

Subj: **[Fwd: talk on North Korea]**
 Date: 1/8/2005 5:28:41 PM Pacific Standard Time
 From: howardmoffett@cox.net
 To: wbennettm@aol.com

>

> From: "emoffett" <emoffett@att.net>

> Date: 2005/01/03 Mon AM 11:09:02 EST

> To: "Howard F. Moffett" <howardmoffett@cox.net>

> Subject: talk on North Korea

>

> Dear Howie,

>

> I just sent you an email with an attachment but realized that since I typed it in a Word Perfect format you may not be able to read it. So, I'm pasting it onto this note and sending it again this way. Thank you for telling me whether the story of your entering PY is reasonably accurate.

>

> Happy New Year to all three of you!

> Eileen

>

> NORTH KOREA AND CHRISTIANITY

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>

> Sam and I spent a week in North Korea in January of 1997. It was the first time since graduating from high school in Pyongyang that Sam had been able to return to the city where he was born and grew up to the age of 18.

>

> We arrived at the Pyongyang airfield by an old Russian-built North Korean jetliner on January 25th. That was the day 107 years earlier that Sam's father had first set foot on Korean soil as a pioneer missionary. The amazing story of the penetration and deep impact of the Gospel on all those northern provinces as the twentieth century was beginning stood in sharp contrast to what we would see of North Korea near the beginning of the 21st century. I couldn't keep my mind from remembering what had been throughout the seven days we were in Pyongyang.

>

> Our party of 12 was met and driven into the city escorted two by two in a fleet of "official" government cars. Each cranberry red Mercedes was furnished with a driver and guide who accompanied us wherever we went through the next seven days. Driving into the city we passed mile after mile of frozen rice paddies dotted with small children scooting along on their traditional platform skates. When I saw a "Soon-an" sign just outside the airport I thought of Sam's father. How often he had walked along that road with his Korean helper through the "Soon-an" district, spending days and weeks in scores of villages, unfolding the Scriptures and building up little groups of believers, planting churches, holding great 2 to 3-week Bible Training classes and helping to found Christian schools. Over a period of forty-six years he watched the power of the Holy Spirit do a life-changing work in tens of thousands of hearts, in homes and in entire communities. As we traveled along that road sixty years later, I thought, is there really nothing left? This was the first of many lumps in my throat during the next seven days.

>

> The administrative leader of our group of 12 was Steve Linton, member of the fourth-generation of a missionary family in Korea. His great grandparents had been Southern Presbyterian pioneers in Korea. Two of Steve's brothers, his mother and an uncle were also in our party. All twelve of us had a close connection with Pyongyang as we were former students or spouses or children of former students of the Pyongyang Foreign School. All of us had been Presbyterian missionaries in Korea or their children. There were four medical doctors in the group. We were riding on the coattails of two earlier visits by Billy Graham, who had been received warmly by Kim Il-Sung, and is still the American most welcome by the leadership of North Korea today. Billy's wife, Ruth Bell Graham, and two of her sisters, Rosa and Virginia, had spent several of their high school years in Pyongyang, coming from China where their parents were missionaries. Virginia and her husband, John Somerville, were in our party.

>

> We had not come to Korea empty-handed. A state-of-the-art ambulance which had been shipped ahead to arrive almost as we did, was our gift to the government and people of North Korea, along with drugs for the

Saturday, January 08, 2005 America Online: Wbennettm

control of TB and leprosy. Most of the money to pay for the ambulance came from one member of our party, Mrs. Betty Linton, Dr. Steve Linton's mother, who was given a \$75,000 prize a few months earlier by the government of South Korea for her many years' work toward stamping out the scourge of tuberculosis in the southern provinces. Betty was particularly pleased to use the gift to provide an ambulance to the North Korean people because her husband, Hugh Linton, Steve's father, had died in what probably would have been a non-fatal accident had an ambulance been available at the time near their home in Soonchun, South Korea.

>

> Pulling into the city of Pyengyang brought a kaleidoscope of memories to Sam. He began looking around for recognizable sights and landmarks. But there weren't many. There were the two familiar rivers, the Taitong and the Potong, and their ancient gates, which had been reconstructed, there were still magpie nests in the trees and there was one handsome old gate still standing up on Peony Point. The novelist, Jack London, stood on Peony point in 1904 and declared in looking out that it was one of the ten most beautiful views in the world. During the next seven days we were reminded time after time that the reason there were so few recognizable landmarks was because of the US air force carpet bombing during the Korea war which destroyed the entire city. Sadly, that is true, although our hosts would not admit that the North started the war.

>

> Any of you who have visited Asian cities know that they are an explosion of life and activity. Pyengyang seemed dead by comparison. Very quiet, little traffic, few lights, block after block of concrete Russian-style apartment buildings which had an empty look about them. Again, my mind snapped back, remembering. Sam's father had first entered the city back in 1890. It was a city forbidden to foreign residence then, too, and he endured much abuse and life-threatening danger, being thrown out numerous times before winning the hearts of the people. The Taitong River gate through which he had entered the city back then still had the chains of an American trading vessel, The General Sherman, hanging inside it. That ship had foundered back in 1866 as the tide went out, and because of foolish behavior, all on board were killed, including a Scottish missionary attempting to bring Chinese Bibles to the closed land of Korea.

>

> The second day of our visit was a Sunday and we were taken to worship at one of only three open churches in all of North Korea - - two small Protestant and one Roman Catholic. We went to the Chil Kol church, at the edge of the city built on the site of an earlier church of the same name where the late Premier Kim Il-Sung's mother had worshiped. The government of North Korea allows these three open churches to provide evidence of their claim of religious freedom and to show their tolerance. It was the smaller of the two Protestant churches with perhaps thirty or forty adult Koreans in the congregation. A small pump organ and a choir of six women and one man led us all in singing the hymns - tunes you would easily recognize. One was "How Great Thou Art". Two women who sang a duet had radiant faces. We felt they were genuine believers. How much they must have suffered in these intervening forty-five to fifty-five years one can only begin to imagine! In some of our informal conversations and briefings we learned that no young person under the age of seventeen is allowed to receive any Christian training and no weddings or baptisms take place in the churches. The familiar lump was in my throat through most of that service because I was remembering that this city had been at one time the home of the largest Presbyterian mission work in the entire world with great Christian churches and institutions which had been established there. Sam's father had written in 1933 at the time of his retirement: "It is impossible for me to express adequately my feelings as I think of the privilege which has been mine in witnessing the wonderful transformation which has taken place in this city and the surrounding country through the preaching of the Gospel during these 44 years. Pyengyang, 'the most wicked city in Korea' was enveloped in heathen darkness, not a Christian within 150 miles, but today (1933) there are twenty-three Presbyterian and eight Methodist churches in the city and its suburbs, with 400 churches within the present territory of the Station, and nearly 1000 churches with 53,000 communicants in what was assigned to me by the Mission as my parish - all Korea north of Seoul." What he failed also to mention was the theological seminary, the Christian academy and college, the Soong Eui girls school, the men's and women's Bible Institutes, Bible Club schools for underprivileged children, a hospital and school for missionaries' children so fine that missionary families from China sent their children to school in Pyengyang. Is it possible that all that had disappeared with no trace, I thought? Is it back in heathen darkness again?

>

> North Korea today is ruled very much as a cult with a doctrine and discipline from which no deviancy of thought or behavior is allowed. Everyone must wear a "Dear Leader" lapel pin. Statues of the "Great Leader" and the "Dear Leader" are too numerous to count. Slogans are plastered on every building, on posters, even the calendar in our hotel room was graced with a slogan that read: "The Great Leader, Comrade Kim Il-Sung (who died in 1994), will be with us eternally" and a similar slogan was printed underneath it idolizing his son, the present leader. The leader of Communist North Korea is virtually deified.

>

> We were taken to see hospitals, two of which looked empty of patients. We visited the national museum, the Great Hall of the People with its massive library and study rooms, the birthplace of Kim Il-Sung, the formerly Christian school he had attended for a short while as a young child, and numerous other sites including a modern

subway system. At every turn we were briefed by rote repetitions of lengthy creed-like introductions to the wonders of the place due entirely to the unrivaled merits of the Great Leader and the Dear Leader. It was drummed into us at every turn that all the wonders in North Korea today are due to the brilliance and trail-blazing influence of these two great leaders in every field from military strategy to education to golf.

>

> Again I remembered a time not so many years ago when some of the greatest preachers, some of the greatest evangelists the world has ever known, some of the finest elders, deacons, laymen and lay-women some of the best Christian schools - - were in what is now North Korea. Is all that gone?

>

> Not all of it. We know there are still secret Christians in North Korea but we do not know how many. God knows. In addition to the three open churches the government acknowledges that there are ten "meeting places" and 500 house churches. Some Bibles and hymnals are being printed there again. Sunday is still a day of rest although most younger citizens undoubtedly do not know why. And during our visit that week, two people courageously whispered to two different members of our delegation, "I am a Christian, please pray for me".

>

> During the final months of the Korea War after MacArthur's troops had landed at Inchon and had pushed the Communist armies back across the 38th parallel and were in the process of liberating Pyongyang after five years under Communist rule, Sam's brother, Howard, a Fifth Air Force medical officer, was asked to fly north on a special mission. "You were born in Pyongyang", General Partridge told him. "We want you to go up there on a reconnaissance mission. But there is still resistance. There is still fighting in the streets. Be careful", they said. He landed on the south side of the Taitong River and could hardly wait to get home into the city. What would the city look like? Would there be any churches left - - any Christians left after five years under a brutal Communist rule? He dumped his gear and wondered what was the quickest way across the river. Remembering that there had been a ferry crossing at a spot on the river where they used to go swimming he started running along the bank toward that spot. There was no ferry now but the army had thrown a pontoon bridge across at that point. He crossed the bridge and, heading into the city, spotted a few Koreans coming toward him. He asked the first man he passed, "Are you a Christian?" "No", he said, "but that man over there is." And then the second man asked Howard a strange question: "Do you know Ma-moksa?" Now, imagine asking an American in military uniform in Korean if he knows the name of a missionary who has been dead for ten years. But Howard said, "Yes", I know Ma Moksa, he was my father." At that the Korean turned around and started running back into the city shouting out to everyone he passed, "The Christians are coming back!!" And people started pouring out into the streets and joining the line as they ran. Many of them were weeping and Howard was not ashamed to weep with them.

>

> When the curtain fell again up there, the last estate was worse than the first. The suffering inflicted on Christians in the process of stamping out the strongly-rooted church was beyond words to describe. But as the Russian Communist, Lucharski said, "Religion is like a nail. The harder you hit it the deeper you drive it into the wood." Christianity is not dead in North Korea. The seeds of the Gospel are deep in the wood. When conditions allow, they will burst forth again.

>

> In the meantime, I ask you to pray for North Korea. People are hungry there. Their bodies are hungry and their souls are hungry. You have a great missionary history in this church and a great missionary future. Please work and pray that the light of the Gospel of Jesus Christ may transform that land once again.

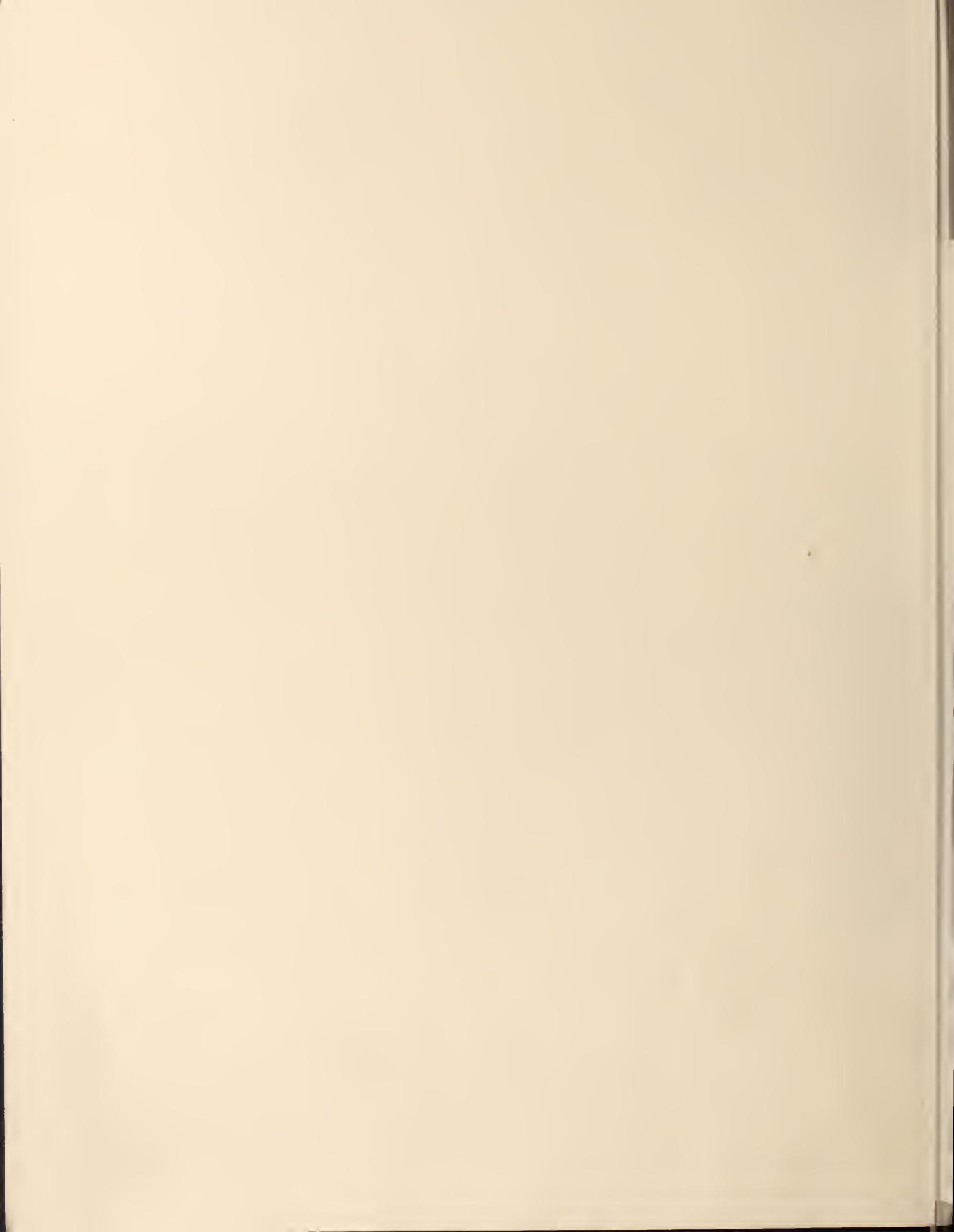
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> Eileen F. Moffett

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EBCF

Eugene Bell
Centennial Foundation



Eugene Bell



On April 4, 1895 the Rev. Eugene Bell arrived in Korea with his newly wedded wife Lottie Witherspoon. They were among the first Southern Presbyterian missionaries appointed to Korea.

