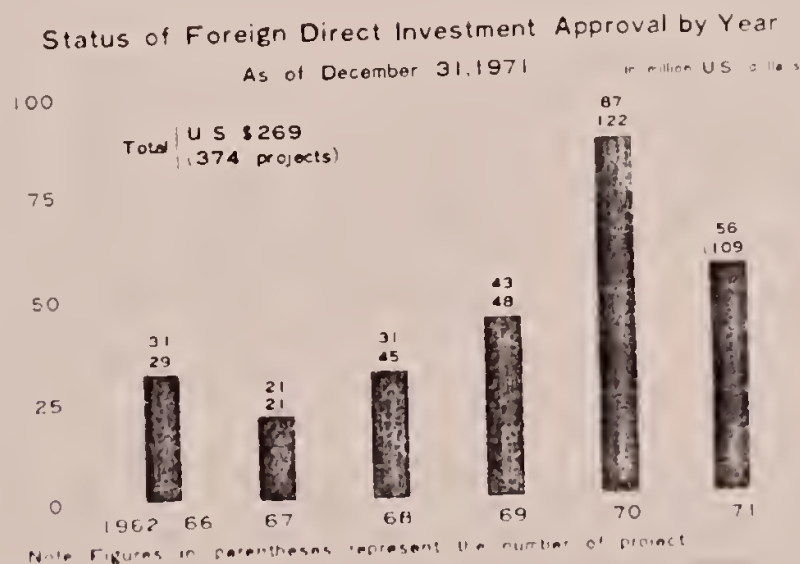
"Ministry officials are quite optimistic about the goal achievement. They based their hope on the expected 12 contracts amounting to \$70 million which are all under negotiation with their customers in south Asian countries.

"One promising contract is expected to be made soon by Daelim Construction Co. to build a highway in Sumatra, Indonesia."<sup>39</sup>

#### FOREIGN CAPITAL

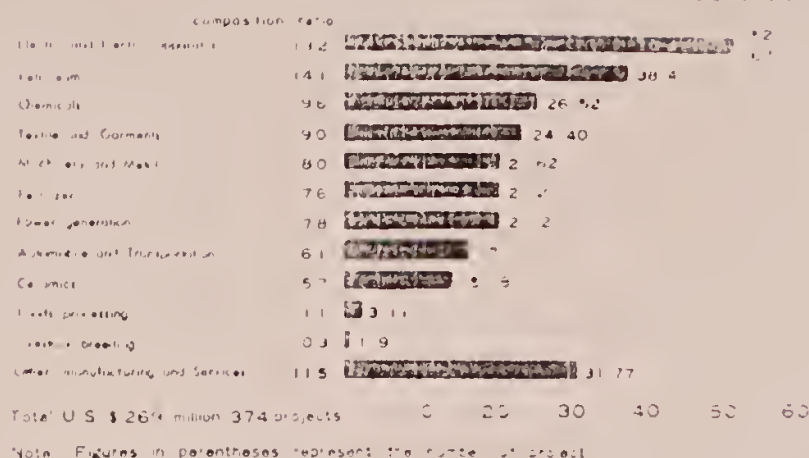
Korea wants foreign capital, must have it, and is seeking it from many sources largely in the form of long-term government and private loans at modest interest rates. Korea knows how to screen foreign capital with circumspection, and in most joint enterprises Korea always has at least 51% control, has the top executive positions, and uses Korean "name tags."

Two graphs follow: "Status of Foreign Direct Investment approval by Year", and "Foreign Direct Investment by Industry".





Foreign Direct Investment by Industry  
As of December 31, 1971



41

### ECONOMIC "THINGS" HAPPENING

1. In Pusan, an 18,000 ton ship "Pan-Korea", largest vessel ever constructed in Korea, was launched in 1972.

2. Maritime Oil Surveys near Korea's southern coast are started (some in Korean waters, some in Japanese). Reports state: "The subject blocks were regarded as containing a huge amount of oil resources which may surpass the oil reserves in the Persian Gulf...."<sup>42</sup>

3. The Economy of Tea-rooms - Korea has 7,852 tea-rooms with 3,007 or 38% in Seoul. Last year Koreans spent a staggering 7.4 billion won (\$17,500,000) in these tea rooms. This is the place Koreans relax, make business deals, arrange marriages, listen to good guitar, Kayagum (Korean stringed instrument), or classical music.<sup>43</sup>

Note - exchange rate in 1971 averaged \$1:340 won, in October 1972 it is \$1:400 won and will probably be pegged here for some time.

### C. SOCIAL SITUATION

THE EDUCATIONAL SYSTEM is desperately trying to meet the challenge of more children. Five basics mark this big field.

1. Administrative inflexibility really bogs down the system. "The system clearly needs to be reformed if manpower bottlenecks are not to strangle growth in the future."<sup>44</sup>

2. Planning is really off the drawing boards finally. A 50 member Council for Long Range Educational Planning (CLREP) was officially started in February 1969. The ex-officio Chairman is the Prime Minister; Vice Chairmen are the Minister of the Economic Planning Board and the Minister of Education. Michigan State University has assisted with consulting specialists.

It is moving. Its major directions are ten.

a. Priority is given to expanding and developing secondary and higher education.

- b. Emphasis is placed on innovative changes and improvement of graduate education.
- c. Improvement of incentives for the teaching profession, like salaries, promotions, etc.
- d. Educational hard and soft technology for education under crisis conditions.
- e. Research and development to provide innovative ideas and developmental tools.
- f. Continuous emphasis of science and technology.
- g. Cultivate objectives like: intellectual enquiry, developmental values, cooperative attitudes.
- h. Functional cooperation between school and industry.
- i. Education for reunification of the nation is to be emphasized, "the basic assumption being that the reunification of the divided nation is one of the supreme tasks confronting the Korean people."<sup>45</sup>

This is so CRUCIAL. It calls for "super-communist education," study of communist educational methods, educational readiness preparing for the period after reunification, etc.

- j. Optimal investment in education. At least 20% of annual budget and earmarked especially for the emphasis and priorities in this educational planning.

3. Required Education is still through 6th grade. Just recently it has been announced that the uping it through 9th grade (Jr. High) could not be expected until 1980.

4. Education for Activating Intermediate Groups is underway by the Christian Academy. This plan over the next four years should bring a new strength to democracy. In the words of the leaders: "The most important and immediate task for bringing Korean society into more democratically progressive and stable nation is training and developing the human resources, i.e., leaders of the intermediate group."<sup>46</sup>

Its purpose is to provide training opportunities for the formation, revitalization, and efficient functioning of Korea's intermediate groups.

Its target groups are four: Religious groups (young Catholic priests, Catholic and Protestant laymen, young Protestant pastors, Korea Christian Professors Association, Buddhist laymen, youth group leaders, leaders of church education); Industrial groups; Student groups; and women groups.

5. NEW CREDIT SYSTEM - College and Universities have required undergraduates to take 160 hours for graduation. This is now being cut to 140 on an experimental basis at a few schools by permission of the Ministry of Education. In this new plan the entering student is not immediately locked-in to one specialty. Instead he takes a general course curriculum his first year, and then selects his specific field for major beginning with his sophomore year. Most of our Christian colleges and universities have asked to begin this new system with the next school year beginning in March 1975. This new flexibility also allows for a minor for the first time. Collegeians are delighted with this new credit system.

POOR CHILDREN find it hard to go beyond the required minimal 3rd grade or elementary school graduation. The Bible Clubs economically serving educational needs at the Junior High and Senior High level still have more than 60,000 students. This is a program of the Presbyterian Church of Korea which over the years has brought good education (with a strong Christian and democratic emphasis) to more than 500,000 Korean youth.

UNEMPLOYMENT in 1971 edged up to 6.6% compared to 5.6% in 1970. This is largely due to world-wide business slowdown which began in 1971. Unemployment is only 2.7% (1971) in rural areas. The nation's salary and wage earners saw their wages rise by an annual 21.2% in the 5 years (1966-1971), but in real terms (due to inflation) the rise was an annual 8.5%.

WOMEN WORKERS PAID HALF WAGES OF MEN, work more than 11 hours a day, are mostly unskilled laborers and receive average monthly wages of about 11,000 won (\$27.50). Women's lib, take note!

More than 3,610,000 women are employed in 200 types of occupations. Women represent 34% of the nation's total laborers. Of the women workers 77% are single. Only 26.2% are given monthly menstruation holidays.

GENERATION GAP is sharply marked as a real-life issue in society. Urban living is for the nuclear family concept, while rural living still can condone the large family concept. The wrenching that goes on is hardest on the elderly. The freedom and joy is highest for the daughter-in-law in the new ultra modern apartment, free from the orders of her mother-in-law, and blessed by such items as ramyon, instant noodles, and the beginning of frozen foods. So the generation gap is widening, and only one or two special holidays annually bring the clan together.

ETHNIC TENSIONS are basically unknown because of the homogeneity of Koreans. And Korea does not have large expatriate groups residing within the nation.

DRUGS are only beginning to be a problem in Korea, and mostly among U.S. soldiers. Marijuana grows wild in Korea. Marijuana hemp is used for funeral garbments (looks like rope). You can buy a quantity equivalent to a quart measure for 25¢. I've even heard it said that Korea's cheapest cigarettes carry a definite marijuana smell. Korea since November 10, 1970, has had a very punitive law against use of drugs. And a Korean would think twice before using drugs.

#### SOCIAL MOVEMENTS IN CHANGE (Church-related and others).

1. Family planning. With the third most dense population in the world (830 per square mile), women marrying usually at 23 years, a birthrate of 29 per 1,000, Korea since 1961 has become a leading nation with its National Family Planning Program. All Christian hospitals have active Family Planning



Clinics and procedures. NCCK has a developing program. The Church is solidly involved.

Here's the picture.

#### NATIONAL FAMILY PLANNING PROGRAM

	1971	1976
Target growth rate	2.0%	1.5%
Contraception practice	27%	35%
Wearing IUD	500,000	700,000
Accepting pills	200,000	300,000
Accepting condoms	150,000	150,000
Vasectomy	125,000	150,000

#### PERSONNEL

Health Center Workers:	911
Township Workers:	1,470
Participating Doctors:	1,400

#### BUDGET (estimate)

from Korean Government:	National	1,100,000,000 won (\$2,900,000)
	Local	400,000,000 won (\$1,050,000)
	TOTAL	1,500,000,000 won (\$3,950,000)

from Overseas Donors: ( 760,000,000 won) \$2,000,000

#### PRIVATE EFFORTS

Abortions: Cities - 1 in 3 pregnancies aborted  
Rural - 1 in 6 pregnancies aborted

Pills: 100,000 cycles a month. 49

2. Leisure time. In 1972 most everyone has Sunday for leisure, many also have Saturday afternoon. October alone has four holidays. How to use one's leisure time is a real "social movement in change." Churches are building youth camps (which are crowded all summer), thousands of hikers depart Seoul every week-end for the mountains. You can rent motorcycles (including a female caboose companion). Seoul has at least 50 golf driving ranges. A new children's Disneyland (Korean fashion) is in progress on 50 acres of land on the eastern outskirts of Seoul.

Movies are presently the most popular form of entertainment. Domestic studios annually crank out 200 films. Foreign films which always pack the theaters are: "The Sound of Music" (which speaks to Korea's love of freedom and music), "Bonhur" (with its message of being under a foreign power and the scourge of leprosy, let alone its marvelous message of Jesus Christ's healing touch).

600,000 TVs dot Korea with the possible market being 6,000,000 sets. Prime time on December 24 and 25, 1972 on Korea's 3 major stations will be open to Church programs live and movies. Korean Audio-Visual Committee, KAEC, is now magna-scribing the great Lutheran film called "Christmas" for use this Yuletide Season on KBS, the government's nationwide TV Station.

3. Women are more in evidence in key places of the nation. 153 women are heads of schools, including 27 College presidents (out of about 100). Women have pushed the "equality concept", strong in their fight against men's power prejudice.

On September 29, 1972 they demonstrated their power when more than 1,000 met at the 10th anniversary of the National Federation of Women's Associations. They honored 28 women that day for their social activities. Several were leading Christian women like: Mrs. Pilloy Kim, for many years Principal of Presbyterian Chungsin Girls Secondary School and past president of Presbyterian Women, and Mrs. Jun-Chon Park, former National Assembly lady, and Chairman of the Board of Presbyterian Soongjui Girls High School and Junior College with 6,000 students.

4. Korea National Council of Social Welfare (KNCW) began in August, 1972, and has been long overdue. It has put at once a challenge to the missionary and overseas groups in social work (who have an organization called Korea Association of Voluntary Agencies - KAVA) to join hands, "to join the Council and render more active contribution to the social welfare needs of Korea as a team with Korean organizations"<sup>50</sup>

I say "right on"!

With this new united front, according to National Assemblyman (Jong-hee CHOI, Chairman of KNCW), "we should have committees such as foreign voluntary agencies, international, legal aid, health and medical, child welfare, women's welfare, welfare for the aged, etc., and develop effective and efficient activities. Eventually, the Council will play a vital role as an advisory organization to the Government in the field of social welfare."<sup>51</sup>

By KAVA devolutionizing and joining hands in KNCW, the first comprehensive program in social welfare is beginning in Korea!

#### 5. RELIGION IN GENERAL

There is no authentic revival of any of the historical ancient faiths, namely Buddhism, Confucianism, and Shamanism. On Buddha's 2,544th birthday in May, 1972 the same worn-out slogan was up - "Free yourself from worldly ties." The only relevant thing that Buddhism did so far in 1972 was for its 17 sects to have a pan-Buddhist rally on July 27th attended by 1,000 where they vowed to "promote national solidarity to bring about the territorial unification with the strong unity of seven million Korean Buddhist believers."<sup>52</sup>

Confucianism says nothing in these revolutionary days, perhaps indicating itself as a religion in a fast-changing day. Shamanism, with its thousands of "mudangs" (women sorcerers) continues its "woo-woo" of driving out evil spirits - to be sure at a price!

But coming out of these ancient religions, a whole new set of religions has struck Korea like a typhoon. They number more than 240 in variety. They are products of complex religious movements, arising at historical turning points (like the end of the Korean War), or in periods of rapid social change (like the 1960's). The largest boasts 600,000 followers, but many have only a handful. Their total followers may be as high as 1,600,000 (5% of the R.O.K.'s people).

With such large numbers and such widespread subjective doctrines in these new Korean religions, Korea Christian Academy encouraged the East Asia Christian Conference to give financial support for a study of new religions in R.O.K. Their research papers are very revealing.

Here are common characteristics of the new religions:

1. The believers generally belong to lower classes of society -- poor laborers, farmers, illiterates, etc. In most religions, women believers greatly outnumber men.
2. New religions are generally obsessed with Korea-centered ideas. They believe that the various world religions will someday be unified by some Korean religion, or by a Korean whom they worship as their god.
3. The idea of time-limit eschatology governs wholly in the world of new religions.
4. New religions include various elements of sorcery; they show close affinity with traditional popular beliefs.
5. Some new religions practice occult rituals in which peculiar symbols are used.<sup>53</sup>

More than 80% of the new religion groups stress disease-curing activities, usually using magic power as that means. The new religions' followers consider institutionalized religions as powerless, and therefore deify their chief, thus turning God-centered religions into man-centered religions.

The most highly publicized of the new religions is the Unification Church of Korea, founded by 51 year old Sun-Myung MOON, claiming 400,000 followers in 26 countries. He hit the world press October 21, 1970 when he had "the largest mass wedding in Korean History", 777 couples using mammoth Changchung Gymnasium, Seoul.

To Moon "Christianity is no longer the answer."<sup>54</sup> He is. In February 1972 he announced a \$100,000 contest for writing a book by putting a \$6,300 advertisement in the New York Times.<sup>55</sup>

These new religions leaders have powerful social and political influence by their authoritarian and semi-divine positions. One new religions' leader boasts that he can muster 600,000 votes for President Park whenever they are needed! Having said this, their social and political influence is not commendable, but it is powerful and in sections of the country where their headquarter is, these groups loom even more powerful. They are demigods of social and political connived power!



E. CHRISTIAN COMMUNITY

LIMITATIONS are exceedingly few in the Korean Christian's life and work. The doors for Gospeling the Good News are wide open throughout the nation.

But a very basic limitation, namely freedom of the press, really "bugs" the younger Christians. Since December 1971 and the blitz passage of the Presidential Decree (giving full powers to the Chief Executive), the press has been both overly controlled and carefully surveillanced. For example, Christian Thought Magazine (a monthly) is completely censored by the government before it can be printed. The popular Catholic monthly magazine has been throttled since spring 1972. Some young pastors have been put under continuous questioning for 18 to 36 hour stretches when some sermon they preached was too contemporary on certain criticisms. The RCCA's Statement on the July 4, 1972 South-North Accord was never printed or announced over any news media BECAUSE it stressed a priority item, "press freedom".

CHRISTIAN PARTICIPATION IN THE LIFE OF THE NATION is at many levels.

1. In the crucial Red Cross talks between South and North Korea, 4 of the 7 South Korean delegates are Christian (2 Presbyterians including Chief Delegate Bom-suk LEE; 1 Methodist, the only lady delegate, Mrs. Hee-hyung CHUNG; and a Catholic. What larger participation could the Church ask for in the nation's most crucial activity of the moment?)

2. 68 of the National Assemblymen are Christians out of a total of 204.

3. When the Bank of Korea in April 1972 was about to issue a new 10,000 won paper note with Buddhist pictures on it, the whole Church, plus the Buddhists, said a UNITED "NO!" So great and telling was the pressure, that the entire printing of the new bills (just before distribution) was withdrawn.

The Christian argument was powerful - the pictures of a Buddha statue and Buddhist Temple appear to be an expression of national support for one particular religion contrary to the nation's Constitution which prohibits the existence of a national religion. Perhaps here is an illustration that the Church stands on its own feet!

4. Missionary writers have from the early beginnings been concerned with the life and thinking of the nation. Most famed of the early writers was one of our own denomination's Dr. James S. Gale. His famed HISTORY OF THE KOREAN PEOPLE has just been re-printed in a new edition by Bishop Richard Kutt. Gale didn't stop there. He also translated into English KU-MONG or CLOUD DRAGON OF THE MINE, which along with Chunhyang-jon are Korea's two most outstanding classic novels. Written by Han-jung KIM (1637-1692), this novel has now made its road world-wide.

In 1972 Dr. Edward W. Roitras, United Methodist missionary, has recently published a novel in Korean which is already a best seller. The Korean title: Kam Kwa Kyoul Kwa Manguk In; in English: Confessions, Sinner, and Koreans. This is great - "written about Koreans in the Korean language for a Korean audience of readers."

Rev. J. Ransom Rice, United Presbyterian missionary - co-worker has just finished a significant booklet called "The Difference". It tells the dramatic story of the Berkan Older Orphan Educational Prophanicle. It has brought "the difference" to many young Korean lives - a new purpose, a new job, a new relationship with life and the Giver of life!

5. How the Nation sees "the Church". In a government public booklet released in 1972 called KOREA: Old and New, the Church is referred to as "several million Christians." Dr. Moon Yong Kung, Director of Christian Academy House and a member of the World Council's Central Committee, a man who knows and loves his nation, uses the number 4,000,000 as the quantity of Korean Christians. This is a bit higher than most statistics which put Korea as 10% Christian (circa 3,200,000). The point is, and the government knows it, the biggest power block in South Korea is the United Christian Community. The sad fact is that most often, this United Christian Community is so fragmented, it never speaks as one voice.

COMMITMENT TO SOCIAL-ECONOMIC-POLITICAL DEVELOPMENT of the nation is deeper and more active than many realize. This over-organized nation, also has an over-organized church constituency. Here are a few of the newer commitments from a long list of active participations.

1. Josuit - Sogang University has the best labor-management school in Korea.
2. Korea Christian Academy has seminars and workshops on the most pressing developmental programs in the social, economic, and political spheres in full swing at its Seoul Academy, at its Suwon Academy, and even in some other places they rent.
3. Yunhi Apartment Medical Clinic for poor (mentioned earlier) was opened in March 1972.
4. Third Day, a monthly magazine, using Korea's famed March first phrase "Sam-Il" as its title (and also having an Easter connotation) carries the sharpest articles on the Church's imperative need for involvement in all of life. Not all of its writers are uncritical of many social, economic, and political endeavors. It is the Church's critical voice - perhaps prophetic voice - on the life of the Nation.

ACTION PROGRAMS are numerous. I mention only two.

1. In innovative education. Professor Ki-Myoung Oh, Director of Yonsei University's Educational Research Institute, is revolutionizing secondary educational methods and procedures. He has recently been in Africa, along with a black American, Mr. Yenwith Whitney, to share his new and compelling methods with educational leaders in Kenya, Tanzania, and Cameroon. In a recent seminar, I listened carefully as a number of Korean educators shared their adventures

(in outstanding results with their students) through Professor Oh's pioneering methods. A whole new day is dawning, and one of the "stars on the sunrise" is a dedicated Presbyterian elder, Professor Oh of Korea!

2. In migration. Because Cardinal Stephen (Soo-hwan) K.M. of Seoul (the world's youngest Cardinal) does his work with care, his agency's studies on their own Church is providing insight on the whole rural exit - urban entrance migration. To wit facts - In 1971 the Korean Catholic Church baptized 30,000 people. But statistic-wise the Church increased in numbers by only 2,000. Deeper study showed that of the 800,000 Korean Catholics, 160,000 are registered in Seoul. BUT 50,000 additional former rural church Catholics have left for Seoul and are now "wandering" and not attending a city Church. Still deeper study shows that for many now migrants to Seoul they want complete freedom from everything, including their Church. Right here is the beginning of "action insight" about new Seoulites without a soul!

Discussion of faith and action with non-Christians, seculars, and other religions is not a big problem in Korea. We're involved in this all the time. The Christian faith moves in Korea via discussion, long sustained confabs. The Christian community covers all walks of life, all spectrums so there is a naturalness to discuss one's faith and then to seek how to put it into action.

Seoul's terrible summer flood and the magnanimous Church response is illustrative of 1972 Korean Christian faith put in action.

U.S. influence is really minimal but significant. In the major denominations, all expatriate personnel work under the Korean Church through "Committees of Cooperation". Nonetheless, the Korean Church expects the expatriate to do an effective piece of work. Major U.S. influence for breakthroughs is in community medicine (like at Kojo Island Community Health Project), in urban problem-solutions (by visiting personnel and a Peace Corps worker at Urban Institute Yonsei University), and in self-development of people (by the Merkan Oldor Orphan Vocational-Educational Program).

### BIG BREAKTHRU 1972

1. Presbyterian Federation starts. On September 14, 1972 the Moderators and General Secretaries of the leading 4 Korean Presbyterian Churches met. Together those four denominations represent almost 1,500,000 believers.<sup>57</sup> Remember this is the first time they have done this since the first division came in 1950. We've waited 22 years for such a move!

They prayed for the nation and the success of the Red Cross talks, the developing plans of a Christian mission to North Korea, and for the oneness of the Presbyterian enterprise.

They agreed (unofficially as individuals, not as Church officials) for the common interest in this land to:

- a. Periodically meet together
- b. Establish for our overseas mission purposes a cooperative organization to keep traditional Presbyterian faith,
- c. Join efforts toward the government whenever there is interference reference freedom of the faith affecting Sunday activities.
- d. Work diligently toward striving to show the oneness of the Presbyterian Church to our descendants.
- e. Let our prayers and desires be acceptable to all our Presbyterian friends and co-workers throughout the country.



This is a start, an important start. And we must pray for Pan-Protestant growth in dynamic oneness in Christ's love!

2. Christian Broadcasting System receives German gift of \$150,000. This great news means purchase of newer, more powerful equipment for all five stations, a new FM Station in Seoul, and a Christian Radio Network ready for fuller service to All Korea at the crucial time of South and North Korea Red Cross talks and strong efforts for reunification of the two Koreas. The Korea Church is also raising \$80,000 to meld into this larger splendid gift from the German Church.

3. 1st Christian Opera entitled Esther was presented in early 1972 at the leading music auditorium, Citizens' Hall, before packed audiences for several nights. Its composer and director is Dr. Chai-oon Lee, Senior Choir Director, Youngnak Presbyterian Church, Seoul. He was accompanied by the National Symphony Orchestra. Response has been most favorable, a real achievement. (Speaking of music, so loved by Koreans, I heard just recently that at the Government's Seoul National University's School of Music (with 400 students) 90% are Christians.

Celebrations were the order for 1972.

1. 50th Anniversary for Korea Council of Christian Education October 1972.

2. 60th Anniversary for the Presbyterian Church of Korea, whose General Assembly was started in 1912. For this special birthday, the Church published a picture-story book of more than 200 pages. U. S. Ambassador, Dr. Philip Habib, brought greetings. He mentioned his residence is still the same lovely Korean house where Dr. Horace Allen, U.S. Minister in the early 1900's lived (and who originally came to Korea in 1864 as a Presbyterian medical missionary). He also gave the General Assembly a rare photograph from the Embassy's "Horace W. Allen Collection". Taken alongside the U.S. Minister's residence in 1905, it is a photograph of the foreign ministers in Seoul. It notes that Japanese Minister, Hyashi, was suddenly called away by news of the battle of Tsushima which ended the Russo-Japanese War. Neighbors at war right in Korean waters!

The celebration Sunday was climaxed by a great Pan-Protestant evangelistic service on South Mountain, Seoul attended by almost 15,000 where hundreds of decisions for Christ were made.

Seoul Foreign School, started by the missionary community in 1912 has developed from a one room school to a 30 acre campus with 3 classroom buildings, an auditorium, 2 gyms (1 costing \$300,000 in building process), 2 faculty apartment buildings, and a faculty duplex. 600 students from 25 nations, with only 35% being "mish-kids". But the 60 years has many unique bridges. One is in its head principal. Miss Ethel Van Lagoner (later Mrs. H. H. Underwood) was the first teacher and principal with 13 scholars; her son, Richard, is currently Superintendent.

3. 75th Anniversary for Soongjun University came on October 10, 1972. Called the "Turnpike University" with campuses near the north-south turnpike at Seoul and Taejon (100 miles south), it is now a school of 1700 students headed by a scientist, Dr. Hyung-Nam (Herman) KIM. Having its roots in Pyongyang until 1945, one tends to believe its campus will some day elongate to include a major campus in Pyongyang 130 miles north of Seoul!

Trauma for the Elderly Church Leaders came in September 1971 when the Presbyterian Church's General Assembly decided pastors and elders must retire at 70 years of age. Legalistically interpreted the retirements began at once in local churches, on all Presbytery and General Assembly related Committees, and on Boards of all Church-sponsored institutions. Statistics are not completely in but at least 70 pastors were retired, and probably 200 elders.

In a nation which traditionally honors with warmth and charm its elders sixty and over, although gracious services were held at all levels honoring these leaders of many years, conversations with many of them make it obvious to this writer that this decision came like double-iced water on their sensitive spiritual souls!

The decision had to come sooner or later with longer lives for it was a strangulating cord not giving openings to younger men coming up. But in its first year such major surgery was most traumatic for these 70 and older men of the Church.

The Missionary situation. In the Protestant missionary groups; family units have dropped by 100 since 1971. Devolution is moving rapidly. As of October 1972 there are approximately 350 units (married and/or single). In the Catholic Missionary groups there are 400 missionaries to Korea, mostly priests. The Philipinos have sent 10 sisters. Korean Protestant Churches have approximately 40 missionaries overseas, the Catholics have 6, the latter all working with expatriate Koreans.

The Korean Church sees itself as a missionary base for launching mission to its own people, to North Korea, Asia and the world. James Irwin, Apollo 15 moon walker on Mount Hadly has in October 1972 been walking and talking on South Mountain, Seoul, speaking of Jesus. Billy Graham will be conducting special meetings in Korea late May and early June 1973. Some anticipate that it may be his greatest Campaign of the century. And the reason is this. THE WHOLE KOREAN CHURCH IS A MISSIONARY CHURCH ON THE MOVE IN CHRIST'S MISSION TO DISCIPLE THE WORLD!

#### F. SELF-DEVELOPMENT OF PEOPLE

GOVERNMENT OBJECTIVES in self-development are heavily concentrated in the "New Community Movement" (mentioned earlier in this report). Although aimed primarily at rural Korea, it is affecting all of Korea with its goals to self-develop the lower economic echelons of Korean society.

##### Specific objectives are:

1. To accomplish a green revolution through enlarging the foundations of agricultural production.
2. To improve the environment in rural areas (ecological thrust, including wise location of industry not adjacent to large food production enterprises).
3. To promote farm mechanization.
4. To maintain appropriate prices for farm products.
5. To improve marketing structures.
6. To develop farming techniques and strengthen technical guidance.

## 7. To revolutionize food production and self-sufficiency of staple grains.

Let me explain this last one. Between 1972 and 1976, the supply of fertilizer and insecticides to farmers is being greatly increased. At the same time irrigation facilities are expanding, cultivated land is being re-arranged, farm mechanization is proceeding, and a new variety of rice, known as "Tongil" (Unification) is being diffused. As a result of this comprehensive development plan "staple food grains will be self-supplied by 1976."<sup>58</sup>

Let the reader falsely assumes this is a minor aim, in 1973 grain imports will total 1,212,000 tons (415,000 tons of rice and 797,000 tons of wheat and corn).<sup>59</sup>

Here is Korea's gigantic self-development plan for its 15,000,000 farmers which will affect its entire population of 32 - 33,000,000 people.

The Church is working side by side with the government and the rural people in the "New Community Movement." For the first time in Korean history, the government has the funds and plans to do on a nationwide scale what our agricultural missionaries have been working on in dribblets for a long time.

Pohang City, location of Asia's largest steel complex, begins to operate its first major unit in September 1972. This huge industrial giant is transforming the city of Pohang on the southeast coast. Fortunately the Church has been in on the area's planning from the start because our Keimyung Christian College in nearby Taegu sparkplugged the comprehensive sociological, educational, and religious study which outlined the basic plans for the area.

The Church continues to grapple and dialogue with the government and industry on smog problems, locations of new satellite villages (or suburbs), job preparation in vocational training, middle management, labor union unfoldings, pollution, recreation, etc.

### RELATIONSHIP OF THE NATIONAL SITUATION TO CHURCH AND SOCIAL ACTIVITIES.

I think we're solidly on the ground floor, with our sleeves rolled up, and perspiring together with this nation in its all out endeavors in self-development. I want to high-light this relationship in two areas.

#### 1. Self-Development of students. (one-half of South Korea is under 25 years).

A black man, Dr. Frank Wilson, COLA's former Education Secretary, and a Korean, Professor Ki-Hyoung Oh, gifted Korean educator, about a decade ago had a dream about revolutionizing educational methods in the schools of Korea. Their aim was to smash (graciously to be sure) the rigid lecture, note taking single-system, and to replace it with a whole new grid system of Korea based educational schemes of teaching.

Successor to Dr. Wilson at COLA, Dr. Robert Lowick and Mr. Yenwith Whitnoy, have continued to cooperate in this venture. What you have



now at the Yonsei University's Educational Research Institute (where Professor Oh is Director) is the focus point of an educational revolution which the Ministry of Education is backing and many leading Secondary Schools say "THIS IS IT."

This past summer Professor Oh and Mr. Whitney (a black man) were in Africa sharing this program. The response was beyond expectation because Oh is from the Third World. This is what was being said.

1. We can hear you. You communicate because like us "you're from a \$200 country" (meaning a poor nation economically).
2. We can feel you. You're from a nation formerly under colonial rule. You speak with the emotion of freedom from a nationalistic motivation.
3. We can know you in your struggles. We've been reading about the North South Red Cross talks and the South North Korean Accord and we are vitally concerned WITH you that this is underway.

2. Self-Development through Community Health. After three years of planning and progress, in June, 1972, Koje (Island) Community Health and Development Project edited a volume entitled Koje Health Reports (Vol. I).

Pioneered initially by a COEMAR medical couple, Dr. and Mrs. John R. Sibley, with the assistance of many Korean medical specialists (some trying to figure out "what the deuce is going on here"), and the gifted medical abilities and pen of a community health specialist, Dr. Kit G. Johnson (also a COEMAR appointee), this Self-Development project has become the most talked about new involvement of the Church in the lives of common Korean folks.

To put it right on the line. This developing project works from basic suppositions to make its plans and move toward objectives. They are:

- a. Health care is a right.
- b. Health care must be accessible to all.
- c. Health care resources and distribution must be oriented to the entire community.
- d. Health care can be simplified without a corresponding decrease in effectiveness.

This means the Church, too, must develop a new orientation in Christian medical work emphasizing "comprehensive health care of man, his family, and his community."<sup>60</sup>

It is to this end that folks like the Sibleys, Dr. Jung-Hun YU, Dr. Tai-San CHUNG, and their specially trained staff work, think, plan, and pray.

October 1972

III. REFLECTIONS (on Red Cross Talk) - No report from Korea in 1972 can end without some reflections on the present South Korea - North Korea Red Cross talks in Pyongyang and Seoul, and the "air of expectancy" that something is going to happen. An observant Korean puts it this way: "the new shift in Korea is scarcely short of mindboggling."<sup>61</sup>

1. First form, later content. When Koreans deal with such a mammoth task of reuniting 10,000,000 people, they must give first attention to "setting the stage" which means form and symbols first. The late August meeting of the Red Crosses in Pyongyang and mid-September in Seoul were basically ceremonial. Content and substance take root with the next meetings, starting at Pyongyang on October 24, 1972.

2. Pyongyang Experience. For five days beginning late August, South Korean Red Cross leaders and 20 Pressmen were in North Korea. There were no crowds to greet them, no TV to herald their arrival in Pyongyang. But they were most courteously chaperoned, one by one.

a. Comments.

Said a South Korean journalist: "Seoul--At 10:30 on the chilly, cloudy morning of August 29, a convoy of 30-odd black sedans carrying our 54-man Red Cross group crossed the bridge of no return over a little creek near Panmunjon, which since the Korean armistice had been the northernmost limit for South Koreans.

"Our group of 7 delegates, 7 advisors, 20 officials and 20 newsmen sped past a North Korean sentry box at the other side of the bridge, with two guards standing erect and expressionless.

"For the next five days, we had the unusual experience of looking at our countrymen in the North from the other side of the truce border. We dined with them, went shopping and sightseeing and attended concerts and an opera following the opening session of the Red Cross conference on August 30.

"North Korea was no fish bowl. But what I was allowed to see -- which was very little -- was enough to startle me. What I suspected was being concealed from our view was equally disturbing."

And a French writer put it observantly: "The North Korea leaders are vague concerning the concrete form which reunification could take, and the only explanation I heard during my stay was that some sort of confederation could be studied. It never occurs to the North Koreans ... that the Pyongyang regime, marked by strong discipline and ideological rigidity, under the absolute leadership of a single man, might adopt more flexibility in the context of a dialogue with Seoul."<sup>62</sup>

b. Christianity in the North, or lack of it, got worldwide headlines when South Korean reporters interviewed The Rev. Myong-uk Kang, Chairman of the National Unification Democratic Front. (Appendix III carries the entire interview.) Basically Rev. Kang was saying there is no church and then blamed the United States for destroying all the churches through bombings in the Korean war. He also had a word for us missionaries - "Many North Korean

Christians had abandoned their belief because of the 'erroneous preaching by American missionaries' .... American missionaries preached that North Korea's opposition to the U.S. meant opposition to God."<sup>64</sup>

Dr. Samuel H. Moffett, one of our United Presbyterian missionary co-workers in Seoul, who was born and reared in Pyongyang, comments: "What has happened to the church in the north," reporters asked Kang Hyang-Uk, in an interview reported in The Korea Times, the first direct interview with a professing Christian in north Korea for more than twenty years.

"Mr. Kang should know the answer to that question. He is reportedly an uncle of premier Kim Il-sung and chairman of the 'National Unification Democratic Front,' but he is also a former pupil of my father's and was once an assistant pastor of that same Central Presbyterian Church of Pyongyang. Now seventy years old, he was ordained an elder in the West Gate Church near our house.

"But all he could say in answer to the question about the churches was a weak protest, 'They were all bombed out by U.S. bombers.' Seoul was destroyed, too, in the war, and many of its churches bombed out. But Seoul preserved its freedom of religion and they were built again.

"If there is really freedom of religion in the north," he insists, why does Seoul today have some 1,500 Christian churches, and Pyongyang, 'the city of churches' have none?"<sup>65</sup>

The conducted Pyongyang tour included a good visit to the Student Youth Palace. An observant reported says: "The area where the 'Student Youth Palace' stands is the area where the Changdae-hyun Church stood in the past."<sup>66</sup> This Presbyterian Church was founded by Dr. Samuel H. Moffett and was the largest Christian Church in all Korea. Often referred to in English as Central Presbyterian Church, it was pastored for years by a 'distinguished' patriot and pastor, a blind person, The Rev. Son-Chu KIL.

The visitors never got to West Pyongyang where most missionaries lived and where many Christian institutions were located. Probably all changed now, in pre-1945 this was the site of the largest Presbyterian mission station in the world. And Pyongyang, with its many churches, was called, "The Jerusalem of the Orient".

One thing we do know. Communists, as well as missionaries, like nice locations to live in. The Presbyterian single ladies residence in 1950 was transformed into a private residence for Premier Il-sung Kim and equipped underneath with a bomb shelter 50 feet deep!

3. Seoul Experience - For five days in mid-September the North Korean Red Cross leaders and 20 Crossmen were in South Korea. There were crowds all along the route to Seoul, and in Seoul huge crowds lined the streets (estimated at 1,000,000)<sup>67</sup> to watch and sometimes to applaud. The North Korean communists naively assumed the crowds were welcoming them because they were communists. How wrong! Seoulites all week long tried to view those visitors out of curiosity and wonderment.



a. "Two worlds" - at the main talks at the New Chosun Hotel, the "two worlds of Korea" became frustratingly obvious. South Koreans were incensed when North Korea's Chief delegate, Tae-hui KIM, over and over again used Premier Il-sung Kim's name. (later he made an apology. But by now South Koreans began to realize that North Koreans just have to mention his name frequently and credit him with everything.)

b. Openness. All 3 TV Stations carried live coverage of all meetings, plus several radio stations. The visitors went down into the new subway area under construction, up on South Mountain and Sky Way Drive to see the city. They even traveled 50 miles down the turnpike to visit Admiral Sun-shin LEE's grave. Now this is really significant because the turnpike at two places had wider areas for airfields and parking aprons. But beyond this exposure risk, South Koreans wanted the North Koreans to experience a "oneness in their earlier history" for in Admiral Lee all Koreans are one. He in 1598 defeated the Japanese Navy; in his whole career he was the undefeated. In Admiral Lee, both North and South could be historically one and victorious!

c. Comments

Ewha High School girls, who presented flowers to each North Korea visitor as he or she entered South Korea at Panmunjon, had quite a unique experience. The North Koreans gave them small wrapped-up presents, including a little book with Premier Il-sung Kim's picture and his sayings. The comment - "I'm shocked!"

Dr. Okgill Kim's comments in a congratulatory address at the New Chosun Hotel, spoke both for womanhood and for Christianity. President of Ewha (Methodist) Woman's University, she also spoke for the common folk: "Thirty-five million people living in the south of Panmunjom, including the ferryman at Imjin River and the woman diver catching the abalone in the sea off Seoguiipo, the southern tip of Choju Island, all welcome you, the representatives of the North Korean Red Cross. Not only that. Every Korean on this peninsula is praying that this great meeting may bear much fruit."<sup>68</sup>

South Korea's Foreign Minister, Mr. Yeng-shik Kim, always comments clearly. To him, and of course the South Korea government, the dialogue with the north has stages:

"First stage is consideration of human conditions, including the rejoining of families separated.....

"Second step would be the establishment of trade.....

"Third tackling political problems for reunification."<sup>69</sup>

A Korean Educator at one large reception held at Kyungbok Palace learned that in North Korea there is one University only and named Kim Il-Sung University with 8,000 students. In the provinces there are vocational colleges. South Korea has 97 colleges and universities with 160,000 students.

Pyongyang Reporter - "Seoul looks like many matchboxes piled up in disorder.....We who had breathed fresh air in Pyongyang experienced during our stay in Seoul for a few days air pollution which we had known only in words.... Seoul is a miniature of the south Korean society which is widely known to the world as a society where the rich become richer and the poor become poorer."<sup>70</sup>

A North Korean Delegate's comments are picked up by Newsweek. "Through it all, the North Korean delegation kept a Communist stiff upper lip. After a banquet of shrimp cocktail, fried chicken, tenderloin steak, roast tuna, champagne, French wines and liquors, one Northerner was asked how he liked the food. 'Oh,' he replied bravely, 'this isn't much different from what the average person eats in our country.'"<sup>71</sup>

4. The future. Obviously each nation put its best foot forward, put on a show, really spent lots of money on the first hosting. (Already the Opposition, New Democratic Party, is saying the government had allocated excessive funds of \$4,500,000 for the Red Cross talks).<sup>72</sup>

The future must face many realities, many problems. And the Red Cross talks do not go on in a vacuum. As to its neighbors, Japan and Red China have just had meetings, R.O.K. and Japan have one in early November.

Unification is a by-word now - "unification rice"; unification bridge"(Kaesung North Korea). But hard thinking is under way. Christian Thought magazine for October 1972 has as its theme, South and North. Here are some of its thought-provoking articles: "Encounter between South and North", "Unification of Country and Korean Church", "Reconciliation in Korea", and "Struggles for the founding of 'New Korea'".

CLOSING REFLECTION - In the end the basic question posed by the Red Cross talks is this. How to love your neighbor? In this task we can perhaps learn from the Japan-China Accord of October - use something very oriental - they 'signed with Chinese writing brushes'; use something very occidental - they "toasted in champagne".<sup>73</sup>

But most of all we can learn from Jesus - use something very basic - "Love your neighbor as yourself!" If this can happen, The New Network of neighbors will mean peace and progress in Asia, and hope for the world God loves.

FOOTNOTES

1. Words of Dr. Kyung-Chik Han, preacher at the Service, Social Division, April 25, 1972.
2. Choo, Sunz-hee, The Korea Herald, April 1, 1972.
3. Dr. Non-Yong Kang uses this statistic. Normally most of us need 1,000,000. He should know as Director of Academy House, which has one of the best executive study on Korea and the Korean Church. Note that the first meeting of the South-North Coordinating Committee is at Panmunjom, October 12, 1971.
4. Quoted in "Poetic Protest", Newsweek, July 31, 1971, p. 1. (This article was censored completely from all copies sold on Korean newspapers).
5. Ibid; p. 15
6. Op. cit, p. 15
7. Conversation between S.R. Wilson and a Yonsei University student June 1972.
8. The Korea Times, October 7, 1972, articles on the Athletic Meet, p. 1,4.
9. Words of Dr. Non-Yong Kang, "pastor to students", Seoul, Korea, July 10, 1972 at a breakfast of Church leaders reference July 4 record.
10. Words of Dr. Samuel H. Koffett at same breakfast, Seoul, July 10, 1972.
11. Pacific Stars and Stripes, May 4, 1971, p. 7
12. Ibid, June 18, 1971, p. 6.
13. The Korea Times, June 15, 1972, p. 1.
14. Ibid, p.1. (lead article)
15. "Text of Park's Speech", The Korea Times, June 25, 1972, p. 2.
16. The New York Times Weekly Review, July 9, 1972.
17. Ibid.
18. Pacific Stars and Stripes, July 21, 1971
19. "Stabilizing Korea", and editorial, The New York Times Weekly Review, July 9, 1972, p. 6.
20. Ibid, p. 6
21. "Prepare for Unity", The Japan Times, August 17, 1972, p. 1
22. Ibid, p. 3



19. As recommended by The United Nations Commission for the Unification and Rehabilitation of Korea (UNCURK) to the current U.N. Assembly, The Korea Times, September 20, 1972, p. 1. A few days later this concept was approved by the U.N. General Assembly.
20. "Michaelis Retires - But Not from Korea" (staying as industrial consultant), Pacific Stars and Stripes, September 3, 1972, p. 7.
21. Korea Old and New, a picture and narrative brochure published by Public Relations Association of Korea, Seoul; undated (published either in 1971 or 1972).
22. The Bank of Korea, Economic Progress in Korea 1972, p. 1
23. Ibid, p. 1.
24. Op. cit. p. 9
25. The Korea Times, June 29, 1972, p. 4
26. Dr. Paul Crane in a lecture at Royal Asiatic Society, Korea, November 1971.
27. Several quotes from Korea Old and New brochure.
28. "New Community Movement", The Japan Times, in mid-September 1972, p. 7.
29. Ibid, p. 7.
30. Country Profiles, "The Republic of Korea", issued by the Population Council of the International Institute for the Study of human Reproduction, Columbia University, April 1970, p. 1.
31. Kuznet, P.W., "The Korean Take-Off", Korea Journal, Vol XII, No. 1 (Jan. 1972), p. 11.
32. Ibid, p. 20.
33. Lee, Young-ho, "The Korean People's Distributive Consciousness: An Analysis of Attitude," Korea Journal, Vol. XII, No. 9 (Sept. 1972), p. 34.
34. Ibid, pp. 34-35
35. Op. cit, p. 17
36. The Korea Times, June 29, 1972, p. 4
37. Lee, Chung-myun, "Population Movement of Korea - International Movement", Korean Affairs (1963) p. 21.
38. Taeuber, I.B. and Barclay, G.W., "Korea and the Koreans in the Northeast Asian Region," Population Index, (October 1950), p. 207
39. The Korea Times, October 1, 1972, p. 7
40. Economic Progress in Korea 1972, p. 16.
41. Ibid, p. 19.

42. The Korea Times, October 8, 1972, p. 2
43. Ibid, July 23, 1972.  
On August 3, 1972 the private loan market was frozen by the Economic Control Law. No one can now loan at private interest rates (usually 3% to 6% per month) more than \$75.
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45. Kim, Chong-chol, "Long-range Educational Planning in Korea," Korea Journal, Vol. XI, No. 10 (Oct. 1971) p. 9.
46. "Proposal for Education Programs of Activating Intermediate Groups." Korea Christian Academy, 1972, p. 3.
47. The Korea Times, July 28, 1972, p. 4.
48. "Survey Shows," The Korea Times, Sept. 23, 1972, p. 4.
49. April 1972 statistics sheet prepared by Population Council office, Korea.
50. Korea Association of Voluntary Agencies, KAVA News, No. 9-72, Sept. 7, 1972, p.
51. Ibid, p. 3.
52. The Korea Times, July 28, 1972.
53. Yi, Pu-yong, "A Psychological Study" (of the New Religions of Korea), Korea Journal, Vol. XI, No. 12 (Dec. 1971), p. 24.
54. "This is the Day of Hope," The Korea Herald, Feb. 19, 1972, p. 5.
55. "ROK Founder of Holy Spirit Assn. claims new Revelation needed", The Korea Herald, Feb. 27, 1972, p. 5.
56. "Calendar of Forthcoming Activities," Korea Branch of the Royal Asiatic Society, a letter dated Sept. 25, 1972.
57.