Rev. Bell spent most of his time as an evangelist in the southwestern part of the country. Both served until their deaths, and are buried in Korea.

The commitment that marked the Bells' service to the people of Korea continued through the years in the lives of their descendants. Eugene and Lottie's daughter Charlotte married Rev. William A. Linton, also a life-long missionary to Korea. The Lintons devoted their time to educational and church work, including playing a major role in the founding of Hannam University in Taejon. Their sons Hugh and Dwight, along with their wives, also spent years on the peninsula working in evangelistic, medical, and educational service.

Today a fourth generation continues the commitment to Korea. As part of this, Stephen and Andrew Linton, great-grandsons of Eugene Bell, started the Eugene Bell Centennial Foundation on April 4, 1995, one hundred years after the Bell's arrival in Korea.

EBCF

The Eugene Bell Centennial Foundation (EBCF) works to reflect the Christian commitment, vision, and legacy of Rev. Eugene Bell and his associates. EBCF is a tax exempt, non-profit organization working to propagate the Gospel of Jesus Christ by means of educational, humanitarian and religious programs and exchanges.

Much of this work has been done in the Democratic People's Republic of Korea. EBCF has shown its commitment by sending food aid during the recent food crisis, and is also working on a variety of medical and agricultural programs.

In addition to on-going projects, EBCF also consults with various public and private entities in promoting peace and reconciliation on the Korean peninsula.



The EBCF Mark - on every bag of grain (Hwa Hae means 'Reconciliation' in Korean)



Past Activities



Visiting a TB hospital in Pyongyang

The Eugene Bell Centennial Foundation has worked hard to respond to the needs and opportunities in North Korea. In the fall of 1995, EBCF assisted the Billy Graham Evangelistic Association in sending a mobile dental clinic to the people of North Korea. The following year EBCF shipped (or helped others ship) over 1900 tons of rice.

1997 saw a dramatic increase in EBCF assistance to North Korea. This included a state-of-the-art ambulance and several shipments of medicine and medical and dental supplies. In addition, over 6000 tons of corn and other grain, 200 small greenhouses, and 2500 pounds of vegetable seed were delivered.

EBCF has also served as a resource and facilitator for a wide variety of persons and organizations interested in establishing and building relationships in North Korea.

Current Activities



Soybeans at a tuberculosis hospital

Food For Life

The Food For Life Program (FFL) provides an avenue for interested parties to fund relief shipments to North Korea. 100% of all donations to FFL go directly towards the purchase, shipping, and monitoring of food.

Medical Work

EBCF is helping the people of North Korea deal with a serious shortage of medicine and medical equipment. In particular, EBCF is focusing attention on the diagnosis and treatment of tuberculosis.

Agricultural Work

EBCF is working to increase food production in North Korea by sending vegetable seed and hundreds of small metal and plastic greenhouses to extend the growing season.

Eugene Bell Centennial Foundation

The Eugene Bell Centennial Foundation (EBCF) is a tax-exempt, non-profit organization. Contributions to EBCF are tax-deductible and should be made out to "Eugene Bell Centennial Foundation." If you are interested in supporting the work of EBCF or have questions, please contact us at the following address.

Eugene Bell Centennial Foundation

80 Walker Cove Rd.

Black Mountain, NC 28711

Tel: (704) 669-2355

Fax: (704) 669-2357

E-mail: ebcf@ebcf.org

Web Site: www.ebcf.org

Syngman Rhee's service to the church has covered the globe

By GENE WILLIAMS
Outlook Louisville Correspondent

Syngman Rhee, often a flash point for controversy because of his steadfast and imperturbable pursuit of reunification of his native Korea, has been a bulwark in the Presbyterian Church (U.S.A.)'s foreign mission work for the past 24 years.

He has served on the front lines in the Middle East and across the vast expanse of Asia as well while serving as a coordinator of various mission operations and as associate director of the former Global Mission Unit, which became the Worldwide Ministries Division in 1994.

Rhee will leave the national offices in January to teach evangelism and mission at Union Seminary/PSCE. He will also help create and serve as director of what is to become a Center for Asian-American Ministries and Mission.

The 66-year-old native of Pyongyang, North Korea, who fled his Communist-controlled homeland in December 1950, looks forward to academia with the same verve he has exhibited wherever his assignments have led him.

In a telephone interview with *The Outlook*, Rhee recounted some high points from his quarter century of mission work.

It all began with what surely must have seemed a strange debut for an Asian in the mission arena—assignment to the Middle East. Recalling his seven years in that troubled region of the world, Rhee said, "Coming from Asia as my first world, and the United States being my second world, the Middle East then became my third world."

Noting that the Middle East service was something he had not expected, he said he considers it "the most valuable experience in my life . . . God provides us with such unexpected wonders in our life experiences."

He started service in the Middle East during the Yom Kippur War of October 1973. His "education" in Middle East affairs "was almost like [being on] a train moving a hundred miles an hour . . . I got on it and began to learn about the missiological issues; the tensions and conflicts between the Arabs and the Jews."

It was a powerful experience for Rhee. "It opened a new world for me. Ever since, I look at what is happening around the world with eyes of faith in three dimensions—one from the Asia perspective; one from the United States, a Western perspective; and one from the Middle East perspective. Sort of a Trinitarian way of looking at world events."

From 1980 to 1987 Rhee returned to Asia as the associate in charge of mission work in China, Japan, Korea, the Philippines, Indonesia and many Pacific islands.



The opportunity to work in his native land received even greater impetus through the 1983 General Assembly's stand on how the Presbyterian Church should proceed in the matter of North Korea. That Assembly focused on three issues: re-establishment of Presbyterian churches in the north; reconnecting families divided by the Korean War and the Communist regime; and reconciliation between North and South Korea and between North Korea and the United States.

While joyous at the prospect of seeing family members he had not seen for three decades, Rhee was also excited to return to Pyongyang. The city had been known as "the Jerusalem of the East" because it had been such a strong mission center for Presbyterians. It was home to a Presbyterian seminary, colleges, hospitals, social service agencies and mission schools.

Presbyterian missionary Sam Moffett's name was well known to the young Syngman Rhee. "I grew up with a sense of mission and was deeply touched by the work of mission in Pyongyang."

But since he fled the city in 1950, times have been hard in the once-flourishing mission field. Churches were destroyed and Christians were persecuted by the Communists. The Christian presence in the north seemed to have disappeared.

The Assembly's 1983 resolution has helped turn that around, said Rhee. "We have been in the Korean peninsula to bring some sense of reconciliation, some sense of a new beginning for the Christian community in North Korea. So a great deal was done by our denomination [and] other churches in the ecumenical circle."

Rhee's work toward building the Christian community in North Korea often made him the target of critics, fellow Presbyterians who weren't willing to embrace mission work in a Communist country.

Despite the criticism, Rhee has remained committed to his goals. He blames the criticism on misunderstandings about the task. "Looking back now, [the misunderstandings were] for a very short time, because I was clear as to who I was and what our church and I were engaged in." □

*Wish I could talk non-stop
with you about the trip! An
unforgettable experience of
my life!*

20744 Berdon Street
Woodland Hills, CA 91367
(818) 346-0875
June 26, 1997

Dear Sam & Eileen,
Dear Friends and Family,

It was a dream come true to join a delegation to North Korea, April 26-May 3! I traveled in a group of ten sponsored by Eugene Bell Foundation, a Christian organization dedicated to bringing food and medicine to North Korea during the present famine crisis. Eugene Bell's family has chosen to honor his years of missionary service in this way. Our organizer and interpreter was Dr. Steve Linton, great grandson of Eugene Bell, who has been to North Korea twenty times recently. He interpreted for Billy Graham in 1992 and 1994 when Dr. Graham was invited to North Korea by Kim Il Sung. You can read Billy's comments about his experiences in his newly published autobiography. The Graham connection contributed much to our gracious welcome by the Minister of Foreign Affairs and other high-ranking officials, especially since Billy's sister-in-law, Virginia Somerville, led our delegation. The North Korean leaders hope that Ruth Graham will visit their country in the fall. She has a special love for Korea because she studied at the Pyeng Yang Foreign School during high school--the same school I attended when I was growing up in Korea.

Pyong Yang is an impressive city of tall buildings, wide boulevards, parks, and large posters of Kim Il Sung. The city was completely destroyed during the Korean War, then rebuilt by the Russians. Nothing was familiar to me except a traditional Korean gate (restored) and a section of the old wall. The highlight of our trip was attending the Bong Su Church on Sunday morning. What an emotional moment holding hands and singing with our brothers and sisters! Afterwards they kept repeating, "Come back! Please come back!" I enjoyed talking to some of the Deacons and taking their picture. In Pyong Yang there are three "open" Churches and five hundred meeting points acknowledged by the government. Sadly no children under 17 are allowed in Church in North Korea.

We stayed in the Koryo Hotel, a 44-floor, twin-tower hotel with good accommodations and good service. This hotel is reserved for foreign guests. For our group of ten with four interpreter-guides, we traveled in two Mercedes and a van. We visited a dental unit donated by Eugene Bell Foundation bringing additional dental supplies. We met with the Minister of Agriculture presenting seeds which had been given to us for this trip.

We traveled to Huichon, a flood-devastated and famine-stricken town three hours north of Pyong Yang. The Foundation had sent 27 railroad cars of dry, parched corn purchased in China to North Korea. Part of this shipment was ear-marked for distribution in Huichon. On the appointed day we waited but there was no train and no corn. We stayed overnight and waited again. After many delays

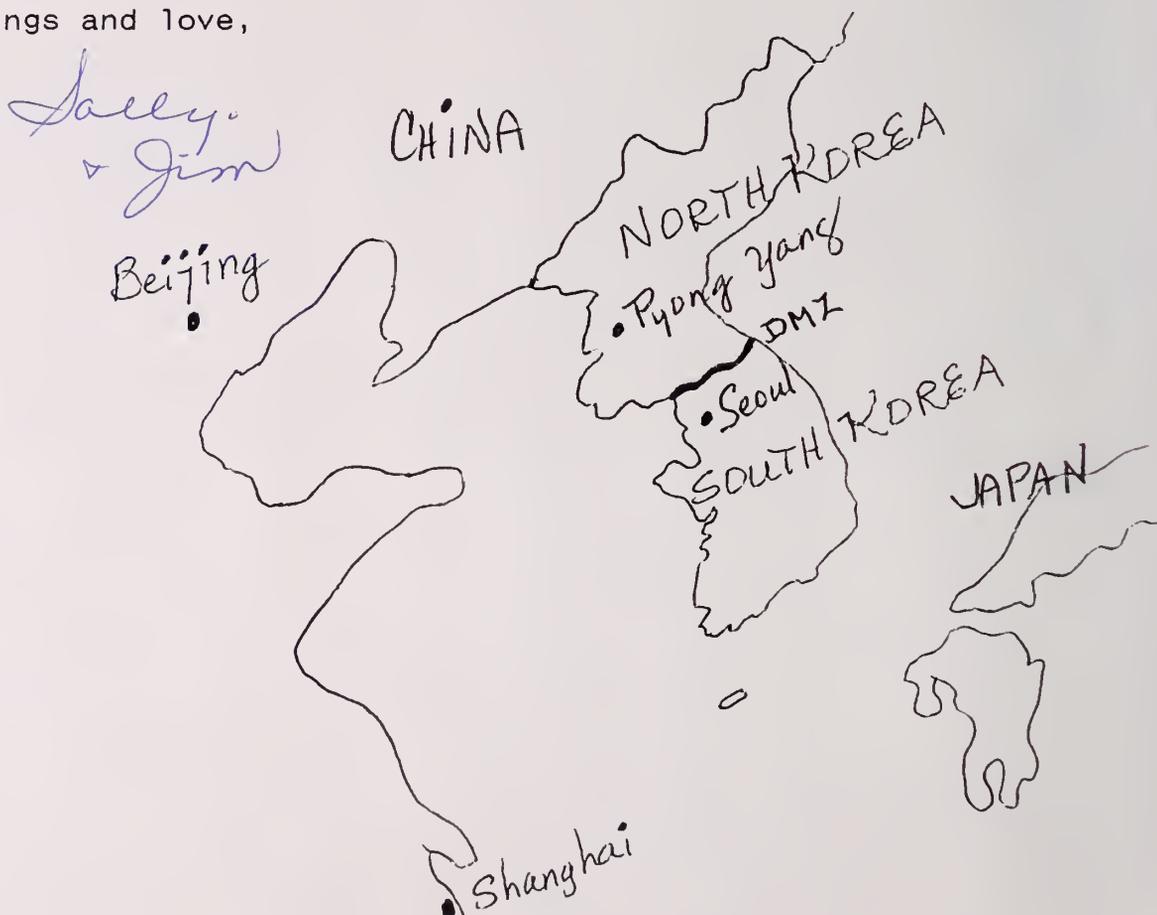
and frustrations the train finally arrived at 9 p.m. on the second day and the corn was distributed by three of our team. In the end, nine towns were supplied with corn for ten days from the 27 cars. At the moment Steve Linton is in North Korea distributing grain.

As to the food situation, the residents of Pyong Yang look well and seemed adequately fed. However, in the country food is scarce and many children are unable to attend school because they are sick. Medicine supplies at the hospital are very low. Hills are denuded as the country folk gather twigs and branches to cook their food. This situation increases the danger of flooding during the July rainy season. It's very sobering.

Our plastic greenhouses made a hit in Korea! What a creative invention by team member, John Wilson! This kind of greenhouse can be used to grow vegetables even in sub-zero weather without heating. The sun does the trick! Steve Linton hopes to secure supplies for 500 greenhouses for North Korea in the fall.

It was wonderful to have the privilege of going back to the city where I was born, beautiful in springtime with cherry and apple blossoms, lilacs, and forsythia splashing color everywhere! Join me in hopes and prayers for the future of this isolated country that bridges will be built for peaceful solutions.