Presbyterian Church of Korea (Ecumenical)	500,000
Presbyterian Church of Korea (1959 split group)	590,000
Presbyterian Church in A.O.K. (1953 split)	200,000
Presbyterian Church (1951 split)	110,000
	1,400,000
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60. Hoj Community Health and Development Project, Hoj Health Program, vol. 1, June 1972, p. 5.

61. Po-sun Kim, "Thoughts of the Times", The Korea Times, July 10, 1972, p. 1. Only shortly after it was jointly announced that South and North Korean talks would begin in Pyongyang on August 29, Seoul was hit by South Korea's worst flood in 47 years. There was an open door for the North Korean Red Cross to DO SOMETHING that the South usually do. Not on words, not on bit of help came from the nearest neighbor North Korea. It was a tragic error on North Korean Red Cross's part.
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64. KMC Press Corps, "Few Christians in North," The Korea Times, Sept. 1, 1972, p. 1. (Copy of article is Appendix III)
65. Moffett, Samuel H., "Old Pyongyang Landmarks Vanish," The Korea Times, Sept. 10, 1972, p. 6.
66. The Korea Times, Sept. 8, 1972.
67. Oberdorfer, Don, "North, South Korea Start Polit. Opening Dialogue," The Washington Post, Sept. 16, 1972, p. A18. Japanese estimates were "hundreds of thousands". The Korean papers were strongly silent on numbers.
68. Ewha Womans University, Ewha Voice, Vol. XVII, No. 5, Sept. 26, 1972, p. 1.
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72. "Excessive Funds Set for R.C. Talks: Seoul," The Korea Times, Sept. 30, p. 1.
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From Pyongyang

*The Korea Times*  
Sept. 2, 72 p. 4

## Noted Seoulites Moved At Acquaintance News

Some noted persons in Seoul had moments of recollection with mixed feelings yesterday when they heard the news from Pyongyang that one of north Korean leaders inquired after them personally, calling them by name.

A noted Presbyterian minister in Seoul, Han Kyong-jik, 63, said he was deeply impressed with the news that Kang Ryang-uk, chairman of north Korean "National Unification Democratic Front" (NUDF), told south Korean pressmen that he knew Pastor Han well.

A consultant to Yongnak Church, Pastor Han recalled that he had first met the former pastor Kang while making preaching tours in Pyonyang in 1932 and 1933. Kang was pastor of Kimiri Church, he said.

Expressing a regret over the complete disappearance of churches and the plight of persecuted Christians in north Korea, the eloquent Presbyterian minister said, "I hope Kang will make efforts to rebuild churches for north Korean Christians as he was their pastor himself."

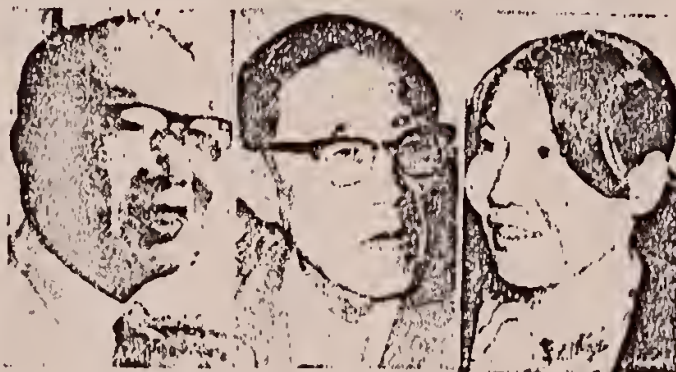
He said that the first thing he wants to know is the whereabouts of his fellow clergymen who remained in north Korea or were taken there forcibly before and after the Korean War.

Mrs. Hoh Kun-uk, 42, a noted novelist, said she was "touched and heartbroken" when she first read the story of a press interview with her elder sister Mrs. Hoh Chong-suk, secretary-general of the "National Unification Democratic Front."

An author of novels about the tragic territorial division of this land, Mrs. Hoh said thoughtfully, "I wish I could see how she looks now, about 22 years after I saw her last."

She recollected that she had felt even closer to her sister who did not talk much about party or ideologies when she met her in 1947 in Wonsan. Then her sister was the north Korean minister of culture and propaganda.

Three years later on Octo-



Lee

Han

Hoh

ber 1950 when the allied forces launched a massive thrust to the north, they parted with each other and the woman novelist came to the south with her only son in December of that year.

Lee Yun-young, 82-year-old former acting prime minister, said he was very pleased to hear that Kang Ryang-uk, north Korean NUDF chairman, inquired after him when he met Lee Bum-suk, chief KNRC delegate, now participating in the Pyongyang talks.

The father of Lee Bum-suk's wife, the elder Lee remembered that he had often met Kang while they were serving as church ministers in Pyongyang, but they were not close friends because of the different ideologies they were following.

He also recalled that Kang's wife had been one of his church members and there had been an incident in which Kang was terrorized by right wing youths as he was a Communist and one of Kim Il-sung's relatives.

If only I could have a chance to meet him again, I would ask him to have a more sincere attitude about religion and make more contributions to his fatherland.

Kim Yun-chan, parson of Pyongan Church, who is one of those whom Kang inquired after, is now on a tour of the United States, but his wife Kim Pong-ok, 59, said on hearing the news that Kang must repent in the words of God.

She claimed that Kang told a lie when he told south Korean pressmen that all the churches in north Korea had been destroyed by American bombers during the Korean War.

But she added that now she can forgive what Kang did in the past and pray for God's blessings for him.

North Korean actress Kim Son-young, who was reported to have appeared in the movie "Flower-selling Maiden", was a melodrama performer in south Korea, before the Korean War, said Lee Hae-rang, president of National Federation of Art and Culture Associations.

Movie actor Lee Tang-won recalled that Kim had just looked like an ordinary housewife but on stage showed surprising acting ability.

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# Few Christians in North; Women Work Like Men

By KNRC Press Corps

PYONGYANG—Kang Ryang-uk, former pastor and currently chairman of north Korean "National Unification Democratic Front," blamed the United States yesterday for "having destroyed all the churches here during the three-year Korean War period."

In an interview with the KNRC Press Corps at Mangyong-dae, Kang alleged that many north Korean Christians had abandoned their belief because of the "erroneous preachings by American missionaries." Kang is a close relative of north Korean premier Kim Il-sung.

In another interview, Mrs. Hoh Chong-suk, secretary-general of the "National Unification Democratic Front," said that women in north Korea enjoy the same treatment as men in every field including education and labor.

One time minister of culture and propaganda, Mrs. Hoh explained many women are in important posts in every organization of the north Korean society, particularly in rural areas.

Kang's interview went as follows:

Q: "Tell us the present situation of Christians here."

A: "All the churches were destroyed by the U.S. bombers during the war period. American missionaries preached that north Korea's opposition to the U.S. meant opposition to God. And many Christians have abandoned their belief."

Q: "How many Christians are here and how do they worship?"

A: "We cannot tell how many there are because all the churches were destroyed and many believers abandoned their belief. I personally don't know how many believe in God."

Q: "You, yourself, are a pastor. Tell us about your belief."

A: "Well... (apparently being confused)... my belief has never changed. It is the same as in the past."

Q: "Do you have any message to be delivered to Christians in the south?"

A: "Now, all the people have strong wishes for national unification. Red Cross men in the south and north have talks to settle problems involving dispersed families. Taking these as foundation-stones, we Christians must make efforts for unification in cooperation with the entire nation."

Q: "Any message to your friends in south Korea with whom you were associated personally before?"

A: "I know many persons there. I know pastor Han Kyong-jik (a noted Presbyterian minister in Seoul) though I've no direct friendship with him. I also know pastor Kim



Kang

Hoh

Yun-chan of the Seoul Pyongan Church."

Q: "Do you believe in the existence of God?"

A: "I'm a pastor. How can I doubt it?"

Q: "We could not find even a single church on the streets..."

A: "It's quite natural. All of them were destroyed during the war."

Q: "Do you have any intention to build a new church?"

A: "I don't know... I think we can build a new one if the Christians want to do so. The republic constitution guarantees freedom of belief."

Q: "Do Christians have

meetings here?"

A: "I don't think so, but I don't know if they do in the provinces."

Q: "How about the supplies of the Bible?"

A: "Not many people want it because all the churches have perished."

Q: "How is your health?"

A: "I'm fine, though my age nears 70." (actually he looked healthy)

Q: "Do you have any intention to make opportunities for Christians in the south and north to exchange dialogue?"

A: "Opportunities of those kinds will do good for us. I think it is good for us to meet together in every field on the spirit of the south-north joint communique."

In her interview with the press corps following Kang, Mrs. Hoh explained that women in north Korea contribute nearly 50 percent of the total national productive activities here.

She boasted that north Korean women are free from child care because the government takes full charge of the upbringing of children at day nurseries and kindergartens.



# *-- Joint Communique --*

July 4, 1972

Recently there were talks held both in Pyongyang and Seoul to discuss problems of improving South-North relations and unifying the divided Fatherland.

Director Lee Hu-rak of the Central Intelligence Agency of Seoul visited Pyongyang from 2 to 5 May 1972 to hold talks with Director Kim Young-joo of the Organization and Guidance Department of Pyongyang. Second Vice Premier Park Sung-chul, acting on behalf of Director Kim Young-joo, also visited Seoul from 29 May to 1 June 1972 to hold further talks with Director Lee Hu-rak.

With the common desire to achieve peaceful unification of the Fatherland as early as possible, the two sides in these talks had frank and open-hearted exchanges of views, and made great progress in promoting mutual understanding.

In the course of the talks, the two sides, in an effort to remove the misunderstandings and mistrust and mitigate increased tension that have arisen between the South and the North as a result of long separation, and further to expedite unification of the Fatherland, have reached full agreement on the following points:

1. The two sides have agreed to the following principles for unification of the Fatherland:

First, unification shall be achieved through independent Korean efforts without being subject to external imposition or interference.

Second, unification shall be achieved through peaceful means, and not through the use of force against each other.

Third, as a homogeneous people, a great national unity shall be sought above all, transcending differences in ideas, ideologies, and systems.

2. In order to ease tensions and foster an atmosphere of mutual trust between the South and the North, the two sides have agreed not to slander or defame each other, not to undertake armed provocations whether on a large or small scale, and to take positive measures to prevent inadvertent military incidents.

3. The two sides, in order to restore severed national ties, promote mutual understanding and to expedite independent peaceful unification, have agreed to carry out various exchanges in many fields.

4. The two sides have agreed to cooperate positively with each other to seek early success of the South-North Red Cross talks, which are underway with the fervent expectations of the entire people.

5. The two sides, in order to prevent t h e outbreak of unexpected military incidents and to deal directly, promptly and accurately with problems arising between the South and the North, have agreed to install a direct telephone line between Seoul and Pyongyang.

6. The two sides, in order to implement the aforementioned agreed items, solve various problems existing between the South and the North, and to settle the unification problem on the basis of t h e agreed principles for unification of the Fatherland, h a v e agreed to establish and operate a South-North Coordinating Committee co-chaired by Director Lee Hu-rak and Director Kim Young-joo.

7. The two sides, firmly convinced that the aforementioned agreed items correspond with the common aspirations of the entire people, who are anxious to see an early unification of the Fatherland, hereby solemnly pledge before the entire Korean people that they will faithfully carry out these agreed items.

Upholding the desires of their respective superiors

Lee Hu-rak

Kim Young-joo

**Text of Accord on Hot Line on Page 2**

#### THE STATEMENT ON JULY 4 ANNOUNCEMENT

The National Council of Churches in Korea, estimating the internal and external political situation, affirmatively recognizes the July 4 joint announcement which was arranged for release of tension and peaceful unification between the North and the South Korea. And we hope that this announcement can come to fruition and that the unification can be attained through the endeavor of the two sides by peaceful means.

In order to carry out a more effective and progressive role in Korean history, the Korean Church should make efforts actively in concern and in actual practice for unification.

To carry out these historic tasks, the Church should steadily hold firm in anti-communist beliefs and fully prepare for the confrontation to come some day. We cannot disregard our responsibility in study, analysis and criticism on the communist ideology for the establishment of a true democratic nation, which is the goal of our lives in society.

But the article in this announcement that "Unification shall be achieved through independent Korean efforts without being subject to external imposition or interference" should be reconsidered carefully. It can only be on the basis of a balance of power between the two sides. However, the hasty withdrawal of the U. S. army makes us anxious, because it could bring about a blank in military power in Korea. And the article, "As a homogeneous people, a great national unity shall be sought above all, transcending differences in ideas, ideologies, and systems" should not mean that democratic ideology could be made light of by the government under the cloak of unification or detente. If North Korea is attempting to accomplish its aggressive communistic purposes and enforce communist education in its domain, we cannot relax our anti-communist attitude but we should advance anti-communist education and an anti-communist social order, so that we might further democratic power.

We should do our best in the establishment of civil power in economics, society, and culture, in order to achieve our goal in the dialogue and not be dazzled by the new political trends.

At this time, continuing self-examination is needed in order not to weaken the national power for unification through social unrighteousness in our country.

In this situation, we should make firm the democratic system. And confronting the new political situation 'dialogue between North and South Korea', we dare to say that any suppression of organs of expression should be prohibited, even for the goal of national unity, that is, the expression of the people's opinion on the dialogue between North and South Korea should be developed widely and freely. It is very possible that dangerous accidents might happen, when anti-communist public opinion is suppressed because of the promotion of dialogue between the two sides.



We Christians, positively agree to the purpose of the joint announcement, for we are believers in a Gospel of reconciliation. Therefore, we, in this serious situation, arrange our political and social attitude and prepare for Christian mission to North Korea. For this, we Christians assert our determination to exert ourselves in preparation and practical projects for mission.

Confidential for <sup>Dr.</sup> Stan Wilson

Rev. Kim  
Natl Council of Churches

HOLT CHILDREN'S SERVICES  
홀트 아동 복지회



사회복지인 홀트 아동 복지회  
법

1972





(서울 사무실 전경)

< 차 례 >

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## (●) 목 적

본회는 요구호 아동을 보호 양육하며 그들 성장에 절대 요소인 사랑의 보금자리를 찾아 결연을 맺어 주고, 그 속에서 자랄 수 있게 도우며, 신체적인 결함이나 정신적인 장애 아동의 발달을 지도해 주며, 정상적이고 법적인 가정 환경을 못 가지고 출생되는 아동의 성장을 돕는데 필요한 노력을 기울여서, 사회 복지 향상에 일익을 담당하여 전체 사회에 공헌하고자 하며 다음과 같은 취지문을 채택하여 사업의 기본으로 한다.

“모든 아동은 국적과 인종에 구애없이 친부모와 함께 자랄 권리가 있으며 가정이 없는 아동들의 소리없는 부르짖음은 모든 선의의 인간에 대해 무관심이나 편견이나 관습이나 지역적 경계가 하나님께서 주신 그의 권리를 결코 저해할 수 없다는 절규이다.”

## ◎ 창설 및 연혁

본회는 1955년 6월, 지금은 故人이 된 미국인 해리 홀트(Harry Holt)씨가 6·25 사변으로 인한 혼혈 고아 8명을 양자로 삼으므로써 시작되어 1956년 3월초에 구세군 본부내에 사무실을 차림으로써 업무를 개시하였다. 최초의 입양단 18명이 동 6월 13일에 로스앤젤스에 도착되었고, 아동의 수용을 위하여 그리스도 교회의 대지를 임대하여 고아원을 짓고, 전국 각지로 부터 혼혈 고아들을 받아들였다. 그러나 수용하여야 될 고아들은 늘어나고 수용 시설이 부족하여 입양을 시키는 한편에 광대한 수용 시설의 필요를 느껴 서대문구 녹번동에 수용 시설과 병원, 유아 칩대용 및 부속 건물을 짓고, 계속하여 새로운 건물을 지어 광대한 수용시설을 갖추었다. 이리하여 1960년 12월 15일 재단법인 홀트씨 해외양자회 설립 허가를 보건사회부로부터 받았으며 초대 이사장에 해리 홀트(Harry Holt)씨가 취임하였다.

1961년 2월경에는 대지 2천여평에 수용 시설이 구비되어 570여명의 고

아를 수용하고 있었다. 동년 11월에 서울특별시로부터 영아 보육 시설의 인가를 얻고, 12월, 경기도 고양군에 6만여평의 임야를 내부받아 지체불구아동을 위한 건물 5동을 완성시키고, 1962년 9월에 영아는 녹번리 수용시설에서, 지체불구 아동은 고양군에 있는 일산 고아원으로 이전하여 수용하였다. 당시의 수용 실태는 영아 550여명, 지체불구아 120명 정도였다.

1963년 4월 29일에 경기도 지사로 부터 지체 불구 아동 보호시설 인가를 얻었으며, 일산 고아원에 계속하여 신축 건물을 완성시켰으며, 동년 11월 30일에 녹번동 수용 시설을 철거하고 영아들 전원을 일산 고아원으로 이사를 하여 오늘의 홀트 기념 보육원이 이루어졌고, 녹번동에 시 함께 있던 사무실은 충정로로 이사하여 일을 시작하게 되었다.

새로운 내지위에 수 백명의 고아들이 함께 지낼 수 있는 터전을 마련하고, 전심 전력하여 고아 입양 사업을 주도하던 해리 홀트씨가 1964년 4월 28일 심장마비로 일산고아원에서 별세하므로써 시설내의 고아뿐 아니라 전 직원은 슬픔에 잠겼었다. 그러나 그의 뜻은 계속 이어져, 1964년 8월에 루이스 오크너 목사가 본회 회장으로 취임하고, 입양 업무를 좀더 조직화시키기에 전념하였다. 이때에 처음으로 유료 위탁 가정 제도가 시작되었고, 미국지역에 국한 되지 않고 일본등지에 거주하는 미국인 가정까지도 입양 될 수 있게 노력하였다.

이같이 계속되는 입양 사업에 힘입어 1966년 미국의 장한 어머니로 홀트여사께서 당선되어 본회의 전 직원과 고아들에게 기쁨의 소식을 전해 주기도 했다.

1967년 1월에 전 회장의 사임으로 잭 타이스 목사가 회장으로 취임하였으며, 동년 11월 20일에 보건사회부로부터 외국 민간 원조 단체의 인가를 얻었으며, 1968년에 들어와서는 유럽 지역 국가에도 입양 보낼 수 있는 방법을 얻고, 새로운 가정에 입양아동을 보내게 되었다.

한편 1967년부터 연령상의 문제로 해외 입양이 곤란한 연장 혼혈아들의 교육 지도를 위해 기숙사(Joseph Home, Rebecca Horn)를 남녀별로 두고



학업 및 정서생활의 지도를 시작하였다.

미국뿐만 아니라 유럽 지역에까지 입양이 되어지면서 ~~공~~ 사무실이 좁  
소하여 현재의 건물을 신축하고 1968년 8월에 이기를 하게 되었다.

새로운 사무실에서 고아들의 입양 임무가 활발히 추진되어, 계속적으  
로 직원을 늘리고 부수시설을 확장해 나가는 반면 전쟁 고아의 입양뿐  
만 아니라 현대 사회가 요구하는 아동 복지의 한 기관으로써 연장 혼혈  
아들의 교육 지도 문제, 미혼모들의 지도 상담 문제, 유류 위나 가정의  
확대로 영아들의 시설 보호를 피하는 등등의 새로운 업무를 1969년부터  
활발하게 추진해 오고 있다.

1971년 6월 30일에 잭 타이쓰 목사께서 안식년으로 도미하고 현 회장  
로버트 켈스목사가 취임하였으며, 현 건물의 1층과 3층만을 사무실로 사  
용하던 것을 5층뿐 아니라 6층을 증축하여 사무실의 대폭적인 확장을 실  
시하고, 1972년 6월 사회복지법인 홀트양자회를 홀트 아동복지회로 개  
칭하여 아동복지 분야의 전문적이고 종합적인 기관으로 성장하는 데 전  
력을 다 해 나가고 있다.



## ◎ 사업 개요

### (1) 홀트 기념 보육원 운영

경기도 고양군 송포면에 대지 6만여평의 임야속에 600명 이상의 요  
구호 아동 수용 시설을 갖고 있으며, 아동 양육에 필요한 의료시설, 부  
속학교, 작업실, 교회등을 갖고 있다. 현재 만 2세 이상의 아동을 수용  
하고 있다.

#### 1. 유료 위탁 가정 운영

2세 미만의 영아들은 시설 보호를 피하고 유료 위탁 가정을 운영하여  
기대 구호를 통한 충분한 성장 발육을 갖도록 도와 주고 있다.

#### 2. 연장 후혈아 지도 사업

남녀별 기숙사를 운영하여 정규 학업 과정을 밟으며, 한편으로 사회에  
적응해 나갈 수 있는 기술 습득과 상담을 통하여 정상 생활을 지도해준  
다.

#### 3. 정신박약아 보호 사업

입양 대상에서 제외된 정신박약아들을 보호 수용하며 발전 과정을 지  
도해 주고 있다.

#### 4. 미혼모 상담

비정상적인 가족 배경이나 환경에서 출생된 아동을 데리고 양육에 곤  
란을 받는 미혼모를 상담 지도하는 일.

#### 5. 해외 입양 사업

미국을 위시한 유럽 10여개국에 입양시키고 있다.

#### 6. 신체 장애 아동의 입양 알선

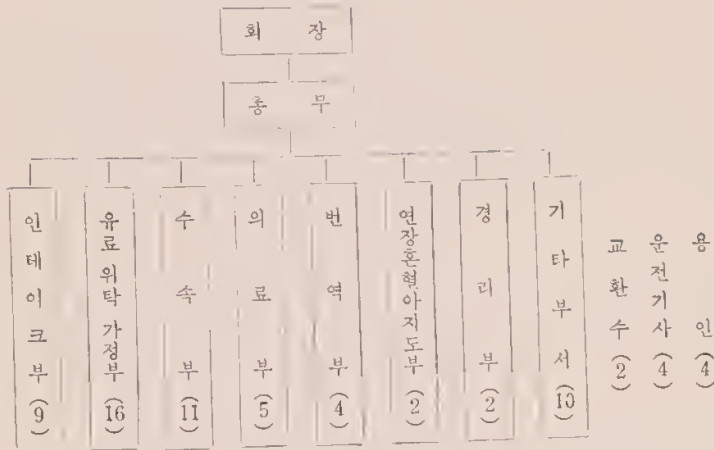
소아마비, 신체의 일부 절단, 심장 질환, 소경, 농아등의 신체 장애자  
들도 정상아와 같이 입양을 알선한다.

#### 7. 일시 보호소 운영

경기도 관내에서 발생하는 기아의 일시 보호소로서 지정되어 한수 이  
북 지역을 맡고 있다.

# • 기구 및 구성

## (1) 서울 사무실



## (2) 홀트 기념 보육원



※ ( )은 직원수



## ◎ 부서별 업무 소개

### (1) 인테이크 부

#### 1. 개 요

본 부서에서는 해외 입양 대상 아동을 선정함에 있어서 연고자 유무 확인에 최대의 관심을 가지며, 타의에 의해 사랑하는 자녀를 잃지 않도록 각별히 노력하며, 국내 입양 기관과 제휴하여 국내입양이 가능한 아동은 인테이크 워커가 결정하여 그곳으로 위탁되어지고 있다. 한편 부모로부터 버림을 받은 아동들을 위해 정서적, 심리적, 정신적 및 신체적인 현재의 상태를 정확히 판단하고, 그들에게 알맞는 가정을 선정 할 수 있도록 조치를 취한다. 따라서 본회에 입양 의뢰하여 오는 아동은 인테이크 워커가 입양 가능아와 불가능아를 구별한다.

입양 기관에 있어서의 인테이크 워커의 자세는 일반적으로 볼때 양부모의 필요에 의해 입양아를 선택하는 것이 아니라, 본회에 규정되어 있는 입양아 선정 기준에 준해서, 아동 위주로 양부모를 선택 할 수 있도록 필요한 모든 조치를 취하고 있다.

#### 2. 입양을 보낼 수 있는 아동

1 연령은 여 9세 남 5세 미만의 아동이나 특별한 경우는 이에서 제외된다. 연령의 제한은 법적인 문제도 있으나 아동의 적응상태가 민감한 때에 입양가야만 아동들 자신이 그곳 환경에 빨리 순화되기 때문이다.

#### ② 신체적으로나 정신적으로 건전한 아동

③ 특별한 아동일 경우는 즉 신체적으로 허약아동 불구아동 및 특수한 질병 그리고 연장 혼혈아등은 입양에 대한 제한에 관계없이 일정한 기준에 의한 인테이크 워커가 결정한다.

#### ④ 정신적인 장애가 있는 아동은 제외됨

#### 3. 입양아 인수경로.

입양아는 다음과 같은 경로를 통하여 의뢰해 오고 있다.

### 1 행정기관을 통하여

일산에 있는 본 기관 직영시설이 경기도 내의 일시보호소를 담당하고 있는 관계로 경기도 내에서 발생하는 기아를 일시 보호하면서 인고자를 찾기위해 노력하며 일정한 기간이 지난 후 국내입양이 가능한 아들은 국내입양 기관으로 보내지고 있다.

### ② 각 시설을 통하여

각 시·도의 일시보호소를 통하여 국내입양이 불가능한 아동을 본 기관에서는 일시적인 장해가 없는 한 인수를 하고있으며,

⑥ 일반시설 즉 영아원 육아원에서 수용되고있는 아둥가운 데서 원장의 해외 입양을 의뢰 할 경우

### ③ 친권포기를 하여 받을 경우

본 기관에서는 미혼모 상담소를 운영하여 원하지 않는 아동을 갖고 있는 친모와 아둥의 장래를 위하여 이를 전담하는 전문상담자가 있어 그들을 도와주고 있다.

가. 혼혈아일 경우는 피부가 다르고 주위에 질시의 눈초리로 인해 심리적인 갈등을 갖고 있고 주위의 환경이 아둥들이 성장하기에는 부적당한 상태이므로 아둥들의 장래를 위해 그들과 피부색이 같은 나라로 입양을 추천함에 있어서 본 기관의 케이스 워커가 충분한 카운셀링 서비스를 친모와 아둥에게 준다음 본 기관에서 아둥을 인테이크 한다.

나. 미혼모 상담을 통해 받을 경우로 인하여 원하지 않는 아이를 갖게 되어 그로부터 오는 불안 공포 죄의식등으로 인하여 방황하는 미혼모에게 그 자신이나 아둥의 장래를 위하여 입양을 알선함과 동시에 미혼모들이 사회에 잘 적응할 수 있도록 카운셀링도 하고 있다.

### 4. 아둥을 인수한 후 입양하기 전까지의 위탁방법

인테이크 워커가 아둥을 선정하고 아둥의 정신적 신체적 성장상태를 정확히 판단하여 그들에게 알맞는 양육을 시킬 수 있는 다음과 같은 곳으로 양육을 위탁 한다.

- ④ 유료위탁가정 (서울)
- ⑥ 홀트 기념보육원
- ③ 특수시설
- ④ 병 원
- ⑤ 기타 육아 시설



#### 5. 인테이크 워커의 역할

(입양 대상아동을 선정함에 있어서 일반적으로 다음과 같은 역할을 하게 된다.)

① 입양 대상아동의 연령 및 신체적 발육상태 사회적응상태 가족관계 그리고 과거의 의료기록에 대한 정확한 조사를 하여 아동에 관한 전반적인 보고서 작성과 아동에 알맞는 입양가정 선택에 대하여 제언한다.

② 아동에 관한 정신적 심리적 사회적인 발육상태를 점검하여 입양가기 전의 알맞는 양육방법을 선택하며 그들중 발달이 늦은 아동에게는 특별한 조치방법을 선정하여 준다.

③ 각 시·도·군이 일시보호소와 행정기관과의 관계 및 아동들을 양육



함에 도움이 필요한 시설에 대하여 위커가 조사를 통해 알맞는 도움을 제공한다.

- ④ 국내입양이 가능한 아동은 국내입양 기관으로 보내도록 한다.

## (2) 유료위탁 가정부

### 1. 위탁가정의 필요성

유료 위탁가정부는 1965년 3월에 80개의 집을 가지고 시작되었다. 어린이가 건전하게 성장하기 위해서는 가정생활을 통해서 기본적인 욕구를 충족시킬 필요가 있으므로 시작되었다. 구체적으로 나눈다면 아래와 같은 사항들이다.

- ① 부모 및 가족성원으로부터 따뜻한 사랑을 받을 수 있도록 하기 위함이다.
- ② 어린이가 가지고 있는 여러가지 욕구를 만족시키므로 신체적, 정신적인 면의 안정을 갖도록 하기 위함이다.
- ③ 정서적 지적 발달의 향상을 위함이다.
- ④ 가정생활을 통해 사회가 요구하는 인격을 형성하기 위한 적절한 교육의 기회를 갖게 하며, 특히 우리 기관에서 요구되는 것은 위의 내용을 포함함과 동시에 신체적으로 허약하거나 발달 과정이 늦은 아이들의 회복을 촉진함에 있다.

### 2. 위탁가정의 선정

- ① 정신적, 육체적으로 결함이 없는 가정이라야 한다.
- ② 8세 미만의 자녀가 없는 가정
- ③ 사회사업에 관심이 있는 가정
- ④ 최소한 경제적으로 안정된 가정

### 3. 위탁가정의 현황과 보호과정

인테이크 위커에 의해 우리 기관에 인테이크된 아동들중 위탁보호를

필요로 하는 아동은 인테이크와 동시에 위탁 가정에 수용 된다. 현재 16명의 위탁부 워커가 각각 40명의 아동들을 관리하고 있다. 그 지역별로 보면 서대문구, 종로구, 영등포구, 마포구, 용산구에 총 560명의 집을 갖고 있으며 그 중 서대문구와 영등포구에 비교적 많이 가지고 있다. 일단 인테이크된 아이들은 아래와 같은 과정을 거쳐 입양가정으로 가게 된다.

- ① 적당한 가정에 위탁된다.
- ② 가정에 위탁된 후 일정기간이 지나면 수속을 위한 신체검사가 있으며, 불합격된 아이는 건강이 회복된 후 재검하게 되며 이에 대한 특별진찰과 치료를 받게 된다.
- ③ 위탁가정에 위탁된 후 1개월 후면 성장과정의 보고서가 담당 워커에 의해 작성되며, 그후 매 3개월마다 새로운 보고서가 작성된다
- ④ 양육중에 결연된 아동들은 대사관에서 이민관을 만나보게 되며, 검역을 거치게 된다. 위와 같은 과정이 끝난 후 입양가정으로 가게 된다. 이렇게 위탁보호를 받는 기간 중에 발생하는 질병에 대한 것은 본회에 지정된 병원에 의해 치료받고 있으며 매달 사무실에서 정공적 진찰이 있어 이때 연령에 해당되는 예방접종도 겸하게 된다.

#### 4. 물품지급

위탁가정으로 선정되면 일정한 시기에 아동 위탁을 받는 데 이때 우유 매월 8파운드, 기저귀, 이불, 옷, 우유를 조리하기에 필요로하는 찹통, 젓꼭지, 병과 비누 2장을 제공하게 된다. 또한 정해진 양육비날에는 병원치료비 교통비, 약값을 별도로 지불함과 동시에 양육비를 지불한다.

#### 5. 위탁부 워커의 역할

- ① 위탁가정의 선정 : 신청된 가정에 대해, 능력여부와 기준에 달하는가에 대한 판단과 가능한 경우에는 우유강습을 한다.
- ② 아이를 가정에 위탁시킨다.

③ 가정방문 : 정기적으로 매달 1번의 방문을 하러, 특별히 연락을 취하거나, 양부모로부터의 요청이 있을때 방문한다.

④ 보고서 작성 :

가. 가정방문 후에 기록을 남긴다.

나. 정기적 성장과정에 대한 보고서 작성

다. 입양가정으로 가기위한 최후 보고서와 탑승을 위한 사전 아동현황보고서.

라. 위탁가정에서 보호받는 도중에 사망할 경우 보고서를 작성한다.

⑤ 정기적으로 매달 양육비와 물품을 지급하며, 신체검사를 한다.

⑥ 출국 : 제반과정이 끝난후 입양가정으로 가게 되는 것이며 공항에서 떠나는 시간까지 보호한다.

### (3) 수 속 부

본 회가 창설되어 수 천명의 고아를 해외에 입양시켜 오면서, 매 아동의 수속을 처리함에 필요한 서류의 작성, 보관, 기록의 유지를 본 부서에 전담하여 오므로써 아동의 신병을 직접 관리하지는 않으나, 서류상의 필요 절차는 이곳에서 처리되어져 왔다. 현재도 월 평균 150명의 해외입양 아동의 수속 서류와, 새로이 본회에 인수되어지는 전 아동의 수속 준비를 하므로써 본회를 통한 전 아동의 서류는 이곳을 통하므로써 일률적인 처리가 되어지고 있다.

미국을 비롯한 유럽의 여러나라를 포함하여 현재 10여개국에 입양되어지고 있는 수속 절차는 각국의 입양법에 따라서 나라별로 차이점이 있으나 기본적인 수속 절차를 소개하면서 좀 더 구체적인 본 부서의 업무를 설명하고자 한다.

수속 과정을 순서적으로 열거해 보면

① 아동의 신병 인수

② 미취적아의 호적 창설

③ 고아 증명, 후견인 지정 증명, 호적 등본의 발급 및 번역 서류 첨부



- ④ 결연된 양부모의 서류 접수 및 첨부
- ⑤ 입양 신고와 법원으로부터 입양 증명 발급
- ⑥ 보건 사회부에 해외 이주 허가서 신청 및 발급
- ⑦ 외부부에 여권 신청 및 발급
- ⑧ 호송인 신청 접수
- ⑨ 주한 공관으로부터 입국 허가서 발급 및 Visa 취득
- ⑩ 호송인 선정 및 출국 예정자 명단 작성
- ⑪ 호송인 예비 소집
- ⑫ 출국 준비와 해외 여행에 필요한 간단한 건강 진단 실시
- ⑬ 출 국

이상의 순서를 각 직원이 분담하여 실행하고 있는데 좀더 설명을 첨부하면 본회에 인수되는 아동의 거의 다가 호적을 취득할 기회를 못 가진 버려진 기아이므로 이들에게 법률상의 자격을 얻을 수 있게 호적을 취득시켜 주며, 호적을 취득하므로써 법적인 고아로서 자격을 갖고 부수되는 고아 증명이나 후견인 지정 증명을 발급받아 본회가 아동의 입양을 대행해 줄 수 있게되는 것이다. 여기에서 모든 한국 서류는 영역되어 입양 대상국 정부에 발송되어지며, 입양 후보자인 양부모가 아동의 서류를 인수한 후, 첨부된 건강 진단서를 검토한 후 양부모로서 입양에 필요한 서류(입양승락서, 재정보증서, 가정 조사서등)를 본회에 송부하면 본부서에서는 이 서류를 아동의 서류에 첨부하여 한국 법률상의 입양 증명을 법원에 신청하여 발급을 받으면, 출국을 위해 해외 이주 허가서와 여권 및 주한 공관의 Visa를 얻어서 양부모에게 갈 수 있는 모든 준비 서류를 완수하게 된다.

이와 병행하여 아동의 비행기 여행에는 이들을 돌보아 줄 수 있는 호송인이 필요하므로 수시로 호송인 신청 접수 및 면담을 실시하여 아동 출국에 대비한다.

호송인이 선정되면 호송인 예비 소집을 하여 자신이 돌보아 줄 아동에 관한 지식을 담당 사회사업가가 작성한 준비 보고서로써 얻고, 호송 전

반에 필요한 지식을 담당 직원으로부터 얻게 되는 것이다.

호송인이 선정되고 출국 아동 예정자 명단이 작성되어 출국 준비가 완료되면 출국 당일에 준비와 점검을 거쳐 공항에서 탑승하게 된다. 출국된 아동은 입양 대상국의 예정된 국제 공항에서 본회 본부 직원에 의하여 양부모의 환영을 받게 된다.

이러한 출국 수속 과정 처리 업무 이외에도 부수적으로, 새로 인수되는 아동의 인적 사항 기록서 작성, 보관 및 관제 부서에 통보해 주며, 출국된 아동의 양부모별 기록서 작성 보관, 아동 성명별 기록서 작성 보관 등으로 본회를 통한 전 아동의 출국 이후의 서류 보관을 겸하고 있다. 그외에 수속중에 질병에 의해 사망된 아동의 사망 신고, 연고권자에게 인수된 아동의 서류상의 처리, 출국자의 국적 이탈 신고 업무, 정기적인 각종 보고서 작성, 제출, 아동 카드 기록 보존등의 업무를 동시에 처리해 내고 있다. 현재 11명의 직원이 분업적인 처리로 업무를 수행하며, 현재 입양 대상국으로는 미국, 일본, 오끼나와, 벨기에, 덴마크, 뉴웨이, 이태리, 서독, 불란서등이 주 대상국이며, 영국, 알젠티, 호주등에 특별한 입양 대상 가정에 의한 입양이 되어지고 있다.

#### (4) 의 료 부

의료부에서는 본회에 등록되어 있는 전아동의 건강 관리에 관한 전반적인 일을 취급하고 있다. 즉 홀트 기념 보육원에 수용중인 아동 전원과 유료 위탁 가정에서 보호중인 아동, 인테이크부에서 취급하며 수속중인 타 수용 시설의 아동 전부를 대상으로 하며 그 내용을 세분해 보면

첫째, 본회에 최초로 인수되어 유료위탁 가정에 위탁된 전 아동에 대한 신체 검사를 서울대학교 부속 병원의 소아과 과장(홍창의씨)에 의해 실시한다. 검사 내용은 Chest X-ray, Skintest, VDRL, Stool and Urine tests 등이다.

둘째, 서울에 있는 유료 위탁 가정에서 양육중인 전 아동은 매월 1회의 정기 진찰을 시립아동병원 소아과 과장(조 병국씨)에 의해 사무실에

서 받으며, 필요한 예방 접종(DPT, Polio, Measles)을 받으며, 동시에 각 아동 별로 적절한 영양제(Vitamine, Baby food 등)를 제공하고, 발달 상태에 대한 지도를 해 준다.

세째, 서울 사무실에 속해 있는 전 아동 중에 질병이 발생한 때에는 시립아동 병원을 통해 외래 및 입원 치료를 받게 되며, 이에 대한 조치를 의료부에서 취해 주고 있다. 최근의 통계에 의하면 본회에 인수되는 아동 중에 월 평균 30~40여명 정도가 입원 치료의 혜택을 받고 있다.

네째; 특수한 의료 조치나 수술 치료가 필요한 아동을 세브란스병원에 입원시켜 치료를 받게 한다.

다섯째; 일산의 홀트 기념 보육원에 수용 보호중인 아동은 내부에 설비되어 있는 의료시설에서 제반 조치를 받고 있으나 전체적인 지도 감독은 이곳에서 행한다.

즉 자체 내에서 가능한 의료 조치는 보육원 내에있는 의사 1명과 간호원 4명에 의해 행해지며, 소아마비, 뇌성마비 아동은 3명의 물리 치료



(정기 진찰 장면)



사가 지도하며, 정신 박약아는 전문 사회사업가가 지도하고, 농아나 언어장애 아동은 2명의 언어 교사가 담당하고 있다. 그러나 신체 장애 즉 언청이, 사팔뜨기, 화상등의 의료치료는 원주 기독교병원이나 전주 예수병원을 이용하고 정형 안과 계통의 문제아동은 세강의원(안화용씨)을 이용하여 최대한의 치료를 해 주어 성장 발육에 도움을 주고 있다.

여섯째; 선천성 심장 질환이나 각막이식이 필요한 아동을 해외에서, 수술도 받고 정상적이고 안락한 성장 보호도 받을 수 있게 입양 가정을 추천하여 주는 일을 한다.

이상이 의료부의 주된 업무내용이며 이와 병행하여 타 시설에 수용중이며 수속중인 아동을 매월 현지에 나가 정기 진찰을 해 주며, 양자 결연이 되어 출국이 얼마 남지 않은 아동의 검역을 주관하여 실시하며, 출국 예정아동에 대하여 비행기 여행에 필요한 의료 조치를 해 주며 출국전 간단한 신체 검사를 주관한다. 이외에도 부수되는 모든 의료 시류의 기록 보관도 겸하고 있다.

본 의료부의 주 목적은 본회가 이용할 수 있는 모든 자원을 동원하여 전 아동에게 최상의 건강을 유지해 나갈 수 있도록 도움을 주는 데 있다.

#### (5) 연장 혼혈아 지도사업(Joseph home and Rebecca home program)

##### 1. 설립동기

본 회가 수용중인 연장 혼혈아들을 가정적인 환경 속에서 양육하기 위해 1967년 8월 25일 전 회장이신 잭 타이스 목사님에 의하여 서울특별시 마포구 창전동에 남녀별로 구분하여 기숙사를 개설하고 본회 부청하 종무의 책임아래 혼혈아 8명과 이들을 친자녀처럼 돌봐 줄 보모 2명과 함께 생활이 시작되었다. 그 후 도움을 필요로하는 연장 혼혈아들이 많아짐에 따라 연장 혼혈아를 위한 프로그램도 확대되어 현재는 남자 23명 여자 9명 그리고 이들을 지도하는 케이스 워커와 보모 3명 특별활동 지도

선생 3명이 있으며 대지 100평에 건평 43평의 아담한 2층 양옥집과 1층 양옥집에 남녀별로 운영하고 있다.

## 2. 운영과정

신체적으로나 심리적으로 불안정한 사춘기에 접어든 이들에게 안정된 생활환경과 정서적인 평온, 그리고 학교 생활과 친구들과의 적응에 심각한 문제를 갖고 있어 우선 이들에게 사회생활에 적응할 수 있는 능력 배양을 위해 개인의 적성에 알맞도록 다음과 같은 특별지도를 하고 있다.

### 1. 학교생활

정상적인 학교 교육을 받지 못한 관계로 연령과 학력의 차이가 심하여, 이들의 과거 학교 경력을 참고로 학교 당국의 협조하에 알맞는 학년으로 편입제하고 부족한 과목설, 특별지도를 과외로 실시한다. 또한 학교 생활에 잘 적응을 못하는 혼혈아에게는 학교 담임선생과 카운셀러와의 긴밀한 협조를 이루어 아동을 지도하며 교우관계에 잘 적응하도록 노력을 하고 있다. 현재 중학교를 다니는 학생이 6명, 고등학교에 다니는



학생이 15명 있다.

② 특별교육

정규 교육과정을 이수한 자나 학교 생활에 확실히 적응하지 못하거나 또한 본인이 원하는 아동에게는 특별교육을 시키준다. 또한 해외입양이 불가능한 연령에 속한 혼혈아에게는 앞으로 해외이민을 가서 그곳 생활에 잘 적응할 수 있도록 직업교육을 시키고 있으며 본인의 적성과 원하는 기술을 카운셀러와 협의한 후 교육 종목을 결정한다. 현재 이들에게 시키는 기술교육은 다음과 같다.

- ① 자동차 정비
- ② 냉동기술
- ③ 미용기술
- ④ 타자기술등이다.





### ③ 특별활동

#### ㉠ 보이 스카우트

심신의 단련과 단체활동에 보다 효율적인 집단 참가훈련을 하기위해 남자 혼혈아로 구성된 보이 스카우트를 서울연맹에 가입시켰다. 이들중 대부분이 많은 기능장을 가지고 있으며, 1971년 11월에 3명의 범단원(Tiger Scout)이 탄생되었으며, 그중 1명은 한국 최고의 기능장 수를 획득하였다. 매년 행하여지는 캠프에서 언제나 최우수 활동을 하고 있다.

#### ㉡ 밴 드

특기 활동의 하나로 밴드부를 구성하여 현재 13명이 매주 2회씩 맹연습을 하고 있으며 그중 4명은 중, 고등학교에서 특기생으로 활동하고 있다. 이들 또한 본회에서 특별한 행사가 있을 때마다 그들의 실력을 과시하고 있다.

#### ㉢ 운 동

많은 학생들이 운동에 취미를 가지고 활동하나 그중 대표급 선수로서 복싱선수 3명 야구선수 1명 농구선수 2명등이 있다.

㉣ 기타로서는 영어회화와 성경을 계획에 의하여 배우고 있다.

### ④ 외국 이민 문제

입양 시기를 놓친 혼혈아들 가운데 현재 한국에서도 문제없이 적응을 잘해 나가며 또한 학교 교육 및 기술 교육에 충실히 임하는 혼혈아들에게는 본회의 연장 혼혈아 프로그램에 의해 해외 이민을 알선해 주고 또 그들이 외국에서 완전히 정착 및 충분한 학교 교육을 끝마쳐 독립해서 사회생활을 할 때까지는 본부 사무실에서 도와주고 있다. 현재까지 이 프로그램에 의해 외국에 나간 혼혈아들은 15명으로 계속해서 학교 교육을 충실히 받고 있으며 그곳 생활에 잘 적응해 나가고 있다. 앞으로 계속해서 이 프로그램을 추진해 나갈 예정이다.

### ⑤ 카운셀링

연장 혼혈아동들의 생활 속에서 학교생활, 친구관계, 개인문제 등 여러 가지 자신이 해결하지 못하는 문제를 카운셀러의 지도로 해결해 나간다.

## ⑥ 인상생활

기숙사내 생활은 모두가 자치제로 운영되고 있으며 스스로 작성한 일과표에 의해서 생활한다.

### 3. 연장혼혈아를 위한 앞으로의 계획

현재까지 완전한 프로그램을 완성치 못하였으나 현재의 단계에서 좀더 혼혈아를 위한 폭 넓은 도움을 주기 위해 전문가로 구성된 계획 위원들이 프로그램을 작성하고 있다. 특히 연장 혼혈아들은 국내에서 생활하기에는 여러가지의 문제점을 내포하고 있어 앞으로 사회문제로 대두 될 위험성이 많으므로 그들을 올바른 방향으로 이끌어 갈 장기적인 계획이 필요한 상태이다. 본회에서는 국내와 해외에 있는 여러가지 자원을 동원하여 적극적이고 장기적인 계획을 갖고 연장 혼혈아들의 문제를 효율적으로 해결하고자 한다.

## (6) 기타 부서

### 1. 번역부

수속부에서 사용되는 서류의 번역을 제외하고 인테이크부와 유료 위탁 가정부의 각 사회사업가가 작성과, 제출하는 아동의 성장발달 보고서 및 기타 보고서 전부를 영역하여 본부 사무실과 관계 부서에 전달하는 것이 주요 업무로서 현재 번역사 3명, 타자수 2명이 근무하고 있다. 보고서 이외에도 후원자에게서나 양부모들로부터 아동들에게 전달되는 선물에 대한 감사 편지의 번역, 각종 통계와 경제상의 서류 번역등을 부수 업무로 취급하고 있다.

### 2. 경리부

일산에 있는 홀트 기념 보육원 및 서울 사무실 전체에서 소요되는 예산집행의 처리를 주요, 업무로 하는데 그 내용을 간략히 열거하면,

- ① 위탁 가정에 양육비 지출
- ② 인건비의 지출
- ③ 사무용품의 청구서 접수 및 처리

④ 각종 회계 장부의 기록, 관리, 보관

⑤ 회계 감사 준비

⑥ 각종 우편물의 취급

⑦ 기타 각종 보고서 작성

이외에도 수입과 지출에 관계되는 모든 업무는 이곳에서 처리되며 현재 2명의 경리 직원이 담당하고 있다.