Blessings and love,



April 30, 1998



Prelude

Hymn 496 Dr. Kenneth Scott, pianist

"Jesus Shall Reign Where'er the Sun"

Opening Prayer. Mrs. Sophie Crane

Welcome and Introductions Dr. James Cogswell

Introduction of Speaker Dr. Cogswell

Address Dr. James Laney

Break

Panel Dr. Sam Moffett

Dr. Heon Cheol Lee

Dr. Steve Linton

Questions

Offering

Offertory

Closing Prayer Reverend Dong-Uk Kang

Presented by Montreat College and Montreat Conference Center
in cooperation with the Pyongyang Foreign School Alumni Association
and the Eugene Bell Centennial Foundation.





**“WHERE ARE WE GOING
IN KOREA AND
HOW DO WE GET THERE?”**

7:00 p.m.

Thursday, April 30, 1998

Gaither Chapel

Montreat College

Montreat, North Carolina



WORLDWIDE MINISTRIES

Your Partners in Sharing the Gospel of Christ

Dear Friends in the U.S.,

June 1998

... If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples.

—John 15:7, 8

During the last five years, when I heard news about the North Korean floods and drought, I have been praying with my husband as well as sending money to help provide grain for the starving people in the north. Later I heard about the tuberculosis problems among the North Koreans from the Eugene Bell Foundation and began to do fund-raising to send tuberculosis medicine to North Korea.



Sue is greeted by the hospital director at a North Korean Tuberculosis Hospital. The sign reads "Long Live Chujae thought."

Also, I felt moved to start praying about what God wanted me to do personally about the situation in North Korea and asked his guidance. I feel that North Korea is a special mission field for the Kinsler family because Art's father, Francis Kinsler, came to Pyongyang in 1928 to begin missionary work and was married there. My husband Art was born there, too. Still Christ's mission is being carried on there and the door begins to open a little after being closed to the gospel so long.

God opened the door for me to accompany a team from the Eugene Bell Foundation taking tuberculosis medicine, microscopes, and a truck-mounted mobile clinic with X-ray machine and other equipment from South Korea along with a four-wheel drive vehicle.

On May 25 we flew to Beijing and got our North Korean visas and then flew into Pyongyang on the

26th. It was a moving experience for me. Since the main purpose of our visit was to help their tuberculosis program, we felt glad that we were able to visit a tuberculosis rest home in Wonsan and two in Kaesung, as well as a hospital and two rest homes in Pyongyang. I will never forget



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Sue and the team are shown the primitive X-ray machine being used without film, as the doctor looks through a screen when the machine is turned on.

what I saw on this trip. Also some of the people we met were very special people. I just pray that God will somehow provide what these destitute people in North Korea need and that God's people will be the channel for Him to do this.

I felt moved to accept the suggestion that I "adopt" the Dongdaewon Rest Home for tuberculosis patients (45 minutes from Pyongyang), which has about 180 patients. If you ask what they need I will answer everything. We need to share our blessing with them through your intercession and support.

May the love of Christ and his light shine in that land so that many lives will be healed!

Yours in Christ's love,

Sue G. Kinsler

The 1998 Mission Yearbook for Prayer and Study, p. 175

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Worldwide Ministries Division
Presbyterian Church (U.S.A.)
100 Witherpoon Street
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ADDRESS CORRECTION REQUESTED



JANE AND ARCHER TORREY
Box 17, Taeback, Kangwondo
235-600, Rep of Korea
Tel: 82-395-52-0662 FAX: 82-395-52-0633

December 31, 1997 (Delayed)

You Prayer Warriors!

A Blessed Advent and a Merry Christmas!

Thanks to your prayers all kinds of good things have happened and are happening. Archer, Joseph, and Bernice wound up their India/USA trip in Philadelphia and got back to Seoul safely. Then, bango, the day they were to return to Kangwondo Archer had a blackout and fell in the hotel--no serious injuries. These black-outs have occurred two or three times a year because of his very weak and irregular pulse. Dr. Kim Song-soon decided it was high time to fit Archer with a pacemaker. Now, four weeks and several Seoul trips later Archer is the proud user of a pacemaker. Instead of mumbling along as it did before, his heart beats strongly and regularly, matching the best, and the difference it makes in his vigour and endurance is just wonderful.

Of course, the Seoul trips were not just for the hospital. We always squeeze in as much as possible. There was a trip to the Holiness seminary for a "land school," a meeting on Biblical economics; a visit to the New Hope Boys' Home for the dedication of their house for the day care of children of local people, a new ministry (the house is like a dream from fairyland); a meeting with Dr. Bob Rice and a committee to establish IMI (International Ministry to Illiterates) to send Korean people out into the world to teach people to read (using Bible-based primers it is a highly effective way to win people to Christ and to establish new churches); a service at the Asian Center for Theological Studies (ACTS) with graduate students from many countries; two services at the effervescent Shillim Presbyterian Church; a look into Brother Joseph's Bible class for professional women; and a visit to the teeming Onnuri (Whole Universe) Church with its ever-expanding missionary vision and action and ministry to people of different language groups in Seoul!

Apart from all this, there were joyful meetings from old friends and new friends who visited the hospital, took us to dinner, gave us rides and helped us in so many ways. Jane and Bernice also visited the Shelter Community and were deeply moved by their expanding and down to earth practical program for ministering to the poor both in Korea and abroad. While they were at some of the meetings that Archer couldn't attend, Archer took advantage of the leisure time in the hospital to do office work.

Fr. Aidan Ahn took part in a seminar in Pusan sponsored by "Intercoop," a missionary society of "tentmakers," (professional people who support themselves at various technical jobs in Central Asia while evangelising). He lectured to 60 of them for a week and there was a time of ministry for the Baptism in the Holy Spirit which the Lord used graciously. For a week at the Abbey a "Life in the Spirit" seminar brought much joy and healing, filling with the Holy Spirit, and reconciliation. Now, our wonderful class of Postulants, to our sorrow, have only a few more weeks. May God bring back those He wants to be here making clear to each one His next step. They are great intercessors and we invite you to join us as we lift up Korea--the economy, the presidential election, and the North Korean situation to the Lord for his amazing will to be done.

I visited NIK about 6 years ago, had a talk with the pastor of one of the churches, but accomplished nothing. My "guide" never left me, kept me from looking up anyone or fraternizing with anyone else at the hotel. There was no plane back to Beijing so I went by train and (over)

got a good look at the countryside. Worst (weedy and neglected) rice paddies I have ever seen. I suppose people were too busy working in factories to attend to their farms. So wasn't surprised at word of food shortages. Heartbreaking. Saw a video-tape taken in the Special Economic Zone and it was in somewhat better shape. (Rajin-Sarong).

Yes, we have heard about Ekenna Soltan. I have a picture of a PY reunion with her in it - and you all. It was good to get your newsletter, but I was sorry we didn't get to see you when you visited Saoy Gil. You mentioned only 3 landmarks. Did you not get to see Kija's Tomb? My guide had never heard of it, but took me to the Veterans' Cemetery - it was Kija's Tomb!

Have a fantastic 1998, hear? I still have warm recollections of Sam's welcome to me in the spring of '33 when Helen and I transferred from NCAS to PYFS. That really did something for me.

Our love in Jesus,

(Jane and) Archer

NORTH KOREA AND CHRISTIANITY

Some of you know that Sam and I spent a week in North Korea last January. It was the first time in 62 years that Sam had been able to return to the city of Pyengyang where he was born and grew up.

We arrived at the Pyengyang airfield by an old Russian-built North Korean jetliner on January 25th, the day Sam's father had first set foot on Korean soil 107 years ago. I couldn't keep my mind from remembering what had been during the entire week we were in Pyengyang. The amazing story of the penetration and deep impact of the Gospel on all the northern provinces from the early 1890's into the 1940's made the spiritual drought we found there today twice as painful.

Our party was met and driven into the city of Pyengyang escorted two by two in a fleet of "official" government cars. Each cranberry red Mercedes Benz was furnished with a driver and guide who accompanied us wherever we went through the next seven days. Driving into the city we passed mile after mile of frozen rice paddies dotted with small children scooting along on their traditional platform skates. When I saw a "Soonan" sign just outside the airport I thought of Sam's father. How often he had walked along that road through the "Soon-An" district, spending days and weeks in scores of villages, explaining the Good News, building up little groups of believers, planting churches, holding great 2 to 3-week Bible Training classes and helping to found Christian schools. Over a period of forty-six years he watched the power of the Holy Spirit do a life-changing work in tens of thousands of hearts, in homes and in entire communities. As we traveled along that road some sixty years later, I thought, is there really nothing left? This was the first of many lumps in my throat during the next seven days.

We were traveling under the umbrella of the *Eugene Bell Centennial Foundation*, founded by two generations of Lintons in memory of their grandfather and great-grandfather, who had been a pioneer of the Southern Presbyterian Mission in Korea. All twelve of us on this trip had an interesting and close connection with Pyengyang, as we were a delegation representing former students of the Pyengyang Foreign School. Six of our party had studied at that mission school and the other six were spouses and children of PYFS alumni. All of us were former Presbyterian missionaries in South Korea or their adult children. There were four medical doctors in the group. We were riding on the coattails of two earlier visits by Billy Graham, who had been received warmly by Kim Il-Sung and is still the American most welcome by the leadership of North Korea today. He, of course, had emphasized the fact that his wife, Ruth, had spent her high school years in Pyengyang and had a very warm place in her heart for the city and the people. Ever since that time North Korean officials have urged Ruth Graham to visit, but her

health would not permit it until a few weeks ago when she was able to go. Her sister, Virginia, and husband, John Somerville, went with us and Virginia acted as titular head of our delegation representing Billy and Ruth Graham and bringing greetings from them on several occasions. Billy's interpreter, Dr. Stephen Linton, head of the *Eugene Bell Centennial Foundation*, was the administrative leader of our delegation.

We had not come to North Korea empty-handed. A state-of-the-art ambulance which had been shipped ahead to arrive almost as we did, was our gift to the government and people of North Korea, along with drugs for the control of TB and leprosy. Most of the money to pay for the ambulance came from one member of our party, Mrs. Betty Linton, Dr. Steve Linton's mother, who was given a \$75,000 prize a few months earlier by the government of South Korea for her many years' work toward stamping out the scourge of tuberculosis in the southern provinces. Betty was particularly pleased to use the gift to provide an ambulance to the North Korean people because her husband, Hugh Linton, had died in what probably would have been a non-fatal accident had an ambulance been available at the time near their home in Soonchun, South Korea.

You have been hearing much about the critical need for food supplies for millions of starving people in North Korea and I can tell you that the *Eugene Bell Foundation* has been shipping in trainloads of corn and wheat and other grains to help fill that urgent need, but on this trip we brought medical equipment and supplies.

Pulling into the city of Pyengyang brought a kaleidoscope of memories to Sam. He began looking around for recognizable sights and landmarks. But there weren't many. Of course there were the two familiar rivers, the Taitong and the Pōtong, and their ancient gates, which had been reconstructed, and one handsome old gate still standing up on Peony Point. And, oh yes, the magpie nests in the trees! During the next seven days we were reminded time after time that the reason there were so few recognizable landmarks was because of the US airforce carpet bombing during the Korea war which destroyed the entire city. Sadly, that is true, although our hosts would not admit that the North started the war.

Any of you who have visited Asian cities know that they are an explosion of life and activity. Pyengyang seemed dead by comparison. Very quiet, little traffic, few lights, block after block of concrete Russian-style apartment buildings which had an empty look about them ---- Again, my mind snapped back, remembering. Sam's father had first entered the city back in 1890. It was a city forbidden to foreign residence then, too, and he endured much abuse and life-threatening danger. As he came through the Taitong gate his mind, also, must have snapped back to an earlier period because hanging there in that gate were the chains of the *General Sherman*, an American trading vessel which had foundered back in 1866 as the tide went out, and because of foolish behavior

all on board were killed, including a Scottish missionary attempting to bring Chinese Bibles to the closed land of Korea. Perhaps he wondered: would he be the second Protestant missionary martyr in Pyengyang?

The second day of our visit was a Sunday and we were taken to worship at one of now only three open churches in all of North Korea -- two small Protestant and one Roman Catholic. We went to the *Chil Kol* church, at the edge of the city built on the site of an earlier church of the same name where the late Premier Kim Il-Sung's mother had worshiped. The government allows these three open churches to provide evidence of their claim of religious freedom and show their tolerance.. It was the smaller of the two Protestant churches with perhaps thirty or forty adult Koreans in the congregation. A small pump organ and a choir of six women and one man led us all in singing the hymns - tunes you would easily recognize. One was "How Great Thou Art". Two women who sang a duet had radiant faces. We felt they were genuine believers. How much they must have suffered in these intervening forty-five to fifty-five years one can only begin to imagine! In some of our informal conversations and briefings we learned that no young person under the age of seventeen is allowed to receive any Christian training and no weddings or baptisms take place in the churches. The familiar lump was in my throat through most of that service because I was remembering that this city had been at one time the home of the largest Presbyterian mission station in the entire world with great Christian churches and institutions which had been established there. Listen to what Sam's father wrote in 1933 at the time of his retirement: "It is impossible for me to express adequately my feelings as I think of the privilege which has been mine in witnessing the wonderful transformation which has taken place in this city and the surrounding country through the preaching of the Gospel during these 44 years. Pyengyang, 'the most wicked city in Korea' was enveloped in heathen darkness, not a Christian within 150 miles, but today there are twenty-three Presbyterian and eight Methodist churches in the city and its suburbs, with 400 churches within the present territory of the Station, and nearly 1000 churches with 53,000 communicants in what was assigned to me by the Mission as my parish - all Korea north of Seoul." What he failed also to mention was the theological seminary, the Christian Academy and college, the Soong Eui Girls School, the men's and women's Bible Institutes, Bible Club schools for underprivileged children, a hospital and school for missionaries' children so fine that missionary families from China, such as the Nelson Bells, Ruth Graham's parents, sent their children to school in Pyengyang. Is it possible that all that has disappeared with no trace, I thought? Is it back in heathen darkness again?

North Korea today is ruled very much as a cult with a doctrine and discipline from which no deviancy of thought or behavior is allowed. Everyone must wear a "Dear Leader" lapel pin. Statues of the "Great Leader" and the "Dear Leader" are too numerous to count. Slogans are plastered on every building, on posters, even the calendar in our

hotel room was graced with a slogan that read: "The Great Leader, Comrade Kim Il-Sung will be with us eternally" and a similar slogan was printed underneath it idolizing his son, the present leader. The leader in North Korea has assumed god-like proportions.