### 3. 교 환 실

2명의 교환수가 근무하며 사무실의 전 회선을 관장해 주고 있다.

### 4. 수 송 부

4명의 운전 기사가 6대의 차량을 정비하고 관리 보전하고 있다.



(일 산 전 경)



## ◎ 홀트 기념 보육원

서울 사무실과 별도로 아동의 수용 보호 및 정신 박약아의 생활지도 등 독립적인 업무를 수행하고 있으며 각 부서별 내용을 간추리면 다음과 같다.

### (1) 사 무 부

보육원에 수용되는 전 아동의 입원 조치 및 퇴원에 관한 사무 일체를 담당하고, 부수되는 각종 카드 및 인사 서류를 기록, 정리, 보관하며, 행정 관청에 관계되는 공문 수발관계, 각종 보고서의 작성, 예산 편성, 금전 출납, 모든 서신 및 보고서의 번역 업무, 소포 정리등을 취급하고 있다. 현재 이 부서에는 남자 5명, 여자 3명의 직원이 근무하고 있다.

### (2) 보 육 부

아동의 양육을 직접적으로 담당하고 있으며, 일상 생활을 아동과 같이 지내며, 3부제로 근무하고 있다. 전체 수용 인원 572명을 92명의 보모가 담당하고 있으며, 보모 1인당 평균적으로 6~10명의 아동을 맡게 된다.

특히 모든 보모들은 아동의 급식을 직접 취급하며, 출국 예정 아동에 대한 제반 준비, 각종 검사 및 수속 절차에 아동 자신이 참여하는 일들을 준비 실행하여야 된다.

### (3) 의 료 부

서울 사무실 의료부 소개에서 간단히 언급한 대로 보육원내에 진료소를 따로 갖고, 의사 1명과 간호원 4명이 수용 아동에 대한 질병 치료, 각종 예방 접종, 병리 검사, X-ray 촬영 등을 시행하고 있다.

한편, 물리 치료사에 의한 물리 요법을 필요한 아동에게 실시하며, 원내의 제반 질병 예방이나 소독 업무등도 이 부서에서 관장하고 있다.

정신 박약아동에 대한 의료적인 조치는 이 곳에서 제공해주나 전체적

인 지도는 정신 박약아 지도부에서 시행해 나간다.

#### (4) 사회사업부

수용 아동 전원에 대한 정기 또는 비정기적인 성장발달 보고서를 작성하며, 시설내에서 발생하는 문제 아동의 상담 및 지도를 행하고, 서울 사무실을 거치지 않고 수용되는 아동에 관계되는 최초 보고서를 작성한다. 특히 이곳 사회사업가들의 업무 중에서 중요한 내용은 정신 박약아 지도부에서 정신 박약아동의 학습 지도를 담당하고 그의 발달 과정을 관찰, 기록하여 필요한 부서와 협의하여 이들의 생활환경을 개조해서 발달에 도움을 주는 일이다.

그리고 이곳에도 서울 사무실의 유료 위탁가정 사업과 동일하게 66개의 유료 위탁가정을 2명의 사회사업가가 담당 운영해 나가고 있으며, 특히 원내에서 양육 중, 건강 상태나 신체 발육면에 문제가 있거나, 정신 박약 아동중에서 유료 위탁가정이 필요할때에 우선적인 위탁 양육을 실시한다.

#### (5) 교 육 부

수용 아동 중에서 취학 연령별로 정규 학업 과정을 받을 수 있게 해주며, 원내에 부설된 완다국민학교와 완다유치원을 주로 이용하고 있다. 그러나 원내 국민학교가 정규 인가를 갖고 있지 못하므로 원외에 있는 일산국민학교도 함께 이용하며, 본회에 수용되어서 출국 될때까지 학업 상에 지장이 없도록 해주는 것이 본 부서의 주요목적이다. 이와 병행하여 정신 박약아들의 특수 교육 실시 및 직업보도에 따르는 계획과 준비를 주관하고 있다.

#### (6) 정신 박약아 지도부

본회의 사업 중에서 큰 비중을 차지해 나가고 있으며, 계속 보강 확충하는 단계이다.

자세하게 별도로 소개하고자 한다.

#### (7) 전 도 부

본회의 창설 근원이 그리스도의 정신에서 이루어 졌으며, 전문 사회사업 기관으로 발전되어 오는 속에서도 항상 그리스도에 대한 확고한 신앙심이 기본이 되어 왔다.

이러한 요구에서, 본 부서는 수용 아동의 신앙 지도를 해주며, 주일 학교를 운영해 나가고 있다. 한편 아동들의 신앙심 지도와 더불어 직원들의 아침 예배 및 직원들의 신앙심 지도를 하고 있다.

본원 내에는 교회가 설치되어 있어 이곳을 많이 이용해 나간다.

#### (8) 보 급 부

많은 아동을 수용하고 있는 관계로 급식, 세탁물 등 다량 처리가 필요하며, 소홀하게 취급되기 쉬운 점을 중시해 가며 다음과 같은 일을 하고 있다. 4개의 창고를 운영 관리하며, 소요 물품을 구입, 분배하고, 정 부에서 주는 양곡을 취급하며, 취사장과 식당 및 우유 조리실등을 통해 아동 및 직원의 급식을 관리해 나가며, 자체 세탁소에서 모든 세탁물을 취급한다.

#### (9) 영 선 부

자동차를 운행 관리하여, 서울 사무실과의 유기적인 업무 진행에 임하며, 원내 각종 시설물을 보수, 유지해 나가며, 특히 급수와 난방에 중점적인 관리를 하여 아동의 건강 관리에 지장이 없도록 해 나가고 있다. 이외에도 소요 연탄을 제조해내며, 농장을 관리해나가는 일 등을 하고있다.

이상에서 열거 한 것과 같이 본원에서는 가능한 한 모든 시설을 갖추고 자체내에서 아동 양육에 필요한 제반 업무를 처리해 나가고 있으며, 전 직원이 원내에 부설된 직원 숙사에서 함께 생활을 하고 있다.



## ◎ 정신박약아 사업

### (1) 개념 규정

지적 발달의 지진아, 신체 연령에 비해 정신 연령이 떨어져 특별한 지도가 필요한 아동, 발육상에서 오는 신체 기형 및 신경계통의 마비로 신체 활동이 부자유스러우며, 발육 지도상에 문제를 가진 아동, 뇌성마비와 언어장애 아동, 심한 간질환자등 정신 및 신체의 장애로 정상아와 동일한 발육수준이나 지도가 불가능한 아동 전부를 포함하여 특수한 지도를 제공해 줌으로써 보다 나은 발육을 갖게 하는 데 있다.

### (2) 사업의 발전과정

본회가 해외 입양을 위해 보육원 시설을 설치한 1957년 경부터 입양 대상 아동에 수명의 정신박약아들이 수용되었으며 해가 거듭하고 수용 아동이 증가하면서 이 부류의 아동이 증가하였다. 그후 이 들을 위하여 시설내에서 따로 사업을 펴기 시작하였다. 1968년에 전문 사회사업가 2명을 채용하여 기초사업을 시작하였고, 1969년 3월에 미국인 전문 사회사업가가 부임하고, 전문 직원을 증원하여 특별 학급을 편성하여서 교육을 실시하며 계속 확장해 오다가 1971년 11월에 정신박약아 사업부를 신설하고, 전문적인 지도사업의 기초를 닦기 시작하였다.

### (3) 사업현황

① 학습지도 : 교육가능아 21명을 특별학급으로 편성하여 신체연령에 구애없이 알맞는 학습지도를 해 주는데, 주로 읽기, 쓰기, 셈하기, 미술 공작등이다.

② 훈련 및 교육 : 훈련 가능아 60명을 개개인의 능력과 수준에 맞게 학문 및 기초적인 훈련을 실시하여 직업 훈련에 임할 수 있게 지도하고 있다.

③ 보호교육 : 지능지수 30 이하의 보호아동 14명들에게 식사하기, 대소변가리기, 옷을 입고, 벗기등의 일상생활에서 필요한 내용을 훈련된 직원에 의하여 실시한다.

④ 직업훈련 : 기초학습이 끝난 19명의 아동들을 세탁소, 이발소, 목공소, 연탄공장등 원내에서 일하도록 함으로써 앞으로의 사회진출에 대한 기능 훈련을 시켜주고 있다.

⑤ 언어 교정교육 : 언어교정사에 의해 언어장애를 수반하는 아동에게 특별교육을 실시하고 있다.

⑥ 물리치료 : 정박아중 뇌성마비등으로 인한 신체장애아동에게 전문적인 물리치료를 받게 함으로써 보다 자유로운 활동을 할수 있게 한다.

⑦ 직원교육 : 정박아를 다루는 전 직원에게 매주 2회씩 지도성에 필요한 교육을 실시하며 선진국의 훈련방법을 연구검토하여 실제에 적용시켜 나간다.



(4) 수용아동 실태

현재 원내에 수용된 정박아는 총 144명이다. 이들을 지능별로 보면, 교육가능아가 21명, 훈련가능아가 60명, 영구보호아동이 14명이며, 더무

어려서 아직 분별되지 않은 아동이 30명이다. 좀더 자세히 도표화하면 다음과 같다.

◇ 정박아의 구분 별 분포

구 분	교육가능아	훈련가능아	직업보도아	중구보호아	미구분아	계
명수(名)	21	60	19	14	10	144

◇ 연령별 분포

0세이상 2세미만	2세이상 4세미만	4세이상 6세미만	6~8	8~10	10~12	12~14	14~16	16~18	18~20	20~22
3	14	13	7	13	19	17	29	6	8	5

#### (5) 문제점 및 전망

현재 한국에서는 특수아동을 위한 보호시설도 부족한 형편이며, 아울러 이러한 업무를 수행하는 데에 소모되는 전문화된 인적 자원도 부족한 상태이다. 더구나 이 사업은 단기간의 지도로 이루어지는 것이 아니고 장기적인 계획과 지도가 필요한 상태이며, 사회성원들이 충분한 이해가 없어서 시설을 벗어나 일반사회에 적응을 하는데 무수한 편견과 멸시가 따르게 되어, 시설내에서 충분한 교육지도를 했다고 하여 현실 사회에서 쉽게 적응해 나갈 수 없는 데도 큰 문제가 있다.

이러한 여러가지 문제점을 중시하여 본회에서는 이 사업을 몇가지 단계로 이끌어 나가고자 한다.

첫째, 조기진단하여 조기치료에 중점을 둔다. 다시 말하자면 정박아를 일찍 발견하여 그 아동의 능력과 수준에 맞도록 적기에 지도하여 최대한으로 개발시켜, 후에 보다 나은 사회인으로 생활할 수 있게 하며,

둘째, 소요되는 인적자원을 갖추기 위해 전문 직종별로 종합적인 지도부를 구성하여, 새로운 지식과 연구 활동을 계속해 나갈 방침이며,

셋째, 이들의 사회적응에 필요한 부수시설을 갖추어 사회적응에 앞서서 충분한 기능과 정도에 맞는 잠재능력을 개발해주고,



배제, 사회에 적응해 나갈 수 있도록 사회 전체와 긴밀한 유대를 하며 이들의 환경 적응을 개발 해주는 데 노력해 주어서 그들이 가지는 장애요소를 일상 생활속에서 최소한으로 줄이는데 중점을 두고져 한다.

### ◎ 시설 및 수용 아동 현황

(1) 수용시설 : 서울특별시 마포구 합정동 382의 14에 위치한 대지 10평의 6층 건물에 1, 3, 5, 6층을 본회에서 사용하고 있으며 1층에 성기진료 및 대기실, 3층은 의료부와 유료위탁 가정부, 5층은 번역부와 인테이크부, 6층에 수숙부가 사용하며 교환실이 따로 위치해 있다. 유료 위탁 가정은 여러 곳에 분산되어 있다.

일산 기념 보육원은 대지 32880평과 농장 39180평을 갖고, 건물 39동에 아동 숙소 13동, 직원 숙소 5동, 진료소 1동, 사무실 1, 학교 예배당 1, 원장숙소 1, 창고 4, 보이라실 3, 직원식당 1, 목욕실 1, 세탁소 1, 분유조리실 1, 기타 연탄 공장, 발전소, 지하창고, 차고등을 갖고 있다.

### (2) 수용 시설별 아동수

수 용 시 설	남 자	여 자	계	비 고
서울 유료위탁 가정	94	426	520	본회에서 관리하지 않는 육아시설
일산 유료위탁 가정	30	39	69	
일산 기념 보육원	212	258	470	
외부 병원 입원자	4	5	9	
기 타 수 용 시 설	61	80	141	
계	401	808	1209	

※ 1972. 5월 말 현재 인원.

● 입양 실적(Records of Adoption)

(1) 연도별 실적(Records on yearly basis)

연 도 Year	1955	56	57	58	59	60	61	62	63	64
인 원 Number	12	191	287	598	441	458	600	156	333	280

연 도 Year	65	66	67	68	69	70	71	72 <sup>(6월 15일 합 계 현재)</sup>	Total	
인 원 Number	210	180	263	452	704	1,091	1,589	807	8,652	

(2) 국가별 실적(Records on national basis)

America	Okinawa	Japan	Switzerland	Belgium	Norway	Denmark
6139	377	322	239	510	300	298

France	Italy	Guam	Germany	Korea	England	Australia
220	103	55	40	13	11	5

Holland	Hawaii	Ireland	Finland	Paraguay	Tunisia	Total
2	2	2	1	2	1	8,652

※ Japan 과 Korea 는 그 지역 거주 미국인 가정임.

(Residential U.S. homes in Japan and Korea)

(3) 성별 및 인종별 실적(1971년분예 한함)

(Records on racial and sexual basis(only for the year of 1971))

	Korean	White	Negro	Spaniard	Total
남 자(M)	366	28	12	1	407
여 자(F)	1,141	28	13		1,182
Total	1,507	56	25	1	1,589



(미국에 도착되는 모습)

사회복지  
법 인 홀트 아동 복지회 발행



## **Purpose of Holt Children's Services**

The purpose of Holt Children's Services is to protect children in need and to find them suitable homes where they can be assured the love and the security necessary for their normal growth and development. To provide proper guidance and sufficient encouragement for those children with physical or mental handicaps is also one of our primary aims. It is our sincere hope and belief that we can contribute to the betterment of the whole society through participation in social welfare work-which ought to be considered most important in our community.

The following is the Statement of Purpose which has been adopted by Holt Children's Services:

Every child, of whatever nation or race, has the right to grow up with parents of his own. The silent call of homeless children is to all men of good will to see that neither apathy nor prejudice, neither custom nor geographical boundary shall prevent them from receiving their God-given right.

## **History of the Holt Children's Service**

The Holt Children's Services(formerly-Holt Adoption Program) began in June 1955, when the late Mr. Harry Holt, a United States civilian, adopted eight mixed race children who had been fathered and then left by American soldiers, after the Korean war.

Early in March 1956 an office was established at the headquarters of the Salvation Army in Seoul. On 13 June 1956, the first group of 18 children arrived in Los Angeles and went to new homes in the

United States. Eventually, a home to accommodate mixed race orphan children was built at a site rented from Christ Church. But this home was not adequate for the increasing number of these orphans. Out of necessity, several additional buildings, including a hospital and infant room, were built in an area of Nokbon-dong, Suhdaem-on-gu.

In December 1960, the Holt Children's Services was established as a foundation and it received official approval and authorization to operate from the Ministry of Health and Social Affairs. Mr. Harry Holt was the first director of the Board. By February of 1961, over 570 children had been placed in the Holt orphanage which then occupied 2000 pyong. In November of 1961, the baby home received final approval from the Seoul city government.

Five houses were erected on a site of 60,000 pyong in the countryside. These homes were located in Il San, Koyang County, Kyongee-do, and were used to house the 120 physically handicapped children. These children were moved from the Nokhon-dong home in September 1962. The younger children, now numbering over 550, remained at the old home. On 29 April 1963, the home for the physically handicapped children obtained the approval of the Korean authorities. Several buildings were added on the property and on 30 November of that same year, all the babies at the Nokhon-dong home were transferred to the home at Il San. This home had been named "Holt Memorial Orphanage". The office was moved to Choong-jong-noh in the downtown area of Seoul, so that administrative matters could be handled more efficiently.

On 28 April 1964, Mr. Holt who loved homeless children so very much and who had been working so hard for them, died of heart

failure. There was not one person among the children and adults who knew him who did not mourn his untimely death. The entire village was shrouded with deep sorrow and lament. His great work, however, has been continued by those whose interest is in the area of child welfare.

In August 1964, Rev. Louis O'Conner was appointed the director of the program and attempted to improve the services Holt was offering. During this period of time, foster home care was begun and Okinawa adoptions were initiated. The program continued to grow over the next two years and it gained its greatest recognition in 1966 with the selection of Mrs. Holt as "Mother of the Year".

In January 1967, Rev. Jack Theis replaced Rev. O'Conner as director. On 20 November of the same year, the Program was authorized by the Ministry of Health and Social Affairs as an agency of foreign civilian aid. In 1968 several families in Europe began to take an interest in our children and we began meeting success in placing them in European countries. In 1967, two homes for the teen-age boys and girls were established to provide these mixed youngsters, whose possibilities for adoption were slim, a home and the opportunity for proper education in the city of Seoul. The boys home was named "Joseph Home" and the girls house was named "Rebecca Home".

With the increasing number of children going to so many different areas of the world and with the program expanding rapidly, additional office space was required. A new building was constructed near the Han River, where the program moved in August 1968. We have now grown to be a large organization which works in various areas of child welfare. These areas include intercountry adoptions,



teen-age work, foster home care, and the maintenance and support of a major orphan complex in Il San.

In June 1971, Rev. Jack Theis went to the United States on furlough and Rev. Robert M. Chamness has been in the position of interim director. He has been largely responsible for the expansion and renovation of our facilities. Previously, we were working on two floors and our work has now expanded to require four floors: the first floor, now remodeled; the third floor; the fifth floor now remodeled; and the sixth floor newly added.

In February 1972, the Holt Adoption Program was renamed Holt Children's Services, a name to which we wish to link the finest in child welfare.

### **A Brief Summary of the Services provided by Holt Childrens Services**

1. Holt Memorial Orphanage is located on 60,000 pyong of land at Songpo-myun, Koyang-gun, Kyongee-do. It has the capacity to accomodate over 600 children who are need of Holt Services. Children in our program who are over two years of age are residing at this home. The facilities include a clinic, a church, a school, and a workshop, in addition to the regular living quarters for the children.

2. Foster Homes are a very important part of our program. All of the babies in our program, who are under two years of age, are cared for in foster homes. This allows the babies to grow and develop normally as would any other children who are with their natural families.

3. The Mixed Race Teen-agers reside at two homes located in Seoul.

The possibilities of these older children being adopted are very slim so that these residences have been provided them so that they have the opportunity to attend school in Seoul, and have counselling and vocational guidance available to them.

4. The Mentally Retarded Children generally are not eligible for adoption. We, however, provide a program for them which includes education and training based on their capabilities.

5. Counselling of Unmarried Mothers as needed is an additional service provided by Holt Childrens Service.

6. Intercountry Adoption involves a large portion of our program. We have completed and continue to process adoptions to the United States and ten European countries.

7. Homes for the Handicapped Children are constantly being sought. Such children include those with polio, congenital heart disease, blind children and children with speech difficulties.

8. Our agency has also been appointed as a Temporary Protection Center. The Korean government has taken this measure to protect the children who are abandoned in the Kyonggi-do area, north to the Han River.

## OFFICE AND FACILITIES

The Holt Children's Services is located at 382-14 Hap Jong-dong, Mapo-gu, Seoul city. The building of six floors occupies a site of 100 pyong. We use the first, the third, the fifth, and the sixth floors. The regular clinic and the waiting room occupy the first floor; the foster home department and the medical departments are located on the third floor; the fifth floor is used by the translation and intake

departments, the sixth floor includes the processing department and the administrative offices.

Holt Memorial Orphanage at Il San includes several houses on a site of 32,880 pyong and a farm of 39,180 pyong. The total number of buildings is thirty-nine, of which thirteen units are used for childrens living quarters and five units for staff. The office and the clinic occupy one unit each. In addition, a school, a church, four ware houses, three boiler rooms, a staff dining room, a bath house, a laundry room, one milk preparation kitchen, a coal cake factory, a generator building, and a garage are located on the property. The director's family occupies a two storied home on the grounds.

The following is a description of the location of our children:

Homes	Boys	Girls	Total
Seoul Foster Homes	94	426	520
Il San Foster Homes	30	39	69
Holt Memorial Orphanage	214	261	475
Outside Hospitals	4	5	9
Other Institutions not Maintained by Holt	61	80	141
Boy's & Girl's Home	24	9	33

These figures are as of the end of May 1972

## "INTAKE DEPARTMENT"

### 1. Introduction

Choosing a child for overseas adoption, we take the greatest concern about relatives the child has or has not, and we are trying the best we can for a parents not to lose their beloved child unwillingly. Besides, we make it a rule for a child, who can be adopted to a family in Korea through a connection with another



adoption organization, to be adopted to a Korean family so far as possible after a decision.

For those children abandoned from their parents, we are trying to open a new way for them to have nice adoptive parents to grow agreeably in the future as a real member of our society studying their emotional, mental, spiritual and physical states correctly. Children released to our program for adoption, our worker first decides the possibility of adoption. Generally speaking, we do not send children for adoption for the necessity and to fill the desire of those who are going to adopt the child, but we send children for their future and their happiness.

## **2. Children Adoptable;**

- 1) Boys under 5 and girls under 9 years old can be chosen for adoption. A special case can be free from this requirement. The restriction of age might be due to legal issue, but the major reason for it is for the children's quick social adjustments in their new and strange environments as they are most sensitive.
- 2) Children, who are normal and sound physically and mentally, can be chosen for adoption.
- 3) We decide for adoption according to the regular rule disregarding the restriction of age in a special case, namely, for a child, physically weak, physically deformed, when it has a specific disease or when is an older mixed-race child.
- 4) A child who has a mental problem is not considered for adoption.

## **3. Children who come to our program;**

- 1) Through government organization;

As the Holt Memorial Orphanage in Il San has taken charge of Kyungee Provincial Reception Center, they take care of children abandoned in this area for a time until their parents or relatives show up. When they do not come to take their child after a certain period, children's processes are put into action for overseas or home adoption.

2) Through orphanages;

a) we receive those children, who are unable to be adopted to a family in Korea, for overseas adoption unless they have problems mentally, through provincial, city, Kun reception centers.

b) we receive children through the directors of babies home and orphanages who release children for adoption.

3) Through relinquishment paper;

we have a relinquishment counselling department and a professional counsellor in our program for those who come to have children unwillingly.

a) In the case of a mixed-blood child, who has different skin color and a complex in his mind against the society due to contempt from people around, we usually recommend overseas adoption for the child to live with people who have similar skin color to his after a full service and advice for him and his mother.

b) Through an interview with an unmarried mother, who came to give birth to a child unwillingly we receive her child for adoption and provide her with advice to adjust well in society.

#### 4. How we care for children until flight;

Taking the child's mental and physical developing state into full consideration, we place the child in a suitable foster home or other places as following;

1) Foster home in Seoul;

we make it a rule to place a child under 18 months old in a foster home, but those children, who are awfully weak physically and poor at adjustment, are placed in a foster home as well, regardless of age.

2) Holt Memorial Orphanage in Il San;

Children, who are over 18 months old, are placed here taking advantage of group-care.

3) Foster home in Il San;

4) Special Places

Children, who are physically deformed and under-developed, are placed in an specially equipped place to be provided with constant medical treatment and physio-therapy that they are in need of.