We were taken to see hospitals, two of which looked empty of patients; the national museum, the Great Hall of the People with its massive library and study rooms, the birthplace of Kim Il-Sung, the school he attended, a kindergarten, the tomb of the mythical founder of the Korean people, Kim Il-Sung University and several other sites, including a modern subway system. At every turn we were briefed by rote repetitions of lengthy creed-like introductions to the wonders of the place due entirely to the unrivaled merits of the Great Leader and the Dear Leader whose brilliance and foundational thinking in every field from military strategy to education to golf had been the trail-blazing influence in the establishment of such institutions - and respected nations all over the world such as Libya, Yemen, Tunisia, Iraq, and Cuba, to name a few, recognize the thoughts of the Great Leader and the Dear Leader to be as sacred and unrivaled in their wisdom as the ancients considered the Oracle of Delphi. Again, I remembered a time not so many years ago when Koreans from these northern provinces were awakening with joy and enthusiasm to the Word of the true God of the universe -- to the one the Bible calls "The Father of Lights in whom is no variableness or shadow cast by turning..." --and the familiar lump reappeared in my throat.

Some of the greatest preachers, some of the greatest evangelists the world has ever known, some of the finest elders, deacons, laymen and lay-women..... Some of the finest Christian schools -- I could go on and on ...--- were in what is now North Korea. Is all that gone?

Not all of it. We know there are still Christians in North Korea but we do not know how many. God knows. In addition to the open churches, however, there are ten "Meeting Places" and 500 house churches that the government acknowledges. Some Bibles and hymnals are being printed there again. Sunday is still a day of rest although most younger citizens undoubtedly do not know why.

During the final months of the Korea War after MacArthur's troops had landed at Inchon and had pushed the Communist armies back across the 38th parallel and were in the process of liberating Pyongyang after five years under Communist rule Sam's brother, Howard, a Fifth Air Force medical officer was asked to fly north on a special mission. "You were born in Pyongyang", they told him. "We want you to go up there on a reconnaissance mission. But there is still resistance. There is still fighting in the streets. Be careful", they told him. He landed on the south side of the Taitong River and could hardly wait to get home into the city. What would the city look like? Would there be any churches left -- any Christians left after five years under a brutal Communist rule? He

dumped his gear and wondered what was the quickest way across the river. Remembering that there had been a ferry crossing at a spot on the river where they used to go swimming he started running along the bank toward that spot. There was no ferry there now but the army had thrown a pontoon bridge across at that point. He started across the bridge and spotted a few Koreans coming toward him. He asked the first man he passed, "Are you a Christian?" "No", he said, "but that man over there is." And then that second man asked Howard a strange question: "Do you know Ma-mōksa?" Now, imagine asking an American in military uniform in Korean if he knows the name of a missionary who has been dead for ten years. But Howard said, "Yes", I know Ma Mōksa, he was my father." At that the Korean turned around and started running back into the city shouting out to everyone he passed, "The Christians are coming back!!" And people started pouring out into the streets and joining the line as they ran.

When the curtain fell again there the last estate was worse than the first. The suffering inflicted on Christians in the process of stamping out the strongly-rooted church was beyond words to describe. But as the Russian Communist, Lucharski(?), said, "Religion is like a nail. The harder you hit it the deeper you drive it into the wood." Christianity is not dead in North Korea. The seeds of the Gospel are deep in the wood. When conditions allow, they will burst forth again. In the meantime, we need a vision for what the Gospel can do again in North Korea and prayers to back it up. Will you pray for that land?

Eileen F. Moffett



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Glimpses of Reality In N. Korea's Capital

Orderly Facade Hides Economic Collapse

By Keith B. Richburg

Washington Post Foreign Service

Sunday, November 2, 1997; Page A27

The Washington Post

PYONGYANG, North Korea—The street lights are not turned on here, so most evenings the city is swathed in darkness. The boulevards are wide and grand, but only a few vehicles can be seen. And the traffic police at the intersections must rank among the world's most beautiful women.

But don't venture too far at night, or you might be blinded suddenly by a massive floodlight, and ordered back to your hotel.

Those are a few passing glimpses of one of the world's least-known and most isolated capital cities -- snapshots, really, gleaned mostly from the windows of a speeding van, from late evening strolls along spacious but nearly empty sidewalks, and from the casual remarks of government guides and the few foreign residents.

This was meant to be a showcase capital, a Potemkin village whose grandiose monuments, spotless streets and seamless order obscure the country's economic collapse. But occasionally, slices of reality are evident.

A visitor can see rows of people waiting patiently, and silently, in orderly lines for buses that never seem to come; all-purpose stores, their shelves stacked with a variety of goods from winter parkas to nylon stockings to toys; and pictures of the late "Great Leader," Kim Il Sung, peering down from building tops.

Not seen are old people, invalids, people in rags or old

clothes, and certainly not beggars; they are not allowed on the city's streets in a country where everyone needs a permit to move.

Most noticeable of all in a capital meant to be beautiful are the traffic police -- young women, mostly, standing statuesque like models at key intersections, in bright, electric-blue skirts and tunics, knee-high black boots and white gloves, and the identical smart short haircut visible beneath black-visored caps. If they seem more like beauty contestants on a catwalk, it's because they are. They won the coveted job after being selected in beauty contests, our driver explained. Urban beautification, North Korean-style.

In addition to the eye-catching traffic police, the authorities dispatch uniformed brass bands in the early morning hours to treat commuters on their way to work to upbeat, martial tunes.

In early October, Pyongyang saw more lights than usual -- brightly colored neon lights, draped around the few restaurants clustered around the Koryo Hotel. The occasion was the ascendancy of Kim Il Sung's son and heir, Kim Jong Il, who was officially installed Oct. 8 as secretary general of the ruling Korean Workers' Party. There was music, traditional dance and a festive atmosphere in the streets, giving Pyongyang residents a temporary distraction from the pressing problems of a debilitating fuel shortage, a breakdown in the transportation system and a worsening food crisis that has led to widespread hunger in the remote and mountainous countryside.

Despite the conspicuous efforts to present this as an orderly, functioning capital, Pyongyang remains a heavily militarized city, heavily policed. Most days it seemed that as many as a third of the people on the streets were in uniform -- men and women alike -- wearing olive green, blue and occasionally naval uniforms. The large number of people in uniform everywhere suggested the difficulty food aid monitors might have in complying with the directive to see that food goes to civilians rather than the military.

An evening stroll through the darkened streets revealed a city more alive than the stereotype of a desolate, deserted place. Men sat in a small, paved park chatting, smoking cigarettes, waiting for trains to arrive at the nearby station. In a small tent, glowing from a single lantern, a woman sold hot food -- eggs, warm bread and buns -- to people, mostly uniformed, who clustered around. One woman carried a baby strapped to her back; two others walked laughing and

trying to carry a heavy suitcase between them, each holding onto one of its straps. In the still night, their laughter echoed loudly.

But the scene of normalcy was soon punctured. At the end of one long and dark street is a barricade. When a reporter walked close to inspect it, a floodlight came on, and a taxicab screeched out of a side street. "Hotel Koryo!" the driver shouted, somehow knowing where an apparently lost foreigner must be staying. Foreign relief workers later explained that the reporter had ventured down a street where many senior Workers' Party officials live.

Despite the global information revolution, North Korea remains one of the world's most tightly controlled countries. Radios and televisions receive only the official government channels; there is no Cable News Network, no Voice of America, no Radio Free Asia. Just the sight of a foreigner on the streets elicits stares and occasional giggles from young girls.

But that may be changing slowly. With North Korea desperately in need of food aid, and international relief agencies coming in to provide it, the foreign population is steadily increasing, bringing North Koreans unprecedented exposure to outsiders. There are now a half-dozen nongovernmental organizations here, plus the Red Cross Federation. The government has approved 17 monitors to track U.N. World Food Program food aid. "There are foreigners and organizations and four-wheel-drive cars running around," said one European relief worker.

Still, contact between North Koreans and foreigners is rare, except in controlled settings. During an unplanned visit to the city's railway station, a foreign reporter was immediately intercepted by a young woman guide with a red armband and escorted away from the main part of the station into a VIP waiting room, where there is a wall display of Pyongyang and a display case filled with the collected works of the two Kims, father and son.

Pyongyang is a city of monuments. They are everywhere, it seems, huge granite and marble structures celebrating the heroism of the Great Leader and his philosophy of *juche*, or "self-reliance." There is the "Arc of Triumph," a replica of Paris's Arc de Triomphe, commemorating the victory over North Korea's Japanese occupiers at the end of World War II. There is the *Juche* Tower spiraling upward into the gray sky. There is a bronzed, winged horse. And there is a pyramid-shaped 105-story hotel that dominates the skyline,

but was never opened because of a structural flaw that left it leaning at a decidedly dangerous slant.

The grandest monument of all is the massive mausoleum where the body of the Great Leader lies on display for crowds numbering in the hundreds who wait patiently in a long, single line to pay their respects.

The mausoleum, located on a hillside at the edge of the capital, is actually the former presidential palace where Kim Il Sung lived, worked and received official visitors. The sprawling complex has been converted into part-museum, part-cathedral, to pay homage to Kim Il Sung.

The tour begins in a reception area, where all cameras and bags must be checked. Visitors then take a seemingly endless series of moving walkways. One cleans the soles of the shoes; another sweeps past a modern X-ray machine.

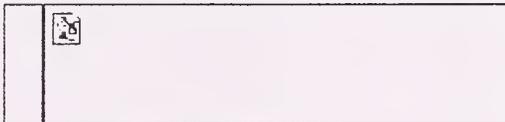
The first stop in this tour is a huge white marble hall, where visitors walk up, three abreast, to bow deeply and reverently before a large marble statue of the Great Leader bathed in soft pink backlight. Then another flight of stairs and a series of small decontamination chambers where wind blows away dust and any impurities from guests wishing to see the Great Leader at peace. And finally there is the body, laid out in the center of a darkened pink marble chamber, with mourners moving ritualistically around the raised slab, bowing four times, once at each side.

Visitors then are ushered into a museum that holds the Great Leader's train car, in which he traveled around the countryside, his black Mercedes Benz 600 SEL limousine on a raised platform, and a glass case displaying dozens of his awards, honors and certificates.

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PYFS
PYONGYANG FOREIGN SCHOOL ALUMNI

Dr. Paul s. Crane, Co-Chairman, Box 426 Black Mountain, N.C. 28711
Phone 704 669 5746; Fax 704 669 0789;
email 103524.1571@compuserve.com

Dr. John K. Wilson, Co-Chairman, 207 Rhododendron Ave.
Black Mountain, N. C. 28711 Phone 704 669 2841
email; jkwndw@aol.com

Dear PYFS Alumni,

Two down and two coming up! That's right. Thanks to Steve Linton's efforts PYFS alumni have made two trips to North Korea this year (January and April) and two more trips (both in September) are coming up soon. Steve has just returned from his 21st trip to North Korea where he received an invitation to bring another PYFS group.

Early September: The April trip was arranged to accompany a large shipment of corn (1620 tons—27 boxcars full.) which EBCF had purchased in China at \$160/ton, and the next PYFS group has been invited to accompany another large shipment of corn which is scheduled to reach Pyongyang in early September.

Steve has requested that this shipment of corn be delivered to North Kangwan Province, and hopefully the PYFS delegation would be permitted to observe the distribution of the corn. Steve has requested that the group visit the **Diamond Mountains** while in North Kangwon Do. This trip will be limited to **ten PYFS alumni**. If you would like to join this group send your passport to Mrs. Betty Linton, EBCF, 80 Walker Cove Road, Black Mountain N.C. 28711, with a \$40.00 check made out to EBCF for your Chinese visa. The first ten passports received will be considered for this trip. Steve feels that more invitations will come for future PYFS delegations, possibly in late fall or during the winter, so if you don't make this one there will probably be space later. If you have questions call Betty Linton for details. Phone 704 669 0117. The total cost for the April trip was \$2,500. each, which included plane fare, hotels, food, etc. Most people took an extra two or three hundred dollars for shopping in Beijing and Pyongyang. This should be fresh US dollars. No master cards in Pyongyang.

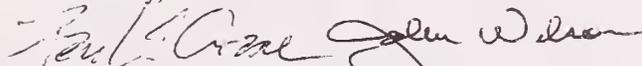
Late September: Ruth Graham has a standing invitation from Kim Il Sung to return to Pyongyang since Billy Graham was there in 1992 and 1994. When she met with the North Korean Ambassador to the United Nations last fall he asked why she had not responded to the Great Leader's invitation. She told him that she had not been well, but would try to go "when the kams (persimmons) are ripe", if her health permitted. That is when the late September invitation was issued. That group will be primarily Billy Graham Evangelistic Association people, with Steve Linton as their guide. There may be room for one or two PYFS alumni.

The PYFS input for the early September trip will be primarily medical, with emphasis on Tuberculosis. The Minister of Health has requested more TB drugs and one or two Xray machines and a large amount of Xray film. Possibly these can be obtained to take with the early September PYFS delegation. There will also be follow-up work with greenhouses and seed for the farmers. In fact Steve (with some of your PYFS donations) on the latest trip to China to arrange for another shipment of corn, purchased 1500 pounds of seed for fall planting. (beans, carrots, fall cabbage and fall radishes) for the farmers. This shipment of seed is designated for Sonchon, in North Pyongan Province, where some of you were born and raised. This area is severely affected by the food shortage, and hopefully some of these seed will be planted in the next few weeks.

As you can see from the enclosed reports from Sally Voelkel Morrison, Mac Smith, Virginia Somerville, and John Wilson the April trip was more a working trip, with less emphasis on "kugunging" (sightseeing) than the January trip. Probably the early September trip will be similar.

If you have questions about the up-coming trip feel free to call Paul Crane or John Wilson.

Sincerely,



Paul Crane ('37) and John Wilson (35)

June 30, 1997

20744 Berdon Street, Woodland Hills, CA 91367
June 18, 1997

Dear Friends,

It was a dream come true to join the PYFS delegation to North Korea, April 26-May 3. Four alumni made the trip: Virginia Somerville, John Wilson, Mack Smith, and myself. The group included Steve and Won Sook Linton, John Somerville, Walter Somerville, Jina Linton, and Steve Aceto. We had a great time together. Imagine going to Korea in springtime with apple and cherry blossoms, lilacs, and forsythia splashing color all over the countryside!

Pyong Yang is an impressive city of tall buildings, wide boulevards, parks, monuments and large posters of Kim Il Sung. Nothing was familiar to me except a traditional Korean gate (restored) and part of the old wall. The highlight of the trip was our visit to Bong Su Church on Sunday morning, April 27. What an emotional moment holding hands and singing with our brothers and sisters! They kept repeating, "Come back! Come back!" I enjoyed talking with some of the Deacons afterwards and taking their picture.

We stayed at the Koryo Hotel, a 44-floor, twin-tower hotel with good accommodations and good service. This hotel is designated for foreigners. For our group of ten with four interpreter-guides, we traveled in two Mercedes and a van. We made a visit to the dental unit donated by Eugene Bell Foundation and gave them additional dental supplies which came through the good efforts of Jina Linton, a capable dentist.

We traveled to Huichon, a flood-devastated and famine-stricken town three hours north of Pyong Yang. The Eugene Bell Foundation had sent 27 freight-car-loads of corn purchased in China to North Korea. Part of this shipment was ear-marked for distribution in Huichon. On the appointed day there was no train and no corn so we stayed overnight and waited. After many delays and frustrations the train finally arrived at 9 p.m. on the second day and the corn was distributed to families by three of our team. In the end, nine towns were supplied with corn for ten days from the 27 freight cars. At the moment Steve and Walter are in North Korea distributing more grain.

John Wilson's six greenhouses made a hit in North Korea! What a creative invention. This kind of greenhouse can be used to grow vegetables even in sub-zero weather without heating. The sun does the trick! Steve Linton is hopeful of securing supplies for 500 greenhouses to be delivered in the fall along with vegetable seeds.

It was a great privilege to meet the Minister of Foreign Affairs and other high ranking officials. They were very friendly and expressed appreciation for our coming. Thanks to Virginia Somerville, our gracious leader, and Steve Linton, our superb organizer and interpreter for making this trip so memorable. It was a journey I will treasure always.

Love to all,
Sally Morrison

Trip to North Korea - April 26 to May 3rd.

On April 26th 1997 the second PYFS delegation landed in Pyongyang. Mac smith, Virginia Bell Somerville, Sally Voelkel Morrison and John Wilson joined six people from the Eugene Bell Centennial Foundation (EBCF) for a most interesting visit to our old stomping grounds. You would never recognize the place.

Our visit was quite different from the January visit. Sam and Eileen Moffett, Paul and Sophie Crane and Virginia and John Somerville went in the cold, cold month of January, and reported on a big city, with tall buildings, but few people, cars and bicycles on the streets. Pyongyang in April was a beautiful city, with beautiful parks filled with azaleas, lilacs and flowering cherries and plums, and other flowers. The walk to Peony point was breath taking. Flowers at their peak everywhere. And people everywhere. Happy families out with their children and their cameras. We saw no thin, malnourished people. Sunday morning church service in the large, air-conditioned, Bong Su Church was memorable. The choir sang How Great thou Art, and at the end of the service everyone held hands in a big circle and we all sang God Be With You Till We Meet Again. They sang it over and over, rocking and swaying, like they didn't want to leave.

Sunday afternoon we saw the only familiar sights when we visited Peony Point, and the Taitong and Potong gates. We got within a few hundred yards of the old school and dorm when we walked down from the Potung gate to the bottom of the hill behind the old dorm. I pocketed a pretty little rock from the bottom of the hill. I'll show it to you when you come to Black Mountain. The railroad tracks are gone, and there is now a big highway where the tracks used to be. Flooding of the Potung river has been a problem in past years, so now the river banks are reinforced with stone walls, and there is a beautiful park along the river where we used to go skating.

Monday we went to work, meeting with the minister of Agriculture, who was happy to receive our seed, 1000 trees, and 5 greenhouses. We had hoped to take these to Huichon, but this was overruled by the Minister of Agriculture, who said that these all needed to be studied by "experts", and there were no "experts" in Huichon. So a compromise was agreed upon, where we would erect the greenhouses in a small community, Hackdong, about 10 to 15 miles north of Pyongyang. It was exciting to watch the enthusiasm of the 6 - 8 young and old farmers as we assembled one of the greenhouses. Actually the greenhouses will not be used until fall, but I am convinced that this group of farmers will grow fresh vegetables for their families all winter long.

To bring you up to date on the "Greenhouse for every farmer in North Korea" project let me take you back to February when I attended the annual meeting of the Organic Gardeners of North Carolina. Here a Mr. Patryk Battle presented a fascinating paper on growing vegetables in unheated greenhouses. He showed beautiful vegetables growing in his unheated greenhouse when the outside temperature was 16 degrees below zero. One of the secrets of his success was that he covered his vegetables with "Remay", a spun polyester fabric (a little like cheesecloth) on cold nights. On very cold nights he would use two "blankets" of Remay, just like you would cover your child with two blankets on a very cold night. In Maine they have greenhouses on tracks, and after starting a crop of vegetables in the greenhouse, they move it down the track, cover the first bed with Remay and plastic, and start a second crop in the greenhouse. We believe that with some technical help the farmers in cold North Korea can do the same.

When Steve Linton approached the people in South Korea about helping the farmers in the North at first they were hesitant, since there is an embargo on almost everything going north from the south. Then they said something like " Maybe it would be OK to send an individual farmer a greenhouse, while it would be had to send large greenhouses that might help the government. Maybe we could send one to every farmer in the north." Steve is in South Korea this week hoping to get the people there to manufacture and send hundreds, and maybe thousands of small greenhouses to their brothers in the north. We promised the mayor of Huichon that we would try to send 500 greenhouses to Huichon this September—one for every family in the school that we visited. Walter Somerville, Virginia's son, who was born and raised in Korea, has joined the Eugene Bell Foundation, and will be working full time on this project. He has just

returned from his second visit to China and North Korea. While in China he studied the Chinese greenhouses, and hopes to modify our greenhouse design to suit the North Korean economy and climate.

Hopefully future efforts on the part of EBCF and PYFS can concentrate on one place, possibly Huichon,, which is about 90 miles south of Kanggei (home for Campbells, Bairds, Biggers, etc) and about the same distance north east of Sonchun (home for Lampes, Smiths, and others.) Our visit to Huichon is well described by John and Virginia Somerville, so I will not repeat. Electricity was very erratic in Huichon. We used candles in or hotel most of the time. Six of the 27 boxcar loads of corn purchased by EBCF in China was allocated to Huichon, and it was imperative that we obtain pictures documenting the delivery of the corn to that city, for without such documentation future fundraising would be in jeopardy. On this trip EBCF had been granted permission to monitor their own shipment of corn. Previously they had had to rely on UN monitors. The printed schedule supplied by our guides stated that we would visit distribution centers at 10.00 AM on Wednesday, and visit homes that had received corn at 11.00 A.M. etc. However Wednesday the train had not arrived, Thursday it did not come and Friday there was still no train of corn. Finally at 9.00 PM one boxcar of corn arrived. The three of us, Walter Somerville, Jina Linton (John Linton's wife who is a pediatric orthodontist) and I drove thru the dark streets to a railroad siding, where we saw a huge boxcar piled high with thousands of white bags of corn, each with the EBCF logo and Hwawae, reconciliation, and two people in one boat, stamped on each white bag. Using car headlights and flashlights we witnessed and photographed the distribution of corn in distribution centers, went to private homes by candlelight. We had proof that the corn had reached it's proper destination. Leaving Huichon at 11.00 PM we traveled on the new beautiful, four lane super highway, where we passed few cars, saw few lights, and finally drove into P'yongyang at about 2.00AM in time to head for the airport at 7.00 AM for our trip home. There were some lights on in Pyongyang, but the thing I will never forget was the brilliant flood lights lighting up the Kim Il Sung stature and sports stadium, one of the largest in the world.

Why the slow delivery of the corn to Huichon? Let me try briefly to explain. With the loss of their friends to the north and west the country no longer has credit to purchase oil. With no oil the hydro-electric power plants don't run. With no electricity the electric trains run sporadically. Etc. etc.

Twenty seven box cars of corn sounds like a lot of corn. 1620 metric tons! But that was just a 10 day supply for nine small towns. Since our April trip the EBCF has taken another 3,000 metric tons (40 box car loads) of corn, this time to North Pyongan province (around Sonchon and Sinuiju). Again only a 10 day supply for those hungry people. A drop in the bucket, when you realize that they need two million tons to avert massive starvation. We PYFS alumni are fortunate to be able to work with the remarkable young people who are EBCF. To maintain the trust the North Koreans have in EBCF and PYFS please do not publish any of the above in local newspapers. This is for PYFS alumni enlightenment. Not for publication.

John Wilson, '35 June 30, 1997

From April 26 to May 3, on invitation from the Korean Christian Federation and under the banner of the Eugene Bell Foundation, ten of us were in the Democratic Peoples Republic of Korea (DPRK) on a humanitarian mission. The group included, not only members of the EBCF, but also representatives of the Billy Graham Evangelistic Association and the P'yongyang Foreign School Association.

This visit was a humanitarian effort to deliver appropriate FOOD AID to citizens of the DPRK suffering the outrageous fortunes of natural disasters, crop failures, and numerous related tragedies. Prior to our departure from the UNITED STATES, Dr. Stephen Linton (Chairman of the EBCF) had obtained detailed information on the needs of the distressed, and specific areas in which major problems exist. An important objective on this trip was to demonstrate the feasibility of a system (legitimate and workable) for purchasing and packaging grain in Northeast Asia, safely delivering this product to pre-determined sites in the DPRK, and satisfactorily monitoring distribution of the same.

To insure that an adequate supply of high quality grain (corn) was purchased, bagged, and shipped to P'yongyang by April 26th, Dr. Linton and Walter Somerville first flew to Shenyang, China April 18th where they conferred with a representative of the DPRK Consulate. From Shenyang they traveled by train to Dandong where they spent about one week. In ~~Shenyang~~ ^{DANDONG} they worked with a North Korean Trading Company: (1) buying the corn from a Chinese agency; (2) observing the process in which all chaff (rocks and other impurities) was removed from the grain before it was bagged; (3) insuring that the bagging was completed according to the highest standards (proper filling and weighing to confirm 50 kilos of grain in each); (4) properly closing the bags; and (5) stacking them. Each bag was labeled with the EBCF logo, and in bold letters the word Hwahae was stamped.

Once the above procedures were completed, men began loading the sacks of corn on boxcars. Four to six cars having been loaded, that part of the freight was sent by rail across the Yalu River, into the DPRK, and down to a terminal just north of P'yongyang. Dr. Linton and Walter Somerville waited in Dandong until they had confirmed that the last of the 27 boxcars of corn - 1620 metric tons - had been sent into the DPRK. Then they boarded a passenger train, traveled to P'yongyang, and met the other eight members of the delegation at the Koryo Hotel on Sunday, April 27th.

Following meetings with government officials in P'yongyang on Monday and a day of sightseeing on Mt. Myohyang on Tuesday, we traveled on Wednesday to Huich'on (about one hour's drive from Hyangsan in Chagang Province). The county of Huich'on, with a population of approximately 250,000, was one of the areas to which we had assigned a shipment of corn.

We were welcomed by Mr. Park, the city administrator, and his staff. Thanks to their assistance we gained considerable insight into the nature of that community, and the immense problems encountered during and since the 1995 floods. To us the word Malnutrition took on a much deeper and darker meaning in that place. Intelligent, well-disciplined, hard-working people are rising each day in Huich'on to fulfill their duties in the home, at school, and in the workplace, only to find that they do not have the strength to do what they Will to Do. The daily diet appears to be insufficient to insure that growing children will live to adulthood, or that middle aged and older people will have the strength to survive the onslaught of disease.

In one of the city elementary schools (inmin hakkyo), a teacher told us that 40% of their students did not return to the classroom following the 1995 floods. The percentage of students attending schools this year has apparently improved, but the fact remains that no person (teacher or student) is getting an adequate daily food ration. It is widely reported that in many places where schools previously provided lunch for their students, food shortages are so acute that the children are sent home early, without food.

Visiting a hospital in Huich'ŏn, we met with the director and two of his doctors. One applauds the dedication of these medical specialists, but feels their grief in having neither adequate equipment nor appropriate medicines to care for the sick and suffering of this district.

Huich'ŏn is a city built amidst hills and mountains. One can imagine the terror that gripped the resident population back in 1995 when flood waters rushed madly down from higher elevations, sweeping away anything or anyone in their path. We admired the efforts of people this spring working the fields, trying once more to do what is required for a good harvest. Yet realizing that there are still no flood control mechanisms and that the hills are totally denuded, we left in fear that another heavy rainfall will once more bring back the tragedy of flooding.

Three members of our delegation remained in that city until late Friday night to confirm that a shipment of our corn had, in fact, arrived and been distributed to needy people. A small but important ray of hope had come to that remote mountain community.

Our experiences in the DPRK, first in January and most recently in late April, compel us to redouble our efforts toward mutual understanding, cooperation, and renewal. It is the people of the Korean peninsula - North and South - who will ultimately resolve what often seems a hopeless dilemma. We must encourage them to create a comprehensive plan that will be fairly implemented and consistently sustained, leading to reconciliation, peace, and reunification. The elimination of outmoded embargoes, and the creation of new channels of peaceful communication are prerequisites for peace on the peninsula.

Virginia and John Somerville, June 30, 1997

NORTH KOREA

The Billy Graham connection

Steve Linton suggests PYFS delegation trip

12 of us go last week of January: 6 members of party had attended PYFS: 4 members were medical doctors.

Kennedy - Seoul - Beijing - Pyongyang -- visas issued in Beijing, passports surrendered at Pyongyang airport

Met with six Mercedes-Benz cars, driver & guide in each. They wanted to know our rank for protocol purposes.

About 20 miles into the city. Airport in Soon-An district, which Sam's father used to travel through frequently. Looked familiar to see children skating on frozen rice paddies.

Lodged at 34-storey Koryo Hotel downtown Pyongyang. Modern and comfortable but not lavish.

escalators and hall lights turned off frequently when not in use. Hot water, modern plumbing and the only heated building we entered in Pyongyang other than the Dear

Leader's massive and opulent reception palace where we were given a 7-course banquet two nights before we left. Each room of our hotel had a telephone and TV.

Streets were dark at night to save electricity. Very little traffic.

Warned by Steve Linton, who was making his 18th visit to North Korea not to use the phrase "Hangoong Marl", but "Chosen Marl" for "Korean language".

On the day after our arrival, Sunday morning, we all attended the smaller of the two open

Protestant churches, the Chil-Kol church, rebuilt by the "Great Leader" in honor of his mother, a Christian. About 30 people in the congregation - no young people. Choir of six or 7 (one man).

Other places visited: Larger of the two Protestant churches after their service.

Old Potong river gate and back side of former Presbyterian

Mission property near the remains of the old city wall where missionary homes and many Christian institutions were located. Now a high security area.