5). Hospitals

Children, who are premature or in need of medical attention for a long time are placed in a hospital.

6) Others

We make it a rule to have a child grow in his original orphanage as he has been during process for flight in fear of emotional and social issues that might be caused by transferring him to another place.



## **5. Intake Department Role**

- 1) When a child is placed with the home office for adoption, we first study the child's age, physical developing state, social adjustment, family background and medical history, and then make a detailed report about the child and suggest for him a suitable adoptive family.
- 2) We study the child's mental, spiritual and social developments again and choose a suitable way to take care of him until flight. In addition, we provide special care when he has fallen behind physically.
- 3) Through a concrete study, we provide some aids to babies home, orphanages and reception centers under the sponsorship of government in districts.
- 4) We also make it a rule to another adoption organization for in country adoption, as can be placed.

## **FOSTER HOME DEPARTMENT**

### **Purpose of Foster Homes**

The foster home department began with eighty homes in March 1965. A foster home helps a baby to grow and develop normally. A baby's basic needs for satisfactory growth and development in physical, mental, and emotional areas should be met through family love and security. In addition, and most importantly, we try to provide the best in nutritional care for the child. Many of the babies, upon entry in our program, are in poor physical condition, but after a few short weeks, we see them beginning to develop into strong and

healthy infants.

### **Selection of Foster Homes**

Selection of foster\_homes is based on the following criteria:

- a. Family members must be normal in physical and mental areas.
- b. A family must include no children under eight years of age.
- c. A family should have some interest in child welfare.
- d. A family should have an average income.

### **General Description of the Foster Home Program**

Nearly all of the children who are under two years of age in our Holt Program are in foster homes. A baby is placed in a foster home immediately upon admission to our program. There are sixteen workers in the department, each of whom is responsible for forty babies. Our homes, now totaling 560, are located in the areas of Jongnoh-gu, Mapo-gu, Yongsan-gu, Suhdaemoon-gu, and youngdeungpo-gu. Most of the homes are in the latter two areas. A baby placed at a home undergoes an initial examination. One month after a child is placed in a home, the case worker completes the first progress report on the child. Another report is completed at least every three months thereafter. When a child is assigned to a family in the United States for the purpose of adoption, the foster mother, with the case worker, takes the child to the American Embassy for an interview with the Immigration Officer. If a child becomes ill while in the foster home, the child receives treatment at City Baby Hospital or at our office clinic. If necessary, hospitalization is also provided.

### **Supplies Provided the Foster Homes**

When a child is placed in a foster home, diapers, quilts, clothes, and the necessary utensils for preparing milk are supplied. Each month, eight pounds of powdered milk and two pieces of soap are provided for each foster home. A fee of 3,800 Won is paid monthly to each home, in addition to medical expenses for the child and traffic fares for the mother.

### **Responsibilities of the Foster Home Workers**

A worker interviews foster mother applicants and selects foster homes. Through the interview, a worker determines for what reasons the mother desires to care for a child. After the selection of homes, the workers conduct infant care classes. After the placement of a child, the case worker visits the home monthly and at other times as it becomes necessary.

### **Progress Reports**

A worker records each home visit and makes a regular report on the child's progress. She also submits a final report to the adoptive family, and a report just prior to a child's departure for its adoptive family. An expiration report is made if a child dies while in the care of a foster mother. In addition, the worker is responsible for assisting in the dispensing of foster fees. When the adoption process is completed and the child is ready for departure, the worker escorts the child to the airport.



## MEDICAL DEPARTMENT

The medical department is responsible for the medical care of all of the children under the Holt Program. These children are located in Holt Memorial Orphanage, in foster homes and in other orphanages. The medical department keeps the medical records of all these children.

The following offers a description of our responsibilities on behalf of the children in the Holt Children's Services:

- a. The babies in foster homes are given a full medical examination by Dr. Hong Chang Yee, Professor of Pediatrics at Seoul National University. This examination includes a chest X-Ray, a skin test, VDRL, stool and urine tests. It is completed soon after the child is admitted into the Holt Program.
- b. Each baby in a foster home in Seoul is examined monthly by Dr. Cho Pyong Kook at a well baby clinic which is held on the first floor of the Holt office building. Dr. Cho is head of pediatrics at the City Baby Hospital. At this clinic, the babies receive their DPT, polio, and measles shots and are given vitamins and extra food supplements if required. Advice is given the foster mothers regarding proper child care.
- c. Babies who become ill are taken to the City Baby Hospital outpatient department. Here they are examined by Dr. Cho and will be admitted if necessary. Each month 30 to 40 children are admitted for treatment.
- d. Children who are seriously ill are admitted to Severance Hospital.
- e. Children at our home in Il San are cared for by four nurses and a resident doctor. If necessary, they are admitted to the small clinic

there at the home. This clinic has a capacity for 40 children and is usually full. We have some groups of children requiring special care: the mentally retarded children, the emotionally disturbed children, epileptic children, and children who have tuberculosis. In addition, the children with polio and cerebral palsy are treated by our three physical therapists. Those children who are deaf or who have speech difficulties are assisted by our two speech teachers. Children who have physical defects, e.g., harelip, cleft palate, crossed eyes, scars from burns, etc., are treated at either Wonju Union Christian Hospital or at the Presbyterian Medical Center located in Chonju. Children who have orthopedic problems are examined by Dr. Ahn Hwa Yong and if necessary, admitted to his Se Kang clinic for surgery.

f. Children with congenital heart disease and children needing corneal transplants are always of concern to us. We attempt to find an adoptive family for them and to have the surgery performed overseas. In addition to the above, medical examinations are provided for those children under our program who are residing in other homes during the length of time the adoption case is in the processing. The medical department also is responsible for the overseas shot record, for handling medical matters prior to an orphan flight, and the final medical examination before the child departs the country. Our aim and purpose is to provide the best medical care we can with the resources available to us in Korea.

## Processing Department

While Holt has been adopting thousands of orphans overseas, this department has been handling all the necessary papers: i.e. drawing up, filing, keeping papers for the processing of each child, although it has not been supervising the child himself. Even at the present time, we are in process of about 150 children's papers each month plus preparing to process for new children received by Holt. Thus all the adoptable children's papers are channeled through this department.

At present we adopt children in the United States and over 10 European countries and the procedure is different according to the adoption law of each country. Here we will explain the work this department does in detail, introducing the fundamental legal procedure. The course of processing is;

1. Taking all the responsibilities of a child;
2. Establishment of a census register for the child brought in without such;
3. Issuance of Certificate of Orphanhood, Certificate of Appointment to the Guardian for the Minor Orphan accommodated in the Orphanage, and Census Register and the translations of them;
4. Accepting and filing of adopting parents' documents;
5. Adoption application and issuance of adoption certificate from the court;
6. Application for permit for overseas immigration to the Ministry of Health and Social Affairs
7. Application and issuance of passport from the Ministry of Foreign Affairs;



8. Acceptance of escort applications
9. Acquiring permit for entry and visa from the different embassies in Korea
10. Selecting escorts and drawing up a flight list
11. Escort briefing
12. Preparation for flight and simple physical check necessary for a trip overseas
13. Departure from Korea

Each staff takes charge of a portion of the work, and explaining further, since most of the children taken in by this agency are foundlings who have had no opportunities of having their census register made, we, on behalf of them, acquire each child census register so that he can have legal qualifications. By obtaining census register he becomes a legal orphan and further receives certificate of orphanhood and certificate of appointment to the guardiar for the minor orphan accomodated in the orphanage. Korean documents are transated-into English and sent to the government of the country with which we work for adoption. In that country, adoptive parents get reports on a child, including his health examination report and send necessary papers for adoption(Consent of Adoption, Affidavit of) Support, Home Study, etc.) to this ageney. Upon receipt of them, we attach them to the child's and send them to the court to obtain certificate of adoption in accordance with the Korean civil law. Upon receipt of it, we further work to obtain permit for overseas immigration and visa from the embassies in Korea. By this, we complete all the necessary papers for adoption.

On the other hand, we need escorts who care for our children on the plane, so we at all times receive escort applications and have interviews with them when necessary for our use. After selecting

escorts we call them for an escort briefing where they are instructed about the work they will have to assume when escorting children. They also are acquainted with the work Holt is doing.

For the final stage, those who are on a flight list, children and escorts, meet at the Holt office and go to Kimpo Airport for departure. The departed children are received by their adopting parents at the airport led by the representative of Holt.

The other necessary work this department does is recording information on a child brought in, keeping other pertinent departments apprised of this, keeping cards by the name of adopting parents and keeping cards by the names of children, keeping files of departed children, etc. Besides, we keep reports on children who die of accident, disease, etc., file papers of release from relatives, send report on the change of nationality for the departed child, make various kinds of regular reports, making children's and parents' cards up to date, etc. At present 10 staff members are sharing this work with each other, and the countries we adopt in are the United States, Japan, Okinawa, Belgium, Denmark, Norway, Italy, Germany, France, etc. In some special cases, we also adopt children in England, Argentina, Australia, etc.

## ADDITIONAL DEPARTMENTS

### A. Accounting Department

This department handles the financial matters of the Seoul office and the Il San Complex. These matters include:

- a. Payment of foster home fees
- b. Payment of salaries

- c. Payment of Regular Office Operation Expenses
- d. Bookkeeping
- e. The Preparation for the Annual Audit
- f. Responsibility for Mailings
- g. Monthly Financial Report to the Home Office

Two accountants are responsible for the operation of this department.

#### **B. Translation Department**

This department is responsible for the translation of the reports from the Intake Department, the Foster Home Department and additional reports written by the social workers. In addition, correspondence written to their sponsors by the teen-agers living at the Boys Home and the Girls Home is translated by this department. Any additional material requiring translation, with the exception of that regarding legal documents, is usually handled by this department. The department is staffed by three translators and two typists.

#### **C. Switchboard**

Two operators are responsible for operating the switchboard.

#### **D. Transportation**

Four drivers are employed by Holt Children's Services.



## Program for the Mixed Race Teen-agers

### JOSEPH HOME(BOYS) AND REBECCA HOME(GIRLS)

#### PURPOSE

The Boys and Girls Home were established on 25 August 1967 by the Director, Rev. Jack Theis, who is presently on furlough since their establishment, Mr. Boo, Chong Ha, Executive-in-General, has been the supervisor of the homes. The purpose of these homes is to provide a home environment for the mixed race teen-agers who have little possibilities for adoption.

With the expansion of this program, there are currently twenty-three boys and nine girls living at the respective homes. The supervisor, a case worker, three teachers for special activities, and three Bomos are presently responsible for operating the program. The boys house is a two storied building which stands on a site of 100 pyong and has 43 pyong of floor space. The girls home is a one storied dwelling.

#### GUIDANCE AND COUNSELLING

These mixed-race teenagers are not easily accepted by local communities. They require a warm family situation, much encouragement and as any other teen-ager, a good education. Many of these young people had not received regular education before they came into our program and thus may be behind in school. We attempt to cooperate with the school authorities in allowing them to be provided special outside classes so that they might be brought up to their grade level. Six students are presently attending middle school and

fifteen are in high school. Counselling is also provided for those in need of this service.

### VOCATIONAL EDUCATION

Those teen-agers who have finished regular schooling or who show interest are provided with vocational education after they receive proper counselling. The following is the variety of skills these young people are now learning in vocational training:

- a. Motor Mechanics
- b. Refrigerator Repair
- c. Hairstyling
- d. Typewriting

### SPECIAL ACTIVITIES

Our boy scout troop is affiliated with the Seoul Boy Scouts Association. Most members of the unit have been awarded the medal for skill. In November 1971, three boys were made tiger scouts: one of these boys has now been awarded the highest skill medal in Korea. All the boys have proved to be excellent members.

The Instrumental Band has a lesson twice weekly and it performs for special occasions. The band consists of thirteen boys.

Most boys are very much interested in sports activities. Three of them are boxing champions: one is on the school baseball team; two are excellent basketball players.

All the boys and girls participate in the Bible Class and also in the English lessons as scheduled.

### EMIGRATION

An opportunity for emigration to the United States has opened to five of our teen-agers.

## HOLT MEMORIAL ORPHANAGE

Along with the Seoul office, Holt Memorial Orphanage performs the important service of caring for the children in the Holt Children's Service program. The following are the departments of Holt Memorial Orphanage, with a brief description of each.

### **The Clerical Department**

The clerical department is responsible for all the necessary paper work required at the orphanage when children are admitted or released. This department also handles the arrangement and up dating of all the cards regarding the children, the receiving and sending of official documents related to the government office, the completion of reports, the drawing up of a budget, the translation of letters and reports and the receiving and sending of mail. At present, five men and three women staff this department.

### **Child Care Department**

The bomos assume the care of children and live with them in their individual units. Ninety-two Bomos, working in three shifts, care for 572 children. One Bomo has six to ten children under her care. All Bomos are responsible for seeing that the children are fed and they remain with the children during the meanime. The Bomos also assist in the preparation of the children who are being adopted overseas.

### **Medical Department**

As previously mentioned, the Il San Complex has its own clinic. One doctor and four nurses staff this clinic and are responsible for



the health care of the children. In addition, a physical therapist is on the staff to provide this service when necessary.

### **Social Work Department**

The social workers complete the children's progress reports on a regular basis and as requested, and they provide counselling to individual children as it becomes necessary. In addition, they complete the intake reports of children who are not admitted through the Seoul office. An important responsibility of these social workers is to work with the children, keep track of their progress, and assist them whenever necessary. Also, two workers are responsible for sixty six foster homes, which are provided for children who may require special attention.

### **Education Department**

Some of the children in Holt Memorial Orphanage attend school in Il San village. Our children can also receive regular schooling at our own Wanda kindergarten or primary school, which is part of the Il San Complex. In addition, special education is provided for the mentally retarded.

### **Mentally Retarded Program**

This is an important part of our work at Holt Memorial Orphanage and it has been reported upon separately.

### **Christian Education Department**

The Holt Program was founded as and remains a christian organization. The Christian Education Department introduces the

children to Christ and His teachings. The children attend Sunday school on a regular basis, and morning chapel is a regular part of the program at the orphanage. Most of the staff attend the church which is in the Il San Complex.

### **Supply Department**

With such a large number of children in our orphanage, the cooking of meals and the laundering of clothes are major projects, but ones which must be done on a daily basis. This department now manages four stores, where goods are purchased and distributed; the department also works with the government in obtaining grain. The staff in this department is responsible for preparing and serving the food to the children and staff. In addition, this department launders all clothing daily.

### **Building and Repair Department**

The staff of this department assumes the responsibility of maintaining the cars, of transportation to and from the Seoul office when necessary, and of maintaining the grounds. The farm, which is also located in the Il San Complex, is the responsibility of this department.

## **PROGRAM FOR THE MENTALLY RETARDED CHILDREN**

Our work with the mentally retarded children seeks to help those children who may be severely retarded who may be retarded to a lesser degree. In addition, the program for the mentally retarded includes those physically handicapped children who may be behind

in their mental development. For example, we assist the children with speech difficulties, children suffering from cerebral palsy, and the epileptic children. We are trying to provide all of these children with the special care and guidance needed for them to experience as normal a growth and development as is possible.

### A BRIEF HISTORY OF THE PROGRAM FOR THE MENTALLY RETARDED CHILDREN

In 1957, when Holt Adoption Program begun, some children brought into the program were mentally retarded. As the number of children in our program began to increase yearly, the number of mentally retarded children entered into the program also increased. We then realized that we had to begin to plan a separate program for these special children. A study was made with the result that Church World Service of Korea made possible a five year grant to enlarge the services. The program was officially begun in November 1971.

### PROGRAM AT PRESENT

Approximately 50 children who have learning potential are grouped into four classes. Reading, writing, counting and handicrafts are the subjects taught. Children whose I.Q. is below 30 are taught personal habits and are learning other simple tasks. Children who have been taught certain basic skills are allowed to work at barbering, in the laundry, as carpenters or in the coal cake factory. All of these units are located on the grounds of the IlSan Complex.

Children who have speech difficulties are provided with special education which is carried out by staff trained in this area of work. Staff training for those working in the mentally retarded program is



provided twice weekly.

### CHILDREN IN THE PROGRAM

There is a total of 144 children in this program; 21 are educable, 60 are be trainable, 19 are vocationally trainable, and 14 will need continual care.

### FUTURE PLANS

With a need for services to these special children continuing, we anticipate the need for expansion of our program. We hope to continue staff training to assist our personnel in working with these special children. We look forward to expanding our facilities where necessary and we anticipate working in close cooperation with community resources. In addition, we will continue to seek homes for these children who may have the opportunity for adoption.





# 크리스찬 라이프

Monthly The Christian Life

등록번호 81호 1973년 9월 1일 발행 (매월 1회 1일 발행) 1972년 8월 17일 우편물인가 (우편번호 100)

韓國 기독교 百年의 整理  
「레닌 코렌트」에 서의  
전태보 장로



제1호 1973년 9월 1일 발행

韓國 최초의 赤十字社 The first Red Cross Society of Korea  
1904년 日露戦争때의 平壤에서 馬病二性 官報部를 中心으로 基督教 敎會 諸敎會의  
H인 敎會들이 「救世軍」이라는 이름으로 赤十字社를 創設한 活動을  
During the war between Russia and Japan, a military, Samuel  
Moffet set up the Red Cross by the name of Salvation Army with the  
help of the staffs of Christian Church and Tataric believers.

너희는 먼저 그의 나라와 그의 의를 구하라 그리하면 이 모든것을 너희에게 더 하시리라



## 東西企研 營業案内

건물청소  
건물관리  
건물미화  
이동청소

### 작업대행 동서기연



↑ YMCA 외부청소광경



↑ 공화당 사 내부청소 광경

건물청소작업 : 학교, 병원, 빌딩, 호텔 은행  
기타 건물의 내외청소작업

이동청소작업 : 고급주택, 교회, 개인병원  
사무실, 기타건물의  
주기적인 (매월 2~4회)  
이동청소작업

건물 관리업 : 일, 숙직 (수위실포함) 전기·  
배수, 기관실 등의 관리

건물 미화업 : 건물내외의 도장·미화  
장식, 정원관리 기타.

## 동서기연주식회사

서울특별시 중구태평로 1가 64 감리회관 219 호  
전화 73 · 7550

대표이사 정 준 혁

점옴보람

익

캠

프



그리고 고생했습니다. 만개히 주는 손이 부상을 치렀어요.  
 그리고 이리로 오면 무성한 잡초는 태운 원서를 맡게 주지만, 파리에 날려주는 바람에 마에스 기온과  
 점옴보람의 표아래 흥건히 점옴보, 쪽에 내린 비를 땀으로 채워지고, 지는 그늘에서 아열대야만이 맴돌아  
 휘돌아 향리가 신전에서 울려온다.  
 그리고 조가 하수도 작업을, 미쓰리 조는 생활개선 부인반, 타아소 미쓰안은 애절하고 울었는데 닥터한은 성자가 되  
 고.....  
 은하수가 길게 누운 명선위에 앉아 캠프 화이어. 곡조 느린 찬송가 기타반주로 밤은 깊었다.  
 짧은시간 워 캠프, 사권정이 아한트라. 옥수수 밀개떡이 배 보자기로 전해져, 황토 고개 넘어 찾길까지 나오며 저  
 리도 볼 수박한 마음에 가슴조차 정었다.

〈潘眼〉

사진은 신립 가나안농학교에서 작업하는 KNCC 제22차 국제캠프  
 대원들. (한국, 일본, 홍콩, 필리핀에서 28명이 참가했다.)



# 初期宣敎와 醫療

金 光 洙

長神大 한국기독교사연구원장



廣惠院 (王立病院)

우리나라 최초의 서양식 병원 1885년 2월 25일 개원

기독교  
초기  
실이다  
병자를  
마찬가  
모습을  
일과  
니하였  
한국  
행상  
(John  
것 같  
회하  
작하  
로쓰

기독교 선교의 효과적인 성과를 올리기 위하여 기독교 초기 시대부터 의료선교는 극히 중요시 되어 왔음이 사실이다. 예수님께서도 직접적인 복음전파와 아울러 많은 병자를 고치는 일을 하셨거니와 사도 베드로나 바울도 마찬가지로 병을 고쳤다시대를 달리하면서 의료 선교의 모습은 약간 달라지기는 하였지만 영(靈)의 병을 고치는 일과 아울러 육(肉)의 병을 고치는 일이 무시되지는 아니하였다.

한국의 최초 신자인 백홍준 서상운 두 사람은 각기 약 행상을 하면서 만주 땅을 헤메다가 1874년에 로스(John Ross) 선교사를 만나 예수를 믿게 된 것이 우연인 것 같지만 그들이 그 후에 전도인이 되어 방방곡곡을 순회하면서 의료선교의 효과를 올릴수 있었음은 능히 짐작하고도 남는다. 특히 서상운이가 믿음을 얻게된 것이 로스목사가 열병을 앓는 그를 병원에 입원시켜 정성어린

## 명예로운 역사를!



조 향 록

나는 어릴때 기원 2천년이면 예수님이 재림하신다는 말을 들었다. 해괴한 성경풀이에 의한 어느 환상적인 예언자?의 말일 것이다. 그런데 요세 세계의 저명한 과학자들은 기원 2,000년 대면 인류의 종말이 올 것이라고 주장한다.

지금부터 30년후, 지구상 인구는 현재의 배인 70억을 넘을 것이며, 지구가 저장하고 있는 에너지의 총량은 그때는 동이 날 것이니, 더 이상 버티지 못할 수 없다고 한다. 우리는 그환상도, 그 과학도 믿고 싶지가 않다. 그러나 그 소리에는 어딘지 하나님의 예비경고가 들어있는 것으로는 믿어진다.

때는 실로 마지막이 분명하다. 우리 당대에 어떤 끝장을 볼것 같은 절박한 예감이 든다. 진짜 파수꾼들은 나팔을 불고 잠을 자고 있는데 밖에 집 닭이 울어 새벽을 알리는 것이다.

9월이면 또 장로교단들의 총회가 모인다. 주님의 이름으로 모이는 총회이기에 거룩한 총회다. 무엇을 하는가고 수백만 교인들은 지나볼 것이다. 사회역시 지켜 볼 것이고, 시대의 정조를 분별하면서 하나님의 음성을 들어 그 뜻에 순종해야 하겠다.

우선 우리 장로교단을 이끌어가는 책임 있는 지도자들은 스스로 자기 진실을 고백해야 한다. 원전무결하신 분은 하나님 한분 뿐임을 고백하는 신학적 고백에 앞서 자신과 교단의 부족을 세히서 진실로 고백해야한다. 네 교단, 네 교단, 너, 나 모두가 주님 앞에서 부족합니다하는 본질적 신앙 고백을 해야겠다. 기독교의 초보적 신앙을 고백할때 하나님은 한국 장로교회에 하나되는 축복을 내리실 것이다.

장로교회의 하나됨에 정치성을 개재시키는한 하나님의 은혜는 거두어질 것이다. 일부 젊은 교회 지도자들은 분열에 앞장섰던 기성 지도자들이 가고난 다음 세대에야 가능하리라고 말한다. 매우 지혜로운 정치적인 견해다. 그러나 그 말에는 분열의 죄악을 범한자들에게는 회개할 기회조차도 줄 수 없다는 말로만 들려진다.

교회는 회개와 구원의 축복을 받은 기관이다. 그러므로 나는 한 세대의 불행한 역사에 참여했던 이들이 그 세대가 다 하기전 서로 손을잡고 전통에 빛난 한국 장로교회의 하나됨을 성취하여 그 명예로운 역사를 후진들에게 남겨놓고 눈을 감아야 마땅한 것으로 안다. 국내 네 장로교단의 총회 총대회를 자리한 모든 선배 동역자들, 그리고 장로교회의 원로 지도자들, 73년의 9월은 큰 축복의 기적이 일어나 함께 기도할 수 있게 되기를 바란다.