Taitong river gate

Peony Point with its beautiful old gate

Birthplace of the Great Leader, his parents' graves, statue of his mother at site of her birthplace

Chang Dok Middle School

2 flower nurseries where we presented some evening-blooming primroses and some persimmon trees for hardy climates.

The National Museum

Great Hall of the People

Presented the State-of-the-art ambulance we took as a gift and also drugs to control TB. The foreign minister received it for the Red Cross Hospital

Visited 3 hospitals but saw very few patients.

Made 2 brief trips outside Pyongyang - one to visit the tomb of the mythical founder of the nation, "Tangūn" and one to a Buddhist temple.

Jūchǎ Tower with fine view of the city
Catholic church
Kim Il Sung University
Children's Palace
Modern subway system
Arts & crafts sales center

We were given one other banquet by the Vice Minister of Relief - held in our hotel. Every briefing we were given was preceded by long and impassioned references to the *Great Leader* and the *Dear Leader* and how indebted the people are to them for their brilliant achievements in every field.

Our impression of North Korea is that it is a humorless land, governed by fear of non-conformity, fear of being exposed as a traitor, a cult-like society holding prisoner and molding the thought of people who did not choose that way of life but had it forced upon them. And, unfortunately, we bear some responsibility for their plight because of agreements made with Russia at the close of World War II. But now, rather than lamenting what can not be changed of the past we should look ahead and take every opportunity, particularly as Christians, to offer a hand of friendship and love and Christian witness to the people of North Korea.

TRIP #2

The second trip was much more of a working trip than the first one. There were nine people, four of whom had attended Pyengyang Foreign School, but all of whom had family connections with it.

More of a working trip than the first.

Delivered several prototype greenhouses to Pyengyang which were well-received. Also seeds to plant in them.

They went three hours' north of PY to the much smaller city of Hui-chun, where they delivered 4 of the 27 car-loads of corn which they had brought in from China.

Traveled in 2 cars and a minibus.

A bridge in the city had been left unrepaired for who knows how long.

Visited the local hospital which had suffered such severe flood damage that it had covered the first floor to the ceiling. Almost no medicines. Supplies of medicines in No. Korea as well as food are extremely limited. They were told that many children are ill.

Saw very few old people.

Fuel is in very short supply. Grain train held up by lack of electric power. There are tractors but they lack fuel.

Hills almost completely denuded. Almost no trees and shrubs. Nothing to hold the soil when it rains again. People were trying to plant even along the embankments of the rail line.

People weak

Mayor of Huichun very eager to get the corn. Children were picking up grains of corn that fell off the train and eating them.

Our friends were told that there is a plan to plant mushrooms, which are apparently fast-growing.

People in P. Y. have more rations and are much better off, but V. Somerville saw one man in P. Y. sitting on a curb with his head between his hands and when they returned along the same route he was still sitting in that position.

There is a migration of people to the northern border where they seem to be hoping to get across into China for more food and a better life.

Princeton, NJ, February, 1997

Dear friends,

Our Russian-built plane (Koryo Air) touched down at Pyongyang on January 25, 1997, my father's birthday, 107 years to the day since he first stepped ashore in Korea. The first impressions were bleak. Nothing seemed the same except the frozen rice paddies outside the city, the solid ice on the Taidong River, two of the old city gates, the pavilion on Peony Point, and the magpie nests in the trees. Everything had changed since I left after graduating from Pyengyang Foreign School 62 years ago.

But we had not expected so warm a welcome. During our seven days with a party of 12, all of us with some connection with old PYFS, we found the weather unexpectedly favorable. It was cold but crisp and clear with no rain and one overnight snowfall, leaving two to four inches on the ground. Our accommodations in the big twin-towered tourist hotel were warm and our food in a country said to be near starvation was tasty and amazingly inexpensive--for seven days, an average of \$50 apiece. We traveled in a procession of six cranberry red Mercedes-Benzes, and our superb leader, Dr. Steve Linton, negotiated a schedule open to just about everything we asked to visit.

The Foreign Minister himself gave us a sumptuous farewell banquet complete with spectacular stage show. We were proud of Virginia Somerville, who, representing Billy and Ruth Graham, spoke for us all not only at the banquet, but on several other occasions. Dr. Steve Linton, who was making his eighteenth visit to North Korea and who is well-known, respected and trusted there, acted as our official interpreter, agent and delegation leader. His remarks before the Foreign Minister on the occasion of the presentation of the ambulance, and at many other times, were well received.

True, we always traveled together, two of us in the rear seat of each vehicle with driver and guide in front. We knew we were seeing what our hosts wanted us to see, but we saw a lot. Most memorable for the two of us were the three open churches, the ubiquitous statues, the handsome old city gates, the hill behind the old Presbyterian Mission property (which was now a high security area), the workers marching in file before the 7 a.m. siren each weekday morning chanting political slogans, the relatively empty streets except for long lines at bus stops, and the young women traffic cops with handsome new winter uniforms. The lack of bustle and heavy traffic on the streets seemed so uncharacteristic of Asian cities. Oh, yes, we loved seeing the children on icy streets and rice paddies scooting along on high wooden platform skates in squatting position propelled by icepick-like thrusters.

We were treated with the greatest courtesy and thoughtfulness by our guides, who often reminded us: "We are kind to old people." We were received graciously by officials of each institution we visited -- historical museum, several hospitals, Kim Il-Sung University, The Great Hall of the People with its central library collection and 600 study rooms, the birthplace of *The Great Leader*, Kim Il-Sung, representatives of the Protestant and Roman Catholic Christian Associations, a kindergarten, two flower nurseries and a Buddhist temple 15 or 20 miles outside Pyengyang.

Our days were delightfully enlivened by the presence of three of Betty Linton's sons, Steve, James and John. All of them speak effortless Korean to the delight and even amusement of our guides, who enjoyed their jokes.

We were told that in addition to the three open churches, two Protestant and one Roman Catholic, there are ten meeting places and five hundred house churches. It was a hopeful note on which to leave. The mention of *meeting places*, which we guess may be former house churches now allowed and perhaps recognized to be semi-public, may mean a loosening of the tight regulations restricting Christian worship, one of the most grievous of which is the prohibition of all Christian education, including baptisms and Sunday School instruction for anyone under 17 years of age.

Please pray for North Korea!

Sincerely,

Sam and Eileen Moffett

On arrival in Pyongyang January 25, 1997 via a Russian "Tupolev TUI 154 jet from Beijing, we were immediately questioned as to our rank. When we said our group of 12 had no rank, there was disbelief. How could they arrange seating in the six red Mercedes 190s in our caravan? Who would sit where at meetings, and go first through the doors? We quickly and arbitrarily assigned the first rank to Virginia Somerville, and the rest drifted on down the rank line from there. The Billy Graham connection with an invitation to Ruth from the now departed Great Leader, Kim Il Sung, had opened the door for our visit..

Each car had a chauffeur and a "Keeper," alias guide, in the front seat. Our passports having been surrendered to Immigration, we felt as though we were prisoners of the system. My main impression was that North Korea, unlike South Korea, has returned to a Korean culture I knew as a child in the 1920-30s and during my 22 years in Chonju in the 1940-60s. Today in the Democratic Peoples Republic of Korea people are isolated, in a closed society. All long and short wave radio channels and TV are blocked except for limited local stations.

In the local Newspapers several large headlines always begin refer to the Dear Leader, Kim Jong Il as *Widae han Kim Jong Il, Young Do Ja, Tong C'hi Gasuh*, which to North Koreans means much more than the English translation "Great". In my Korean/English dictionary meanings are Greatness, Mightiness, Grandeur, Magnitude, Stupendous, Great Performer, Master Mind, a Great Man. *Always followed by Young Do Ja*, which translates as Leader, Guide, Director, and *Tong c'hi Gasuh*, Comrade, Honorable Man Under Whose Banner We Stand, Like Minded, Kindred Spirit. This mantra is said every time the leader's name is mentioned. There is an almost religious awe felt when using the honorifics, like the ancient Israelites felt about use of the word for God. Unless one understands the mind set of North Koreans you miss the almost supernatural significance that is attached to the leadership, regardless of their feet of clay. Our guide would lower his head and voice when he mentioned the great leader, as if the earth trembles when he speaks, and the tides roll back when he walks on the shore.

North Korea has adopted the *Juche* (Self reliance, adherence to traditional Hermit Kingdom values of Neoconfucianism with a coating of communist ideology). They are proud of their absence of the evils that corrupt cities like Seoul, or Washington, D.C. The leadership resembles the ancient kings and the court with a communist vocabulary.

After almost total destruction by UN carpet bombing in 1951, Pyongyang has risen from the ashes, with Russian financing, with row on row of high-rise apartment buildings, many great edifices, monuments, several large sports arenas, a modern subway system, and is in fact, a new city of two million. We saw no private cars or taxies and few trucks on the streets. People were standing in long lines waiting for the electric trolleys or walking to and from work.

After proper formalities, in private conversations, the Koreans we met were friendly, and cordial, polite, as Koreans are generally. We only saw what they wanted us to see. Photos were encouraged at scenic spots and taboo at other areas.

Dr. Stephen Linton inspired us when he spoke to the PYFS alumni about the need to place stones of friendship across the torrent of hatred between the two Koreas, and perhaps someday a bridge might be built on these acts of friendship. Our brief week made us realize that perhaps we can lay stones of friendship on which to build a bridge of understanding in the future. We hope other groups will follow up on this important effort. Bumps in the road have occurred soon after we left.

Paul S. Crane, M.D. PYFS class of 1936, Co-chair of the Alumni Association

Subject: Sinwiju, North Korea, Oct. 1999

Date: Thu, 28 Oct 1999 09:16:38 +0900

From: "Horace G. Underwood" <hgundsr@yonsei.ac.kr>

To: Allan Millett <millett.2@osu.edu>, Art Kinsler <artkinsler@hotmail.com>, "David G. Underwood" <under@sassette.uncp.edu>, Dick Underwood <DICKU@prodigy.net>, Donald Clark <DClark@Trinity.edu>, Dwight Strawn <djstrawn@shinbiro.com>, Esther Underwood <estherbear@juno.com>, Gail Parker <gparker1@maine.rr.com>, Grace Harkness <gjhark2120@aol.com>, H H Underwood <hhu@fulbright.or.kr>, Heather Underwood <ahaotre@hotmail.com>, Jean Underwood <koriola@webtv.net>, "John F. Underwood" <jfunder@i-2000.com>, John Somerville <vj5@worldnet.att.net>, Marilyn Underwood Burney <MUBurney@aol.com>, Nancy Underwood <nku@fulbright.or.kr>, Peter Underwood <peteru@soback.kornet.nm.kr>, Sam & Eileen Moffett <emoffett@mindspring.com>

ONE WOMAN'S VIEW OF NORTH KOREA

In mid October, 1999 with a group from the Korean Bible Society, I visited Dandong, China, right across the river from Sinwiju in North Korea. While we were there a Christian woman who crosses into Sinwiju often for trade, but with the resolution to do as much evangelism as possible, spoke to the group for about two hours, including a question period. She was very frank and sincere, with no suggestion of emotional presentation. Below is a summary of what she told us.

I understood her to say she had been able to make only two trips this year, but also indicated she was going in again "next week." She seemed to imply much more frequent visits in the past. Generally she was limited to Sinwiju city, though she seems to have gone further a few times. She said that no one can preach directly and Christians are very careful in who they talk to about Christianity. There are four or five or six groups who meet to worship but always very small (plus or minus ten) and limited to the family and a few trusted friends.

She said that Bibles have to be smuggled in. She hides them in bags of sugar, for instance, and bribes the guard with a part of the goods she takes in. Inspections have become much stricter recently. Some groups have attempted such tactics as giving Bibles to crew members of NK ships or fishing boats, or throwing them ashore (the Yalu River is free to both sides, so boats can approach to within a few feet of the NK shore) but such Bibles are invariably confiscated or thrown away and it is a waste of effort and resources. Recipients may be executed. One minister was caught (for being a minister) and is in jail and his family exiled. She said, "They think nothing of killing people - like chickens." If groups or individuals claim large numbers Bibles distributed, don't believe them. Only figures like one or two at a time are believable. The best approach is to provide food and/or clothing. When they ask, "How can we thank you?" the answer is "Believe in Jesus." People will listen - but if there is no follow-up they tend to fall away again.

She said that three or four people a year are brought into China (By Whom? Not clear.) for training for 40 - 50 days. There have been twelve trained since the fall of 1995.

There was great hunger from 1995 to 1998, and "no rations" in 1997 and 1998. Things are a bit better in 1999 - half a month's ration per month. During that period "everybody became a robber". Children would

try to steal the things she was bringing in to trade. She heard that many beggars came to Sinwiju because there was rumored to be more food there. From 1997 many were arrested and many died. She heard that many had died in Whanghai Province

There is no mechanical equipment. Everything must be done by hand labor

One man (I understood a Korean-American) sends two tons of food a month for children, but besides the 8% in taxes, a lot is siphoned off by officials and staff. All food relief must go through the "Peoples Peace Promotion Committee" but donors can get no confirmation of its use. However, this is the best channel.

She heard there used to be 14 churches in Pyong-puk Province. Now the only churches are in Pyongyang, and only trusted people with special training are allowed to attend. (The clear implication was that none were true believers.) She heard that one such person came to really believe. She also said the churches only meet on those Sundays where there are outside visitors to see them.

There are fewer refugees nowadays. Guards are stricter and many people are caught.

In answer to some questions about the future of North Korea, she said they would blow up the world rather than give up power.

Creative response**'With you as our god'**

By Lee Won-sul



What goes on in the inner ruling circle of North Korea today? Especially after the defection of Hwang Jang-yop? We hear that four high-ranking leaders of the ruling clique died in succession within a short span of time. Did they all die of "incurable diseases?" Or were they murdered in a political purge? Kang Sung-san stepped down from the premiership. Was he demoted because of his taking bribery as it has been reported? Or was he victimized as a scapegoat for the failing economy? According to an unconfirmed press report, North Korean Foreign Minister Kim Yong-nam also lost his position. We can hardly construct a mental view of what actually goes on in the North these days.

With the scant amount of information seeping out of the totally closed society in the North, we can hardly fathom what really goes on in Pyongyang these days. How can the Kim Jong-il regime survive in such a dire, dreadful and hopeless economic condition of the land? But one thing has become abundantly clear: Namely its survival has become increasingly precarious. Like a horse pawing the ground and the air, Kim Jong-il and his cronies seem to be struggling hard to wriggle out of the crisis.