(목사·초동교회)







白鴻俊 장로

우리나라 사람으로 서양인 병원에서 입원치료 받은 최초의 사람, 1876년 만주 牛莊에서 受洗, 한글성서 번역에 종사하다, (1894년에 순교)



최초의 감리교 병원



濟象院

1885년 3월 12일 広惠院을 濟象院으로 改名. 1887년 구리개 洪英植주택 로 移轉 開院.

그의 부인과 함께 혁혁한 의료선교의 성과를 올렸으며 1886년 고종으로부터 칭찬받는 교지(敎旨)와 아울러 정부로부터 통정대부(通政大夫)를 하사 받았을뿐 아니라 해론역사 역시 1887년 민비로부터 칠보금(七寶金)꽃꽂이와 꽃병을 또 하사 받기까지 하였다.

우리나라 선교초기에 있어서 교회, 교육, 의료의 삼위 일체 선교방법을 수행하는중, 위와 같이 의료선교의 다대한 성과를 올렸음을 지적하였다. 오늘날도 의료 선교는 계속되고 있으며 수 많은 심령을 주 앞으로 인도하고 있음을 본다.

이 사진은 韓國藥品 叢史館에 비치된 사진 가운데서 발췌한 것입니다. 도움을 주신 한독약집 김신권(金信權) 사장님께 감사드립니다. 한국 교회사를 정리하려는 어려운 작업에 독자 여러분의 사진 자료제공 등의 이김없는 협조를 요망합니다.

편집자

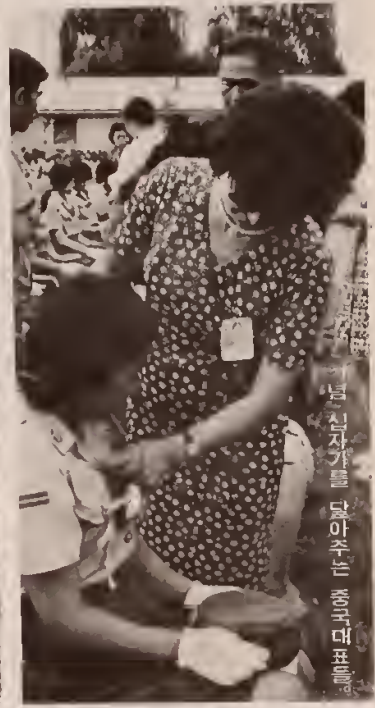


# 女軍史上 최초의 合同洗礼

女軍團에서 108名의 새 信者에게

육군본부 여군단(단장 박주길 대령)에서는 여군사상 최초의 합동세례식을 7월21일 농 여군단 연병장에서 기  
했다. (시회=이용대군목, 설교=최훈 목사)  
페마십 서울에서 모인 「아시아 복음선교 확대회의」에

참석했던 각국대표들도 참석, 깊은 감명을 받았는데 중  
국대표(단장 黃六點목사)는 수세기념으로 “비취” 십자가  
를 수세자 전원의 목에 일일히 달아주어 기쁨을 나누기  
도 했다.



십자가를 달아주는 중국대표



기획성있는 십자가 운동을 위해 힘을 합쳐 봉사하  
이용대군목, OCI화학 박영옥중령(中),  
OCI총무 서현숙 중령의 대담광경.





## 先峰教会 献堂

육군 제7137부대 선봉교회 헌  
당예배가 7월27일 오후 2시 30  
분 허영범 군목 사회로 거행됐다.

선봉교회당은 사령관 이세호대  
장의 정성과 부대장병들의 노고  
로 이루어진 건평 97평 (350명 수  
용)의 교회당으로서 1,300만원으  
로 건립되었다.

## 海軍주임상사教育

해군 준종감실(준종감=김용원  
목사)에서는 신앙을 통한 정신전  
력고취를 위해 7월27일부터 3일  
간 미 8군 수양관에서 주임상사  
특별 정신교육을 실시했다.

동 기간중 해군 참모총장은 이  
들을 초청 오찬을 나누며 격려를  
했고, 김용원준종감도 위로 격려  
했다.

〈사진은 선물을 전달하는 김용  
원 준종감(左)〉



군신자와 운동 후원회장 백낙준 박사와 부대장 이세호 대장



헌당예배광경





## 金泉을 그리스도에게로

光復節기해 전도집회 舉行코 복음화 운동전개

8·15기념 전도대회가(위원장 이 수천 목사) 15~16일까지 한일여자 중학교 교정에서 모였다. 김천지구 교역자 회가 주최한 이모임은「김천을 복음화」시킬려는 전도대회로 강사는 한 경 직 목사와 이 권 찬 목사(연수회)였으며 첫날밤 5천시민이 참석했다.



한편 16일 아침에는「국가를 위한 조찬 기도회」가 문화 센터에서 초청된 60여 교역자와 기관장들이 모인 가운데 김 대해목사 사회, 한 경 직 목사 설교로 진행되었는데 申羽均시장, 李在緩시장, 韓貞錫군수, 錢회원교육장도 자리를 같이했다. <사진은 전도 집회 광경>

失郷聖徒 주축

統一村

전방 통일촌에 교회를 건립케 되어 그 기공예배를 7월17일 오후 1시30분 현지에서 350여 관계요인이 참석하여 드렸다.

목사를 강사로 모시었다.

1부  
1년 구  
1

대체구  
(서울)  
보내시  
접 찾  
지불하  
니다.

전  
에

1부 120원  
1년 구독료  
1200원

대체구좌  
(서울1472)로  
보내시거나 직  
접 찾아오셔서  
지불하셔도 됩  
니다.

# 크리스찬 라이프 를 이웃에게 !

신 청 서

- |                   |                   |
|-------------------|-------------------|
| 1. 국군 · 향토예비군     | 4. 고향교회           |
| 2. 농어촌 · 낙도지역     | 5. 양로원 · 교도소 · 병원 |
| 3. 해외교포(우송료신청자부담) | 6. 스승 · 정다운 벗     |

금액 (10부단위1200원)

보내실곳

19    년    월    일

신청인 주소  
성명

인





우편엽서

<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
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우편요금	수취인부담
서울중앙우체국	호
승인	

## 크리스찬 라이프 천 구중

서울중구남창동 169-4 (동남빌딩4층)

<국제사서함 4698호>

<대체구좌 서울 1472>

전화 23-7938 · 28-8812

보내는 사람    -



전방 통일촌에 교회를 건립케 되어 그 기공예배를 7월17일 오후 1시30분 현지에서 350여 관계요인이 참석하여 드렸다.

한 때는 더웠  
목사를 강사로  
모시었다.

# YWCA 25차 전국대회



“일어나라, 빛을 발하라. 정의와 평화를 위하여” 라는 주제로 제25회 YWCA 전국대회가 7월23일~28일까지 소사 비들캠프장에서 200여명의 회원이 참석한 가운데 열렸다.

김 애마씨를 회장으로하는 임원진을 선출한 등 대회에서는 3년간의 YWCA운동 중점 및 정부 건의문등이 채택되었다.

## 한국 침례회 연맹 교단발전대회

규약에 불실점을 들어 “교단 발전위”를 구성코 63회 총회를 산회했던 침례회 연맹은, 규약 전면 개편에 따라 임원진을 개선하고 그 첫 임원회집 교단 발전대회를 7월23일~24일까지 침례회 서울교회에서 갖고 사업계획 예산편성을 했다. (1,100만원 예산)



## “내 주는 살아계시고”

헨델 작곡

웨슬리 작사

헨델의 메시아는 1부 2부 3부로 나누어 작곡되었다.

1부는 예언 탄생, 2부 수난 속죄, 3부 부활 영생으로 나누어져 있는데 찬송가 174장은 3부에 처음 곡으로 쓰무라노 독창곡이다.



조 의 수

한국찬송가집 2사

헨델이 56세 되던 해인 1741년 8월22일부터 메시아(성담곡)를 작곡하기 시작하여 9월14일까지 단 24일간 이라는 단시일내에 이 위대한 대 작품을 완성하였다는것은 믿어지지 않을 정도로 신기한 일이며 놀라운 일인 것이다.

헨델의 전기를 기록한 “뉴만 프라우저”씨는 헨델은 분명히 굉장한 꿈속에 사로잡혀 있었다. 그는 이 곡을 작곡 활동한 한번도 집밖을 나가지 않았다.

그저 허공만 뚫어지게 쳐다보고 있을때가 한두번이 아니었다. 제 2부 할렐루야 합창까지 끝마쳤을때 하인들이 들여다보니 헨델은 책상에 앉아서 한없이 눈물을 흘리고 있었다고 한다. 그 광경을 본 하인들에게까지 눈 앞에 하늘나라가 열리고 하나님 자신이 나타나 보인듯 하였다고 말했다고 한다.

과연 이 작품을 쓸때 침식을 잊었고 영감은 그에게 폭포처럼 쏟아져 내렸기에 이 위대한 작품이 완성된 것으로 안다. 이곡을 1742년4월13일 영국(Dublin) 드부린에서 초연을 했는데 연주 목적은 불쌍한

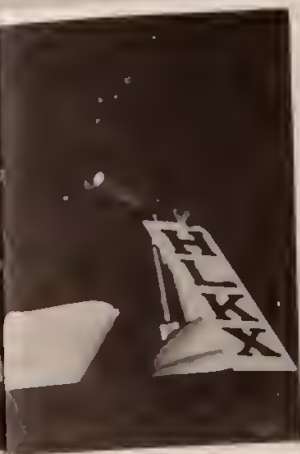
고아들을 돕기위한 기금을 마련하기위함이며서 많은 사람들의 갈채와 환영을 받으면서 초연에 대 성공을 거두었다.

찬송가作曲家

이야기

1





## 교단합동에배

— 성결교에서

기독교 대한 성결교회 합동 환영위원회는 7월10일 오후3시 신촌 성결교회당에서 예성과의 합동 환영대회를 가졌는데 이번 가입된 교세는 99교회, 123의 교역자(목사57, 전도사 49, 전도인 17)교인총수 24,814명.

이로써 기성은 18만 신도에 731교회를 가진 교단으로 확장되었다.

(사진은 합동예배광경(위)과 교단 팻지를 한명우 부회장이 가입교역자 대표 목사에게 맡겨주고 있다).



## 정승일 총회장 被選 축하예배

마포지구 기독교 연합회

기성 정승일 목사 총회장 피선 축하 예배가 7월15일 주일 오후 신 공덕교회에서 마포 기독교 연합회(회장: 왕 학원)주최로 열렸다.







### 平信徒 전국大會

예수 평신도의 신구 연합회는 제16회 평신도 전국대회를 「힘을 합하여 평신도」란 주제로 수원 아주공업초대에서 8월 14일~16일 까지 개최했다.



### 全國CE大會

예수 청장년 면려회 전국 연합회는 제49차 전국 청장년대회를 8월 14일~17일까지 수원 시민회관에서 「그리스도의 복음을 전파하자」란 주제로 개최했다.



### 창립 60주년 기념강연회

대전제일감리교회

교회 창립 60주년을 맞은 대전 제일교회(박 한규 목사 시무)는 566명방미터에 900만원의 건축비를 투자하여 제일회관을 봉헌코, 창립기념 행사로서 "교회와 지역사회"라는 주제로 강연회 및 좌담회를 개최했다. (6월 29일~7월 1일) 【大田支社】

## 全龍涉씨 副將으로 제12대 사령관 취임

한국인 최초의 구세군 부장으로 전용섭씨가 승진됨과 함께 제12대 한국 구세군 사령관에 취임했다. 전임「코트릴」사령관은 만국본영으로, 후임 서기장관에는「켄스」정령(만국사관학교 교수)이 부임 했다는데 사령관 이취임식은 8월 12일 밤 구세군 중앙회관에서 거행됐다.

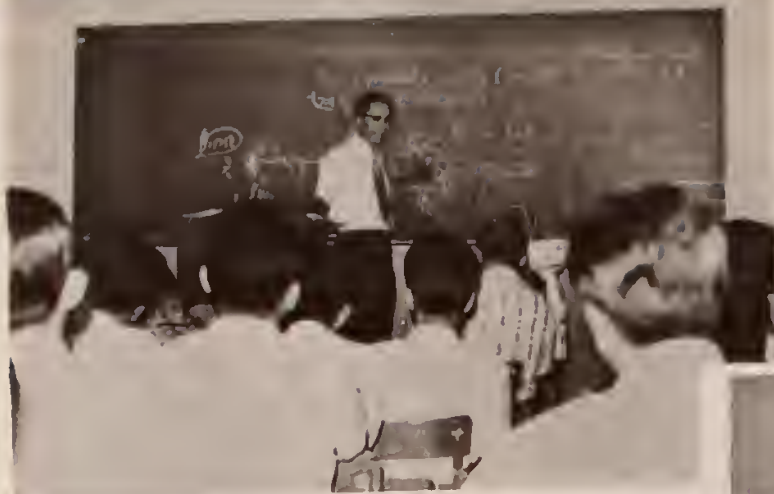


## 여름을 보낼 곳에

교회의 관심은 모든 어린이와 청소년들에게 있다. 슬기롭고 맑게 자라도록 모든 면에 지도를 아끼지 않는다.

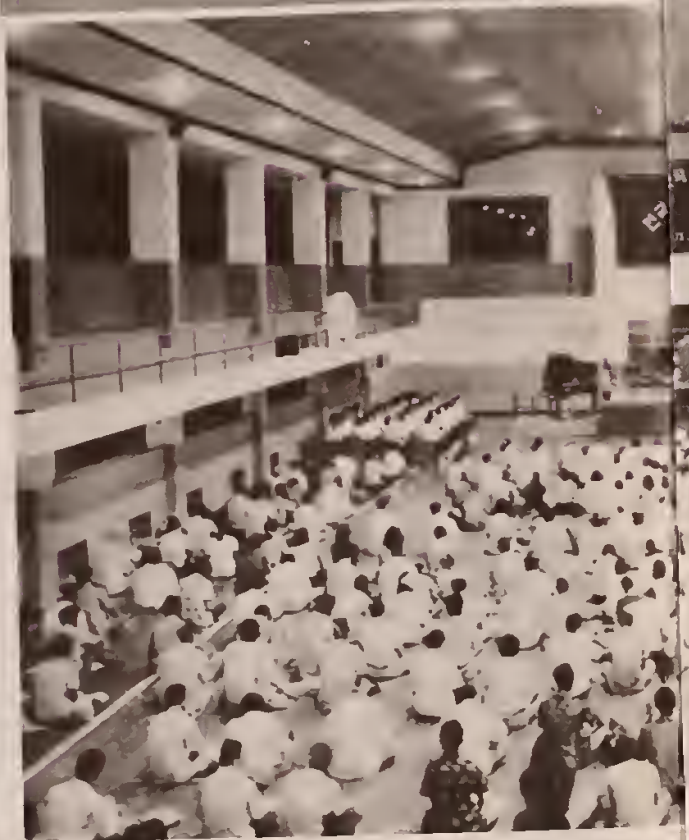






교사대회 주강사 李贊英 목사

## 선교를 위한 再整備



## 사회 변화속에 선교회



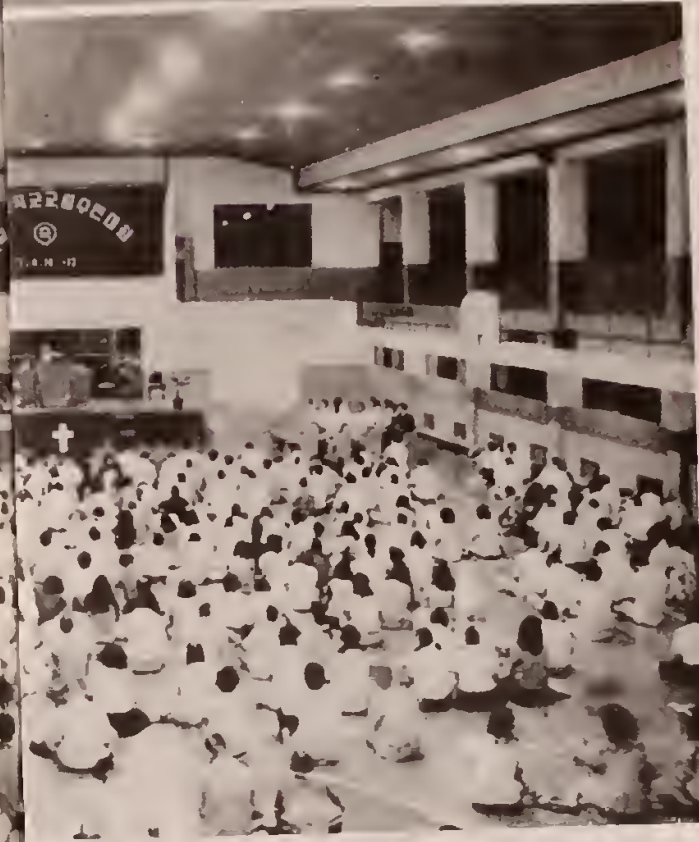




금격이 변하는 세대에  
 업... 주...  
 교회... 자립고... 학교



대한 불교... 서울... 학교... 1971. 10. 20





경찰의 복음화와 유치원의 선도를 위해 애쓰는  
교계 지도자와 경찰 간부의 모임을 돕기 위해 본  
사는 가능한 최대의 지원을 아끼지 않고 있습니다.  
앞으로 본란을 통해 경찰간부와 교계 지도자의  
협조로 이루어지는 경찰 선교의 아름다운 소식을  
독자 여러분께 전해드리고자 합니다. 편집자

영동포경합사 교경협의회 간사로 수고하디  
정년퇴직하는 鄭麗韓경장에게 김리표  
의감사의 감사패가 수여됐다.



영동포지구 모임

## 경찰선교

서울시에서의 종교인원 연석회



### 福音化의 새물결

본사후원인으로 각종교단위活動활동발

서울시 경찰국과 산하 각 경찰서 단위로 조직된 「교회와 경찰협의회」는 본사의 후원 아래 경찰선교를 위한 새로운 전략 모색에 활기를 띠고 있다. 우선 8월에 들어서면서 동부, 성동, 노량진, 영등포, 청양리 등 각 서 단위 「교정협의회」 조찬기도회를 모이게 하였으며 이에 앞서 서울중앙경찰청의 모교로 갖고 경찰선교를 위해 진지하게 협의했다.



화양동 라미야사 「동부」 (구모임)

## 사회부조리 일소에 목사의 역할 기대

영등포 경찰서장 尹 賢 容 총경

“나는 불신자입니다. 그러나 사회부조리를 없애는 것은 교회만이 할 수 있고 목사님들의 책임인 줄 알기 때문에 크게 기대를 가집니다.”

육중한 체구의 서장 윤현용 총경의 말이다. 그러기에 그는 교회앞을 지날때마다 꼭 교역자를 방문, 친교를 갖도록 노력한다고, 직원들의 복지 향상을 위해 노력할 뿐 아니라 유치인을 위해 TV, 라디오도 설치, 매일 한번씩 보살피고 있다는데 유치인의 선도를 위한 경목에의 기대는 이만저만이 아니라고.







개의 曲主과 무수한 璗瑤이 달려있어 신과 문화의 혼화(混和)를 일컫하고 있다.  
 儼然를 본뜬 가지는 野生木처럼 굽어 종상의 세월에서도 굴할 줄 모르는 절개를 말해주고, 蝶形、鳥形의 장식은 연  
 센 의지의 기품뿐 아니라 미적 감각의 섬세함을 보여준다.

멋을 아는 디자인, 정교히 다듬어진 工匠의 섬세한 손씨는 결이로만 예술성을 제작해 냈다.  
 대형의 외세와 인접조각의 노학에도 휘두른 칼끝에 승리를 알리고, 등탑의 정기 밝아 평화를 사할한 정서는 국치의  
 미를 자기것으로 승화시켜 우월민족을 일컫는다.

찬란한 왕관을 버찌이며 만조 백관의 조례를 받든 그 평화 부에 된다.

이 일년기자

# 찬란한 文化의 遺産

— 慶州 155호 고분에서 발굴된 금관 —

新羅 16대 흘해왕대 서기 340년경 고분 155호 경주시 할남동 소재 발굴에서 기존 6개의 금관보다 훨씬 큰  
四柱 金관이 발굴되었다.  
높이 32cm, 너비 23cm, 臺輪幅 4.5cm인 이 금관은 丁文字, 義形文, 山形文, 唐草文을 透彫한 四柱 枝立飾에

56

21



많은 외국관광객이 붐비는 「레닌그라드」부두. 「네바」강 저편에 고색창연한 교회당이 눈길을 모은다.



## 「레닌그라드」에 남긴 발자취

한국경제인으로 처음 「鉄의 帳幕」뚫은

### 全澤珪장로 訪蘇앨범

「천의 장막」을 뚫고, 60여개의 섬으로 형성된 帝政 「러시아」의 수도 「레닌그라드」를 한국경제인으로서는 처음 관광한 全澤珪장로(천우사 사장·경북교회)는 “종교의 자유를 잃은 그곳의 교회당은 박물관으로 사

용되거나 유적으로 남겨져 웅장함을 보여주고 있을 뿐 예배는 없다”고 전한다. 全장로는 지난 6월16, 17일 경제인관광단의 일원으로 「레닌그라드」를 방문했었다.



옛 해군본부 앞에서 「포즈」를 취한 全장로. 뒷편의 버스가 관광단 일행이 타고다닌 버스타



「에카테리나」女帝의 彫像이 있는 옛 등대.



「10월 혁명」의 요람지인 「피터」대제 동상이 있는곳. 이 동상은 1782년 「빠리 아카데미」 회원인 「에치엔 팔코네」작품으로 승  
 右에는 1 천 6 백톤의 화강암이 들었다.



옛 해군본부앞에서 사진과 같은 「동」을 가진 이 옛 해군부장은 「러닝」라드」에서 손꼽히는 건물중 하나로 건물 높이를 75m. 시내 어디서나 볼 수 있다.



帝政「러시아」시대의 동궁. 이 동궁은 전형적인 러시아 「바로크」 건축양식으로서 1762년에 완성된 것으로, 지금은 「에르미타즈」 미술관으로 사용되고 있다. 앞에 있는 광장은 「블세비키」 혁명의 진원지이다.



「네바」강변에 서 있는 「피터」대제 동상 앞에서의 소장로



### 광복절 경축 조찬기도회

부산 기독교 연합회기 주최하는 제28회 8·15 경축조찬 기도회가 8월 15일 오전 7시 청남그릴 (남포동소재)

인사하는 朴 英秀 시장

에서 있었다. 이 자리엔 朴 英秀 시장, 정 해 식 지사를 비롯한 재부 기관장들이 참석하여 광복절의 아침을 함께 맞았다고. (부산지사)



최선애 과장 「교육과 공해」 주제 발표 강연하고

### 「교육과 공해」

基長 부산교사 수련회

기장 하기 교사 수련회가 7월 11일~14일까지 부산 중부교회에서 개최되어 교사 자질 향상을 꾀했으나 정 웅섭 목사 (한신대 기독교 교육)와 최 성묵 (부산 YMCA 총무)씨의 「교육과 공해」라는 특강은 이색적 환영을 받았다. (부산지사)



부산 강연회와 병행 루터교회 「뽕콩스키」

### 성직자 친목회

부산 신구교 일치회서

부산 신 구교 일치회 23회 성직자 친목회가 7월 17일 해운대 「아레비스」육아원 기념예배당에서 개최되어, 신 구 교석자간에 교파를 초월한 교제를 가졌다. (부산지사)



# 뉴-욕 韓人敎會

## 미국유일의 기독교 대한감리회 소속교회

세계 최대의 도시인 뉴-욕(미국)에 설립된 기독교 대한감리회 뉴욕교회가 8월5일로 한돌을 맞았다. 基監 중부연회가 이재은 목사(서울 삼청교회 시무)를 주미선교

사로 파송하여 세워진 미국내 유일한 기독교 대한 감리회 소속교회인 동교회는 17명으로 시작, 현재 210명(아동 60명)의 교세로 발전했다.