Kim Jong-il seems to depend heavily upon two seemingly self-contradictory policies: the open and the closed. On one hand, his government strongly pursues to establish formal diplomatic relations with the nations in the West, notably with the U.S. Already, an emissary was sent to America from Pyongyang to negotiate with Washington on a number of pressing issues. Also, North Korean diplomats are busy knocking on the doors of the Western European nations. But on the other hand, Kim is trying to create a cult by making himself a deity, an object of veneration. With the Juche ideology increasingly shrivelled in the minds of his people, he had to pull the spiritual energy of his people toward one object. In this sense, Kim is trying to create a new religion with himself as its chief deity.

A few days ago, I fortuitously got hold of a copy of the Korea Today, an English magazine published in Pyongyang, which had an eye-catching article, "We Live With You as Our God." At first, I thought the article was a sort of Marxian criticism on religion. To my utter surprise, it was a song directed to "General King Jong-il."

When Kim Il-sung was alive, he was

first regarded as a super-hero, the Liberator of the Korean people from the Japanese colonial yoke. And then, toward the end of his life, the senior Kim was made a demi-god to the extent that the people had to bow to his statues. After his death, his corpse lay in a huge marble-walled mausoleum, and the visitors are told to worship him. Never did we, however, expect that the junior Kim at his youthful age would be deified. The article says in part, "In good times or bad, Koreans in the North sing the song, 'We Live With You as Our God.' Its message is that Koreans entrust their destiny to respected General Kim Jong-il entirely. They have learned from experiences in life the trust that there is no one but the leader who will protect their fate."

Have all of our compatriots in the North turned insane? Are they all out of their minds? I don't believe so. Devoid of charisma that the senior Kim had enjoyed, the junior Kim has to do something drastic to win the hearts of the people. But what? He should feed the people as fast as possible. But what choices can he have?

Facing the ever-increasing, ever-worsening and ever-mounting problems,

Kim's political propaganda machine must have devised a ballyhoo to make him a deity. The song goes as follows

When in difficulty we enter
your embrace,
And when in need we look for
your hand—
We live with you, General
as our God.

Only with you General
Kim Jong-il forever

The article further writes that some fishermen had once drifted on the rough sea for many days, but they returned home because they could fight the death, singing of the General.

All the country entrusts its
destiny to you
All the world entrusts its
future to you.
They live with you as their
God.

Live with you general
Kim Jong-il forever.

I am aghast to read the content of the song. To me, this song sounds like a dirge for the funeral of Kim Jong-il. In "avatar" in Hinduism, a saint can be regarded as a god. But those who were venerated as deities in India are ascetics who abandon all the carnal desires of life — certainly unlike the power-hungry North Korean dictator. I feel that the hand-writing on the wall in the North has become abundantly clear. This is all the more the reason why we in the South have to work hard continuously to cope with some unexpected incidents which may break out in the North at any time.

DRUG DOGSC2
 TOWER VIEWC5
 NASA BUYOUTC5

VIRGINIA

WEEK IN
 REVIEW C3

For unlikely envoy, it's 'God's work'

Minister at center of bid to improve ties with N.Korea

BY BILL GEROUX

TIMES-DISPATCH STAFF WRITER

VIRGINIA BEACH

A soft-spoken Presbyterian minister in the heart of suburbia is waging an unlikely campaign to make peace with North Korea.

In the past five years, the Rev. Charles Wickman has helped arrange meetings involving North Korean officials, former President Carter and evangelist Billy Graham. He has vis-

ited North Korea three times, being wined and dined and fed anti-American propaganda. Recently he has welcomed a delegation of North Koreans to Hampton Roads, where they toured Colonial Williamsburg, a Virginia Beach dairy farm and the Norfolk Naval Base, and had dinner with religious broadcaster Pat Robertson.

"Some of what's happened has been highly unusual," said Wickman, the senior pastor of Kempsville Presbyterian Church. "At times I wonder

what in the world I'm doing in the middle of all this. But I really believe it's God's work."

That might be as good an explanation as any for events that have turned Wickman into a seat-of-the-pants ambassador to a country widely considered one of the most oppressive, unpredictable and dangerous in the world.

His involvement began in 1990, when he was working in Pasadena, Calif., as a vice president at William

Carey International University, a graduate school offering courses for aspiring missionaries. School officials learned through a Korean alumnus that North Korea's mercurial dictator, Kim Il Sung, was looking for a professor to teach Christianity at Kim Il Sung National University.

A member of the Wilham Carey faculty took the job. North Korean officials responded by inviting Wickman and other school officials to visit.

"We were some of the first Americans to go there in 40 years," Wickman said. "I thought it was a great

opportunity to penetrate a closed world."

In Pyongyang, the North Korean capital, they saw little of the general populace. They were treated to lavish dinners and tours of huge statues and public works projects.

"Big seems to be the thing there," Wickman said.

The hosts also pointed out large mounds of soil that supposedly were the mass graves of Koreans killed by Americans during the Korean War.

"We knew they were going to try to propagandize us," Wickman said. "Sometimes it was so awkward you

could not help but recognize it."

Toward the end of the visit, the North Koreans got to what might have been their real purpose all along. They asked how North Korea could improve its standing with the American people.

Wickham and the others suggested that the North Koreans invite Carter and Graham to visit, and that they allow the distribution of Bibles in their country. The North Koreans said they would think about it.

A few months after the group re-

PLEASE SEE KOREA, PAGE C4 ▶

Minister is unlikely envoy

▼ KOREA FROM PAGE C1

turned to the United States, a North Korean official sent word that Kim Il Sung was interested in meeting Carter and Graham.

"Billy Graham's representatives were delighted," Wickman said. "One of them told us they had met the previous weekend to discuss how they might be able to get into North Korea and concluded there was no way."

Graham has since visited North Korea twice, most recently last winter.

Carter's representatives also seemed enthusiastic, Wickman said. In 1991, Wickman and a North Korean attache visited the former president at his home in Plains, Ga., to discuss how a visit to North Korea might be arranged.

Carter imposed several conditions. One was that he wanted to walk into North Korea from South Korea through the demilitarized zone that has divided the countries since the 1950s — to symbolize his hopes of reuniting Korea.

Urgent call

Four months later, Wickman said he was at work in Pasadena when he received an urgent call from the North Korean attache. Kim Il Sung had agreed to Carter's conditions. The attache was en route to the United States and wanted to speak with Carter.

It was Sunday, and Carter's offices were closed. So Wickman called directory assistance in Georgia, got the number of Carter's pastor, explained the situation to him, and asked the pastor to get word to Carter.

A few minutes later, Wickman said, Carter called back. He had been teaching a Sunday school class. Wickman gave Carter and the North Korean attache each other's phone numbers.

Carter didn't accept the North Koreans' invitation until last year, when a confrontation was building between the United States and North Korea over the latter's efforts to build a nuclear reactor. With the approval of President Clinton, Carter confirmed that the invitation still stood, then



BILL GEROUX

WAGING PEACE. The Rev. Charles Wickman of Kempsville Presbyterian Church tries to improve relations between North Korea and America.

made a conciliatory visit. Some credited him with helping to defuse the crisis — at least for the time being.

"I have to wonder what might have happened had we not suggested to the North Koreans that they invite Carter to visit their country," Wickman said. "Is it possible that what we did helped avert some kind of nuclear confrontation?"

The North Koreans have not responded so favorably to the notion of distributing Bibles in their country, Wickman said. They keep saying they're thinking about it. The only part of the idea that seems to appeal to them is building a printing press and printing the Bibles to sell at a profit.

"They're not interested in the religious benefit of it at all," Wickman said. "They're interested primarily in hard currency."

Goodwill tour

The North Koreans thought enough of Wickman and his organization, the Center for American-North Korean Understanding, to include Virginia Beach as a stop on a rare goodwill tour in February. The other stops were Los Angeles, New York, Washington and Atlanta.

The North Korean visitors toured Hampton Roads wearing suits and small lapel pins bearing the image of Kim Il Sung, who died in 1993 but whose shadow still envelops North Korea. Wickman said they seemed

amazed that the Navy base was open to public tours.

They spent the better part of a day at Pat Robertson's Christian Broadcasting Network complex, on the invitation of a CBN official who serves on the board of the Center for American-North Korean Understanding. They have invited Robertson to visit North Korea.

Trust no one

Wickman, who came to Virginia Beach two years ago, said he has had almost no contact with the U.S. government concerning his dealings with the North Koreans. The only exception was early in 1990, when he contacted the State Department to explain his interest in North Korea and was warned not to trust anyone there.

Wickman said he cannot guess what will happen in North Korea in the wake of Kim Il Sung's death. The dictator's son is officially in charge, but he has yet to prove himself up to the job. How the new rulers of North Korea will respond to the Center for American-North Korean Understanding is impossible to figure. But Wickman said he hopes to return.

"I guess I don't know enough to know whether I should be scared," he said. "The North Koreans know we are evangelical Christians. We're not trying to destroy their government . . . The Bible tells us to love our enemies, and we're doing that."

BACKGROUND
CHECK

NEXT MONTH,
North Korea will welcome visitors to an international sports and cultural festival that will give Westerners a view of the country for the first time since World War II.

■ **ON MAY 1, 1948,** Korea became two states with the founding of the Democratic People's Republic of Korea in the zone occupied by Russian troops at the end of World War II. On June 25, 1950, President Kim Il Sung (right) invaded South Korea. This resulted in the three-year Korean War with the United States and South Korea, which ended in an uneasy truce in 1953.



■ **ON JULY 8, 1994,** Kim Il Sung died at the age of 82, having ruled the country as its "Great Leader" since its founding with Josef Stalin's help. He was succeeded by his eldest son, Kim Jong Il (right), known as the "Dear Leader" in North Korea but virtually an unknown personage in the West.



■ **ON OCT. 21, 1994,** North Korea and the United States signed the Framework Agreement, which requires North Korea to halt and dismantle its nuclear program in return for a supply of alternative energy and the establishment of U.S. economic and diplomatic ties. The United States pledged that North Korea would receive two light-water reactors worth about \$4 billion. South Korea, which with Japan is putting up most of the money, is to provide the reactors. But North Korea has been balking at the arrangement, and talks between the United States and North Korea ended two days early Monday without agreement.

NORTH KOREA: OUT OF THE SHADOWS

Once known as the "Hermit Kingdom," North Korea is beginning to emerge, hoping to smooth relations with the United States and lure tourists

HERE'S A LOOK

at the country through the eyes of two Americans on a rare visit



NORTH KOREA

- **Name:** Democratic People's Republic of Korea
- **Area:** 46,540 square miles (less than half of Oregon's area)
- **Population:** 23,066,573 (July 1994 estimate)
- **Religions:** Buddhism and Confucianism, government-controlled
- **Literacy:** 99 percent
- **Government:** Communist state; Stalinist dictatorship ruled since last year by President Kim Jong il, 53
- **Economy:** More than 90 percent socialized; \$1,000 per-capita gross national product (1992 estimate). Industries: machine building, military products, electric power, chemicals, mining, metallurgy, textiles, food processing. Agriculture accounts for about 25 percent of GNP; principal products: rice, corn, potatoes, soybeans, cattle, hogs, pork, eggs.
- **Defense:** Korean People's Army (including land, sea, air forces), civil security forces; defense spending 20 percent to 25 percent of GNP (1991 estimate)

— CIA World Factbook

NORTH KOREA CRACKS OPEN DOOR TO OUTSIDE WORLD, DISPLAYS A FEW FOLKS

By LEWIS M. SIMONS
Knight-Ridder News Service

PYONGYANG, North Korea — Sweeping open the door to her apartment, Ryang Sun Im smiled broadly, bowed and ushered in two very unusual but hardly unexpected visitors — an American reporter and a photographer.

Ryang's greeting was a symbol of North Korea's tenuous opening of its own door, closed for 45 years to all but a handful of Americans. Reluctantly, the world's last Stalinist holdout is groping for contacts it realizes it can no longer avoid with the United States. And it is trying to display its human face.

As part of this process, officials recently issued a rare invitation to two American journalists to sit down and chat with some supposedly ordinary folks. How typical are Ryang and the neighbors who stopped by to meet the American visitors? Probably anyone selected for such an interview would be carefully screened and prepared.

"Frankly, there is a certain hatred remaining between our governments because of the hostile U.S. policy toward our country," Ryang said. "But recently, relations have begun to improve, to move a little more smoothly. If the United States helps in our great cause of reunifying the two halves of Korea, I'm sure this hatred won't last."

Ryang is the coach of a women's professional basketball team; her husband coaches a men's soccer squad. Their newly painted apartment is in a complex of concrete buildings off Gwang Bok Street — 12 lanes wide and practically devoid of traffic.

On one wall of the Ryangs' living room, above an upholstered sofa, protected by crocheted doilies, were photographs of the couple with their teams and the late President Kim Il Sung, who died in July. Mass-produced portraits of Kim and his son, Kim Jong Il, decorated other walls in the apartment.

As she spoke, Ryang's face seemed to radiate sincerity. But with only limited, official sources of information, North Koreans are not known for expressing independent thought. During a five-day visit that ended March 4, it was impossible to find anyone in Pyongyang who seemed to have any idea that North Korea's economy might be stagnant, as the CIA and other Western intelligence organizations have alleged.



JIM GENSHEIMER/PPTN Photo Service

Above: A children's chorus at the Magyu-dae Children's Palace in Pyongyang performs in front of a portrait of the late President Kim Il Sung. **Left:** Moranbong Middle School students in Pyongyang weep as they sing in memory of Kim Il Sung. **Below left:** A bowler gets high fives after a strike at the \$5 million Gold Lane Bowling Alley.



waste on frost-dusted fields. Hundreds of laborers wielding shovels and pickaxes — not a piece of mechanical equipment in sight — dug irrigation trenches along the highway. Traffic was scant, and the few vehicles were mainly military-style trucks. Several vehicles stood with hoods open or tires flattened.

By comparison, life in Pyongyang comes closer to what official propaganda boasts of as

GOING THERE

North Korea is looking to foreigners, particularly Americans, to help fill its all-but-empty foreign-exchange coffers.

And under regulations eased late last year by the U.S. Treasury Department, Americans are now free to travel to North Korea. There's no limit on how much money they may spend here, and they soon may be able to use credit cards.

At the moment, though, all expenses must be paid in cash, in advance, in dollars only. Typical expenses are \$130 to \$200 a day. That covers a room at a government-assigned hotel, three meals, overland transportation and a mandatory guide whose job is to keep a traveler from becoming a wanderer.