### 사진 설명

(右中) 이재은 목사부처

(右中) 이재은 목사부처

(右中) 이재은 목사부처

(右中) 이재은 목사부처

(左中) 성가대원들

(左中) 성가대원들

(左中) 성가대원들

(左中) 성가대원들







ICCC 제 8 차 총회 개최음양회 광경. 한국의 세자매가 초청받아 연주하고 있다. (28면 참조)

## 국제기독교연합회 제 8 차총회

72개국 • 2 천대표모여

국제 기독교 연합회 (ICCC) 제 8 차 총회가 6월13일~24일까지 미국 뉴저지주 케이프메이에서 72개국 2 천여 대

표가 참석한 가운데 개최되었다.

동회는 ICCC 창립 25주년 기념식도 기간중에 갖었다고.



## 亞細亞福音宣教 擴大大會 개최

제 3 차 아시아복음선교확대 대회가 「아멘주 예수여 오시옵소서」란 주제로 7월18~23일까지 서울에서 모였다. 이 대회에는 한국을 비롯 일본 중국 홍콩 인도네시아, 싱가포르, 필리핀, 캄보디아에서 40여명의 대표가 참석했다. <사진은 기독교수양관에서 촬영한 대표들>



## 東洋 최대의 교회당

### 여의도 순복음중앙교회 入堂

7억원의 공사비를 투자, 동양 최대의 교회당을 건축하고자 완공을 서둘러온 순복음 중앙교회는 착공 5년만에 신축 교회당의 걸 손질을 끝내고 8월 19일 입당했다. 연건평 3백50평에 1만석.

## 하기신앙대회

-목포노회CE·主校서

목포노회(예승)청장년연합회 및 주교연합회가 주최한 제17회 신앙대회가 7월23~28일까지 목포제일교회당에서 모였다. (강사 박효배목사)



한강남長老會長

## 李康郁장로

6척도 못될 단신이나 유도 7단의 단단한 몸매의 소유자인 李康郁장로는 자신의 경력과는 달리 온순하기 이물데 없다.

서울 영등포중앙감리교회 시무중 李장로는 16년전 참 진리 얻기위해 불교에서 기독교로 개종, 4년전 장로가 될 정도로 진리탐구와 교회봉사에 말없이 수고해 온 일꾼이다.

경영하는 영등포역전의 「영등포 접골원」은 곧 李장로의 선교의 보람을 찾는곳이기도 하다. 이곳에서 교역자를 위한 무료봉사는 물론 불쌍한 극빈자에게도 무료치료하여 말없이 찬도한다는데 앞으로의 소망역시 「그리스도 안에서 선교사업 하고 싶다」고. 한강남장로 연합회 회장인 李장로는 특히 지역사회를 위한 그의 숨은 봉사가 알려져 내부무장관, 한남지방감리사의 표창장 등 여러개의 감사패가 수여되어 눈물 모으게 한다.

〈高麗한남지방 金剛家 감리사추천〉





## “원더풀 코리아! 심고 돌아온

### 김원미 · 김원주 · 김원희 三姉妹

미국 「케이프 메이」에서 6월13일부터 모인 국제기독교 연합회(ICCC)총회 초청을 받아 도미했던 김원미(12·예원中1·피아노) 김원주(10세·화계國校4·바이올린) 김원희(8세·화계國校2·첼로)세 자매가 ICCC 개회음악회에서 한국찬송가등을 연주, 72개국 대표와 방청인들 2천여명의 세계인에게 한국의 인식을 새롭게 해 주면서 큰 인기를 모았다. 특히 청소년선도가 크게 문제되고 있는 미국시민에게는 한국의 가정교육을 재인식케 하는 한편 미국의 교육을 재검토하는 계기까지 마련해 주었다고 한다. 이들 세 자매는 계속하여 미국의 주요도시에서 연

주회를 갖는 틈틈히 CBS-TV 에도 출연했다.

특히 자랑스런 모국 딸들의 연주는 듣는 교포들로 부터 눈물어린 환영을 받았으며 8월3일 귀국했는데 이들 세 자매의 아버지는 金原來장로(경향신문 편집국장, 성원교회시무)이다.

〈사진설명〉(상)ICCC 총회 개회음악회 연주광경. (하좌)휴식을 즐기는 한때, 화로부터 원미·원주·원희 아가씨 (하우)ICCC 총재 「맥킨타이어」박사와 함께.







## 선명회 합창단 지휘자 尹鶴元씨에게「월간음악」賞

「비엔나 합창단과 더불어 세계정상의 합창단이다」(뉴질랜드)라는 평을 들을수 있는 수준으로 선명회 어린이 합창단을 이끌어 올린 공을 인정받은 동합창단 지휘자 윤학

원씨에게 7월 7일 월간 음악상이 수여되었다. 극동방송 음악과장과 영락교회 청년성가대 지휘자이기도한 윤학원씨의 이번 수상은 정경화 신수정씨에 이어 세번째로 수여된 것이다. <사진은(左)세계정상의 수준을 달리는선명회합창단이 미국공연중 어린이의 꿈을 공헌 "디즈니랜드"의 "신멜레라"성에서 관객들에게 즉석합창으로 노래를 선사하는 광경. (右)는 지휘자 윤학원씨>

## 宣教 하는 「젊은遠征」

### 빅토리아 女子 농구팀 來韓

농구를 통한 선교사절로 각국을 순방 중인 빅토리아 여자 농구팀이 처음 대 한하여 각 도시를 순회하여 대전을 갖고 경기 중간에 간증전도 했다. 한편 시간이 허락 하는대로 교회에 들려 노래와 간증으로 이색적인 전도를 하고있다.

7월 15일 에듀어스드 놀만씨를 단장으로 한 동 농구팀은 시내 문화교회에 들려 트럼펫과 기타, 합창 및 간증으로 예배를 드렸다.



### 컨티넨탈 합창團 來韓

노래를 사랑하여 노래로 선교하는 미국 컨티넨탈 합창단이 8월 9일 내한하여 노래와 간증을 통한 공연을 갖었다.

대학생들로 구성된 이들 합창단은 동남아지역 순방길에 한국에 들려 공연을 갖었는데 11일 에는 대광고에서 500여명의 중고생 앞에서 신에 대한 뜨거운 신앙을 합창으로 들려줬다.

컨티넨탈 합창단 순회공연 광경 (大光高 김담에서)



The **CHARTER** NIGHT  
KOREAN Y'S MEN'S CLUB OF CHICAGO  
OCTOBER 8th 1971  
INTERNATIONAL Y'S MEN'S CLUB ....



The **CHARTER** NIGHT  
KOREAN Y'S MEN'S CLUB OF CHICAGO  
OCTOBER 8th 1971  
INTERNATIONAL Y'S MEN'S CLUB ...



8·15경축일 시카고 교포대표로 참석하기 위해 잠시 귀국한 김 경열씨를 만나기는 8월 7일 아침이었다. 사그마한 키에 소박한 성취를 뽐기는 김경열씨는 현재 시카고 한인 YMCA 부총무겸 프로그램 담당간사며 시카고 한인 Y'S man 이사로 일하고 있다고 했다. 72년 1월 YMCA 부총무직에 부임할 때는 체육부의 태권도 교습밖에 다른 커리큘럼이 없었다고 말하는 씨는, 교포 청소년들에게 한국의 얼을 심어주고, 기독교 정신을 주입시켜, 한국인이라는 민족적 긍지를 갖게 하기위해 교육부, 음악부, 청소년부, 성인부를 신설했다고 한다.

교육부에선 한글학교와 무용학교를 음악부는 생어롱

## → 시카고에 美国의 첫

민족의 긍지와

1부 120원  
1년 구독료  
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대체구좌  
(서울 1472)로  
보내시거나 직  
접 찾아오셔서  
지불하셔도 됩  
니다.

# 한국의 敎界를 한눈으로...

**크리스찬 라이프** 정기구독

신 청 서

- 크리스찬 라이프는 국내의 유일한 교계 화보입니다
- 크리스찬 라이프는 한국 敎界 조류를 담았습니다
- 크리스찬 라이프는 초교파적 사명기사입니다
- 크리스찬 라이프는 선교적 사명으로 사회에 접합니다
- 크리스찬 라이프는 현대 한국 사료입니다

출석교회

자택전화

신청인

인



우편엽서

□□□□-□□

우편요금

수취인부담

서울중앙우체국

승인

호

크리스찬 라이프 찬 귀중

서울 중구 남창동 169-4 (동남빌딩 4층)

〈국제사서함 4698호〉

〈대체 구좌 서울 1472

전화 23-7938 · 28-8812

보내는 사람

□□□□-□□



設立한 ←

# 韓人 YMCA

예수정신 전파

"Y"와 YMCA 합창, (한국노래 지도), 청소년부의 H·Y 클럽육성, 성인부의 Y 한인논단, Y's man클럽이 운영된다고 한다.

- 〈좌상〉 「와이즈맨」 창설멤버들. 앞줄 좌로부터 방인호 씨, 이영호 총무, 「존·프라이스」 국제총재(중경) 「하이즈」 국제사무총장, 손원태회장 뒷줄에 선분이 김경엽
- 〈좌중〉 「와이즈맨」 멤버들.
- 〈좌하〉 「시카고」 한인 YMCA 창립 5주년 및 와이즈맨 창립 1주년 기념식 광경.
- 〈우상〉 무용학교서 무용을 배우는 교포 2, 3세 어린이들.
- 〈우중〉 H·Y 클럽 창립멤버들 (72년 11월)
- 〈우하〉 「와이즈맨즈」클럽의 메일들.

## 몰톤손博士 訪韓

팀 밋손 世界總裁

팀 밋손 세계총재 몰톤손 박사가 8월 1일 팀 밋손 세계 사업에 참가한 후 있다.

26개국에 1,500여명이 선관자를 파견하고 있는 팀 밋손 박사는 현재 한국에 경제비즈니스, 생명의 말씀서, 한국기독교수업제 등 여러 가지 사업을 하고 있다.

기자회견광경



예統

軍牧團 總會

예장 통합측 군목단 73년도 하기 수양회가 8월 7일부터 9일까지 포항 2군사휴양소에서 모였다.

이 기간중에 군목단 총회도 모여 대표군목에 문은식 대령, 총무에 김준권 소령을 각각 선출했다.

문은식 대령



김준권 소령



崔 盛 鳳 씨

月刊「기도」主幹취임

크리스찬신문 편집 부장을 역임해오던 최성봉씨는 8월 1일, 동신문 자매기관인 월간「기도」주간(主幹)으로 승진발령됐다.

월간지「기도」주간 국 가정문서선 교회의 기관지로서 10여년간 10만기도회원의 기도



지침서로 발간돼 오다 지난 7월 13일, 회원들의 성원과 요청에 의해 월간지로 증면, 발행하게 되었다.

## 에 덴 록 화 원 EDR Landscaping Co.

\*꽃바구니·화분 : 전화주문으로 배달해 드림  
\*조경·조림·정원공사 : 설계 및 시공

화·원(생화, 분재취급) → 중구 회현동 1가13  
제1농장(분재·재배) → 성동구 길동167  
제2농장(관상수 및 조림 묘목장) →  
영등포구 내발산동 18(공항로 마뽕입구)

대표 김 영 구

전화 · (22) 8386







## 기적적으로 건강되찾은 이해영 목사

한때 시력상실로 만14년간 시무하던 서울 성남교회를 작  
년 11월 사면, 투병해오던 이해영목사가 다시 「삼근 경화  
증」으로 희생할 가망이 희박한 상태에까지 이르으나 세브  
란스병원 이영구박사의 정성어린 치료끝에 건강을 다시 찾  
게 되었다. 사진은 회복된 건강한 몸으로 본사와 기독교  
상조회 사업 을 의론하는 광경

## 나사행목사 参席

기감 교육국장 나사행  
목사는 7월27일 멕시코  
에서 열린 감리교 세계대  
회에 참석코 귀국.



감리교세계대회

## 박우승장로 参席

삼화여중고 이사장이 자  
본사 이사인 박 우승장로  
는 7월27일 멕시코에서열  
린 감리교 세계대회에 참  
석했다.



## 구세군사관학교장 양풍원정령 은퇴

구세군 사관학교장 양  
풍원정령이 65才로 정년



은퇴했다.

7월24일 동본영 중앙  
강당에서 갖인 은퇴식에서  
양교장은 「달려 갈 길을  
다 달려갔음을 감사한다」  
고 감회어린 소감을 피력  
했는데, 32년 사관학교를  
졸업한 후 줄곧 교역에 종  
사한지 만 41년이 된다고  
한다.

## 양목사 渡美

군종제도 시찰차  
각군 군종제도를 시찰  
하기위해 국방부 군종



실장 양영배 목사는 8  
월 7일 도미했다.



## 신상철원장歸国

신상철, 해동의원장은 3개월간  
영국의 지역사회 정신의학 시찰  
을 마치고 귀국했다.

## 조선출목사 神博

美 이튼神学校서

기독교 사회 총무 조선출목사  
는 5월25일 샌토루이스 이튼 신  
학교졸업식에서 명예 신학박사학  
위를 받았다.



# 기독교인공원묘원 추석합동 추도예배

## 기독교 순교자 기념비 건립 기공식

때 : 1973년 9 월11일 12시

곳 : 경기도 파 주군 탄현면 축현리  
기독교인 공원묘원

주최 : 재단 기독교상조회

(서울중구 남창동 169-4)

(전화22-4495, 9340, 28-8812)

후원 : 기독교방송국

기독교공보사

기독교신보사

복음신보사

크리스찬신문사

크리스찬라이프사

# 먼저 구할 일

## 올바른 價值位階의 確立

### (1)

自然에는 秩序가 있다. 法則이 있다. 事物의 變化에는 先後의 順序가 있다. 만일 여름과 가을의 時間的 順次가 逆轉했다면 그 결과가 어떻게 될까?

人間生活도 마찬가지다. 10代의 少年이 먼저 할 일은 勉學이다. 먼저 공부에 忠實해야만 큰 일을 위한 能力을 培養할 수 있다. 그러나 學業을 等閑이 하면서 一攫千金이나, 아름다운 애인을 꿈꾸는 少年의 末路를 어떻게 될까?

「먼저 구할 일」을 識別하여 追求하는 것은 知慧의 初歩이다. 價值의 位階를 알고 가장 貴한 것 부터 먼저 求하는 삶의 態度는 成功의 지름길이다.

그러나 우리의 週邊에서는 이 단순한 眞理가 얼마나 소홀히되고 있을까? 확실히 現代의 危機는 價值 秩序의 倒錯에서 온다.

10代少年이 공부를 버리고 사랑을 求하는 것과 같은 價值倒錯의 삶의 態度를 우리는 成年들 가운데서 얼마든지 볼 수 있다. 「돈」, 「權力」, 「名聲」등을 어떤 崇高한 目的을 이루기 위한 手段으로 생각지 않고 人生의 目的 그 自体로 착각하고 그런 副次的 價值를 至高한 것으로 여겨서 手段과 方法을 안가리는 사람들이 얼마나 많은가?

「닉슨」人統領이 「워터·게이트」事件으로 醜聞의 대상이 된 이유는? 「애그뉴」副統領이 세금포탈, 不法利益의 取得 등의 혐의로 檢察當局의 비밀조사를 받는 이유는? 韓國의 某新聞社社長이 水災民義捐金 橫領의 혐의로 구속된 이유는?

### (2)

「피트린·소로킨」은 現代를 「危機의 時代」라고 喝破했다. 戰爭의 危機、公害의 危機、道德의 危機、性모랄의 危機、經濟的 위기, 全体主義化의 危機등 헤아릴 수 없이 많은 危機속에서 우리는 산다.

그러나 이 모든 願現的 危機들의 根源 곧 元初의 危機는 사람의 心理底面에 깔린 價值倒錯危機일 것이다. 즉 「먼저 구할 것」을 제쳐 놓고 나중 구해도 될 副次的 가치를 앞세우는데 現代人이 지닌 源泉의 危機가 있다.

이 문제는 知識으로 解決되지 않는다. 오늘날 人類가 가진 知識의 總和는 每 10年마다 倍加하지만 사람이 오늘과 같이 愚鈍한 때도 없었을 것이다. 「푸랭켄 슈타인」의 怪物과 같은 科學知識은 人類終末의 赤信號가 되었다.

이 문제는 經濟力 向上으로도 해결될 수 없다. 「産業後期時代」의 豐饒를 자랑하는 美國에는 精神病 患者의 數가, 또 「스웨덴」에는 自殺者數가 急增하고 있지 않는가?

價值倒錯의 結果로 사람은 「휴머니티」의 理想具現보다는 目前의 實利—物質이나 權力—을 個人中心의 으로 追求하는바 그 結果로 3,000萬人口를 가진 나라에는 3,000萬個의 相異한 價值尺度가 발생했다. 모두 利己的으로 他人을 利用하려드니 갈등과 爭鬭만이 편만해진다. 人間疎外, 非人間化, 戰爭등이 모두 個人基本的 價值倒錯에서 派生된다.

3,000萬 人口가 모두 제각기 方向을 가졌다면 社會 全体로 볼 땐 無方向을 뜻한다. 求心点없는 갈등은 遠心運動을 뜻한다. 그러면 우리는 어디에서 求心의 方向을 찾을 것인가?

### (3)

建國후 이때까지 우리는 民主主義, 近代化, 民族主義등을 우리民族의 指標로 삼아 왔다. 그러나 이들 指標는 그 崇高한 理念에도 불구하고 사람의 心理底面에서 일어난 價值倒錯을 근본적으로 시정할 수 없었다.

『옛빛은 살아졌지만 새 빛이 나타나지 않는 轉換期』가 오늘의 실정이다. 「항가리」作家 「케스틀러」가 말한 「갈망의 時代」는,今日の 現實을 잘 말해 준다.

## 李元 尙 <史博 慶熙大政經大學長>

그러나 이렇게 無定見, 無方向的 오늘의 우리를 向하여 聖經은 確實한 答復을 지금도 계속하고 있다.

“너희는 먼저 그의 나라와 그의 義를 求하라” 라고 「먼저 求할」 價值位階의 最高位가 무엇인지 또 그 內容이 어떤것인지를 명확하게 말하고 있다.

「하나님의 나라」의 具現을 삶의 第1目標로 두는 사람 즉 하나님의 公義와 사랑이 個人的 마음뿐 아니라 社會全體를 支配하기를 바라며 이를 위해 努力하는 사람은 「마이너스人生」으로 끝나는 것이 아니라 「플러스人生」으로서 “이 모든 것” 곧 物質的 豐饒와 名譽·地位도 亨有할 수 있다는 「成功的 法則」을 말해주고 있다.

이 말씨는 사람의 合理的 思考로선 理解가 가지 않는다. 하지만 眞理는 逆說의이다. 眞理는 그 價值가 偉大할 수록 凡人에게는 不合理하게 들린다. “남에게 주는 것이 받는 것”이며 “사랑하는 것이 사랑을 받는 것”이라는 表現은 모두 逆說의일지 모르나 人生의 眞理이다.

그러면 우리가 먼저 「하나님의 나라」를 第1目標로 두고 살면 “이 모든 것” 즉 物質的 豐饒, 名譽, 地位 등이 자연적으로 따라올 것이라는 聖經의 말씨를 우리는 어떻게 理解해야할 것인가?

첫째 「하나님의 나라」의 市民을 삶의 지표로 삼는 사람은 항상 悔改의 생활을 지속하기 때문에 罪에서 멀어지고 聖經의 삶을 가진다. 그런 사람은 現世에서도 祝福이 副隨의으로 따라올 뿐 아니라 그런 聖徒의 數가 많아질수록 社會도 淨化되고 健實한 發展을 이룩할 수가 있다.

둘째 「하나님의 나라」를 이루는 方法으로서 聖經은 「그의 義」를 求하라는 말씨를 한다. 義는 正 즉 「바른 것」을 의미하는바 바른 생활은 個人에게 祝福을 줄 뿐 아니라 바른 사람의 數가 많아질 수록 社會도 公義를 되찾는다. 公義를 기초로 하지 않는 建設은 沙上樓閣에 지나지 않는다.

세째 「하나님의 나라」는 永遠한 理想이기 까닭에 아



직 地上에 具現된 일이 없으며 항상 未來指向의이다. 그것과 가까와지려면 個人과 社會가 모두 不止, 不義를 버리고 매일 매일 높은 次元으로 승화하는 革新이 필요하다. 個人과 社會가 모두 「비전」을 갖고 內的 變化를 지속 할 수록 發展이 있다. 꿈과 內的 革新은 삼된 발전의 母體인 것이다. 그러니 이 理想은 時·空을 초월하여 모든 社會의 求心의 價值가 될 수 있는 것이다.

### (4)

西歐社會의 近代化誕生이 이렇게 「하나님의 나라」를 求한 宗教改革徒들의 信仰과 倫理生活에서 나왔음을 「막스·韋버」는 말했다. 第1國繁榮의 정신적 기초는 「하나님의 나라」를 新大陸에 건설하려는 清教徒들의 信仰生活의 열매임을 「앨프·케리」는 말하고 있다.

價值追求의 正常順列化를 위하여 이제 「크리스찬 라이프」誌가 先頭에서 새로운 「캠페인」을 벌리기 시작한 사실은 경하할 일이다. 그것은 個人과 社會의 ①生命의 길 ②正常化의 길 ③번영의 길 ④恒久革新的 발전의 길이기 때문이다.

個人은 삶의 뜻과 使命을 그 속에서 발견함으로써 虛無를 벗고 「플러스人生」의 기쁨을 靈肉兩面에서 맛볼 것이며 그런 「하나님의 나라」市民을 많이 가질수록 社會도 건전한 발전을 거듭할 것이다.

하나님의 祝福 속에서 「크리스찬 라이프」誌의 「하나님의 나라」建設運動은 반드시 뜻 있는 聖徒들의 큰 호응을 받아서 새 歷史創造의 새 轉機를 마련할 것을 確信한다.



# 「韓國을 그리스도에게로!」

편집위원회 구성, 새로운 기획으로

“너희는 먼저 그의 나라와 그의 의를 구하라 그리하면 이 모든 것을 너희에게 더 하시리라.”(마 6:33)

편집위원

(가나다 순)



金光洙 목사

(위원장) 한국기독교사연구회장  
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예수그리스도를 구주로 삼고 하나님을 믿는 모든 성도들의 생활에서 이 말씀이 구현될 수 있도록 본 “크리스찬 라이프”는 힘쓸것입니다.

이러기 위하여 본지는 사진화보의 특수성을 살리면서

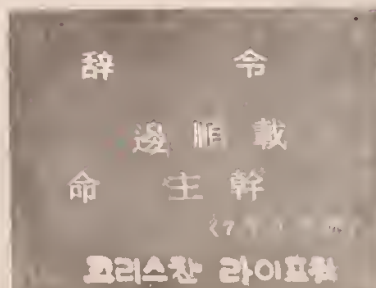
(1) 기독교 사회 안팎의 새로운 사실 추구에 치중할 뿐 아니라

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또한 우리 “크리스찬라이프”는 “한국을 그리스도에게로!”라는 슬로건을 앞세우고 우리 사회를 기독교화 시키는데 최선을 다할 것입니다.

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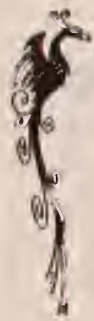
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