How many tourists North Korea could handle is problematic because Pyongyang has only 5,000 hotel rooms. Tourism officials say a half-built, 105-story, pyramid-shaped hotel will be completed soon, even though work is at a standstill. Likewise, platoons of multilingual guides are said to be undergoing training.

Beijing is the principal jumping-off place to North Korea. Americans interested in traveling there should apply for a visa by fax to Kim Ryong Hwan, representative of the Korea International Travel Co. in Beijing, at least two weeks before their planned departure. The fax number is 011-86-1-532-4862.

principal products: rice, corn, potatoes, soybeans, cattle, hogs, pork, eggs.

■ **Defense:** Korean People's Army (including land, sea, air forces), civil security forces; defense spending 20 percent to 25 percent of GNP (1991 estimate)

— *CIA World Factbook*

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— *Gail Hulden, The Oregonian*

sources of information, North Koreans are not known for expressing independent thought. During a five-day visit that ended March 4, it was impossible to find anyone in Pyongyang who seemed to have any idea that North Korea's economy might be stagnant, as the CIA and other Western intelligence organizations have alleged.

Except for one official who conceded that the economy faced "a serious challenge" because of a shortage of hard currency, all those interviewed agreed their way of life was the best the world offered.

The country is far more completely sealed off from the world's influences than were any of the other communist states. The West has yet to touch this society.

And what Ryang had to say about the superiority of North Korea's collectivism over the inequities and uncertainties of life in the United States reflected the views of everyone interviewed:

"In this country, people enjoy guaranteed stability," she said. "There are almost no differences in the living standards of ordinary workers and (Communist) party cadre. In your country, some people enjoy great luxuries, while others suffer deprivation and are homeless. You have drugs and crime and premarital sex. We have none of that. Ours is obviously the better system."

And what Ryang said about relations between North Korea and the United States was almost exactly what everyone else said:

"Please tell the American people they can trust our people's intention to implement the agreement between our two governments," she said. "Tell them that the Korean people want peace, and if the United States does its part, friendly relations will be achieved."

Adults and children, soldiers and civilians, manual laborers and intellectuals — all accused the United States of instigating the Korean War in 1950 and of keeping the peninsula divided ever since by manipulating the "puppet regime" in Seoul, South Korea.

Right now, Pyongyang is mobilizing for an international sports and cultural festival April 28-30. It is expected to draw 10,000 to 20,000 foreign visitors.

If enough tourists come in April, officials say, they're preparing to organize home-stay visits with local families. Ryang's apartment would be one such home.

Almost any American who might stay with Ryang, 43, her husband and their young daughter and son would probably come away favorably impressed, even charmed, by the Ryangs and their quarters.



While the temperature outside hovered around freezing, the Ryangs' apartment — two bedrooms, a cramped but tidy kitchen and a separate bathroom and toilet — was toasty. The floor was covered with carpeting, and the beds were plump with fluffy blankets enveloped in starchy white linen covers.

The Americans were taken to another apartment, behind the top-of-the-line, 45-story Koryo Hotel, occupied by Chong Yun Sop and his family. It was similar to the Ryangs' in size, furnishings and comfort, though a bit more glamorously decorated, with silver-flocked wallpaper in the living room.

"Of course, there may be some small differences in the style of life between some office personnel and party cadre or between rural workers and city workers," said Chong, a chatty, 57-year-old elementary school teacher. "But nowhere is there poverty. All Korean people enjoy equality and benefits found nowhere else in the world."

But trips past numerous other, shabbier apartment buildings gave fleeting glimpses of poorly lighted, small rooms where laundry was hanging indoors, and the ambiance was essentially gray.

Then there's the question of conditions in the countryside. Some of the few foreigners residing in the capital say they understand that being permitted to live and work in the city, with its relative comforts and conveniences, is itself a privilege. Officials acknowledge that North Koreans are not free to move to Pyongyang just because they'd like to.

A 100-mile trip southward through farmland and rugged, tunnel-pierced mountains to the demilitarized zone revealed a decidedly lower standard of living than in the city. The roadside was dotted with dreary-looking collectives of gray, low-rise apartment buildings and a few walled, black-tile-roofed villages.

Women lugging "night soil" in buckets slung from shoulder poles spread the human

waste on frost-dusted fields. Hundreds of laborers wielding shovels and pickaxes — not a piece of mechanical equipment in sight — dug irrigation trenches along the highway. Traffic was scant, and the few vehicles were mainly military-style trucks. Several vehicles stood with hoods open or tires flattened.

By comparison, life in Pyongyang comes closer to what official propaganda boasts of as a "workers' paradise."

At the Gold Lane Bowling Alley, completed Feb. 14, 1994, for Kim Jong Il's 52nd birthday, all 40 lanes were packed with keglers. The rental balls and shoes, American-made, were from a Japanese supplier, while the automatic pin setters and computerized color monitors came from Japan and Canada, according to the manager, Shin Jong Ho. At \$4.70 a game — a big chunk of wages that average between \$70 and \$94 a month — the players considered their money well spent, Shin said.

At the Chang Gwang Won Health Complex, a marble-and-onyx-embellished spa, hundreds of women, men and children were enjoying steam baths, massages and coiffures, swimming in heated and cooled pools and diving off high platforms reached by swift elevators.

And over at the No. 1 Department Store, a spacious, brightly lighted, six-story emporium served by an escalator, display cases were filled with inexpensive red, green and blue plastic bowls, aluminum cookware and such apparel as plastic shoes and acrylic sweaters.

At the 1,500-bed Pyongyang Maternity Hospital, Dr. O Tae Yun displayed diagnostic rooms with relatively modern electronic equipment from Germany and Japan.

"The Dear Leader Kim Jong Il said the mother's health is directly linked to the baby's health, and the baby's health is directly linked to the bright future of the country," said O, offering what he seemed to perceive as a uniquely North Korean insight.

O expressed great pride in medical care, education and housing all being free. Residents must pay just 2 percent of their monthly income for electricity and water — about \$1.60. How far power and water services stretch beyond the capital is unclear.

Ryang wondered how much an apartment like hers would cost in the United States. When one of her visitors estimated that it would rent for about \$1,000 a month in New York City, she did the conversion into Korean won in her head, and her eyes widened.

"I feel sorry for the people of America," she said, "especially the many poor. Here, the care and love of Dear Leader Kim Jong Il is equal for all of us."

where snow apply for a visa by fax to Kim Ryong Hwan, representative of the Korea International Travel Co. in Beijing, at least two weeks before their planned departure. The fax number is D11-86-1-532-4862.

For each person traveling, the application must include name, date and place of birth, sex, employer and position, passport details and home address. Indicate how long you would like to stay.

Telephone and fax lines between the United States and North Korea may open this spring. When that occurs, the KITC fax number in Pyongyang will be D11-850-2-817-607.

Travelers should expect to spend one day in Beijing to pick up visas at the consular section of the Embassy of the Democratic People's Republic of Korea, Ritan Road, Chaoyang District, Beijing. Two passport-size photos are required. The visa fee is \$10.

The consulate can arrange a round-trip air ticket between Beijing and Pyongyang on Air Koryo. The flight takes one hour and costs \$244 — U.S. dollars only. It's also possible to travel by train, which takes 24 hours and costs about \$70 one way.

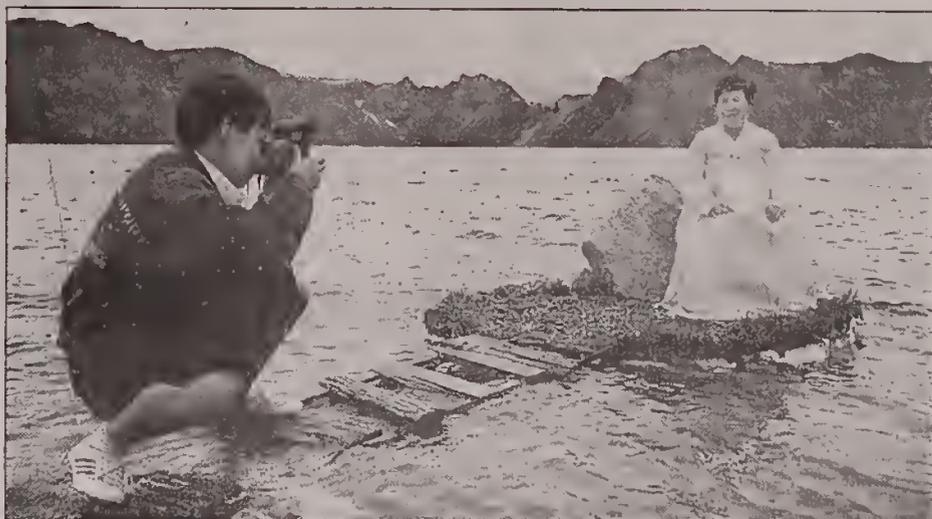
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— *Knight-Ridder News Service*

WORLD NEWS



THE WASHINGTON POST



BY KEVIN SULLIVAN—THE WASHINGTON POST

A woman is photographed in traditional Korean dress at revered Heaven's Lake on the China-North Korea border.

Holy, but Still Divisive

South Koreans Resist North Korea's New Chapter to Joint Myth of Sacred Mountain

By Kevin Sullivan
Washington Post Foreign Service

CHANGBAI SHAN, China—There is no easy way to Heaven's Lake. It's a jarring, dusty six-hour drive from the nearest airport, down a dirt road that cuts through deep, lonely woods. When the road ends, it's another two-hour hike on foot up a steep mountain before travelers arrive at the calm, blue waters of the mountain-top lake.

Despite its inaccessible location in a remote corner of China on the North Korean border, Heaven's Lake draws tens of thousands of Korean pilgrims every summer. According to Korean legend, the lake and the mountain that cradles it are said to be the birthplace of all Korean civilization. They are a symbol of the culture and history that binds the people of North and South Korea, as well as a reminder of the ideological divide that has kept them apart for 50 years.

"North Koreans are having a difficult time now; someday we hope to help them," said Song Ho Yeong, 61, who made the arduous journey here from Pusan, South Korea, to see a place that is as holy to Koreans as Bethlehem is to Christians.

The Chinese-North Korean border runs down the middle of Heaven's Lake. South Koreans, barred by law from entering communist North Korea, must fly to China and trek here down roads and up trails that are passable

only a few months a year because of deep winter snows and thick spring mud.

On the North Korean side of the mountain, life is harsh. The country is coping with severe food shortages and a miserable daily existence under the world's last Stalinist government. Some of North Korea's notorious and secret concentration camps are believed to be located in this distant corner of the country.

Still, North Koreans are said to make the pilgrimage to this place by the thousands too, encouraged by a government that wants to promote the fantasy that everything in their land is fine.

As Song spoke, he crouched, picked up a stone and drew an outline of the Korean Peninsula in the lakeside mud. He carefully drew a line across the middle of the peninsula, marking the Demilitarized Zone that has cleaved the peninsula for a half-century. Then he stood up and angrily rubbed away the line with his foot.

"We only want to help the North Korean people," he said again.

Scholars and government officials in Seoul and Washington often say that history is on the side of the eventual reunification of the peninsula. Partly, they are talking about the feelings represented by this place, called Changbai Shan by the Chinese and Mount Paektu by the Koreans. It is a powerful reminder that people north and south of the Demilitarized Zone are more similar than different. Even though their

leaders cling to different political systems, the people share history and cultural beliefs, language, food, traditions and blood ties—more than one-quarter of South Koreans have relatives in the North.

And this mountaintop, and beautiful Heaven's Lake, which sits near the summit like a flooded volcanic crater, is a shared symbol: In government offices and private homes on both sides of the border, there is no more common scene in photographs and paintings.

All Koreans subscribe to the same legend about the creation of their race: Hwanung, son of the divine creator, descended from heaven to rule the Korean Peninsula. While looking over his domain from Mount Paektu, he overheard the prayers of a bear and a tiger who wanted to become human. Hwanung gave them each some garlic and mugwort, a medicinal herb, and told them to go into a cave and wait for 100 days. The tiger became impatient and left early, but the bear remained and Hwanung rewarded her by turning her into a beautiful woman.

In 2333 B.C. on Mount Paektu, that woman gave birth to a son named Tangun who ruled Korea for the next 1,500 years. Every Oct. 3, Koreans on both sides of the border honor Tangun's memory on National Foundation Day.

When Mount Paektu became part of North Korea at the end of World War II, its Stalinist leaders wasted no time in exploiting its aura for propaganda purposes.

See LAKE, A26, Col. 1

Two Koreas Worship Sacred Mountain but Are Divided Over Revision of Its Myth

LAKE, From A21

Most Western scholars agree that current North Korean leader Kim Jong Il was born in a military barracks in Siberia. Kim's father, national founder Kim Il Sung, was being trained there by the forces of Joseph Stalin, who handpicked the elder Kim to rule North Korea.

But the North Korean version is that Kim Jong Il was born in a cabin on Mount Paektu. According to his official biography, at the moment of Kim Jong Il's birth, a bright guiding star appeared over Mount Paektu and "the sun rose like a flame" into the sky. A rolling winter thunder stopped, and a rainbow appeared. A large rock on the mountain changed into a heavenly horse, which trotted down the valley.

Newborn Kim Jong Il, clad in battle armor, climbed atop the horse and spurred him across the sky. That night, a new lodestar appeared in the sky, symbolizing Kim Jong Il, the greatest leader since Tangun.

Kim Jong Il has used that story to feed the obsessive personality cult that rules the people of North Korea. North Korea's unique brand of Stalinism depends on absolute, nearly religious faith in a national leader. North Korean citizens, cut off from any outside information, are required to wear lapel pins with their leader's picture. They can be jailed for uttering a bad word about the leader, and they are taught to believe he is godlike.

Many South Koreans are angry that Mount Paektu is being used to

perpetuate what they call the Big Lies of North Korea. The cabin where Kim Jong Il supposedly was born has been turned into a tourist attraction, and the words he supposedly carved into nearby trees have been preserved like a communist version of the Dead Sea Scrolls.

"It is a holy place to us; it's where our beloved Great Leader [Kim Il Sung] fought the imperialists and where our beloved Dear Leader [Kim Jong Il] was born," said the manager of a North Korean restaurant in Beijing. "We know that Tangun was born there. But in modern times, it is more important to the Korean people that our beloved Dear Leader was born there."

The South Korean response to North Korea's claim to this holy

place has been to make the Chinese side of the mountain, the only side they can reach, as South Korean as possible.

The new airport at Yanji, the closest major city to Changbai Shan, opened this year with the help of millions of dollars from South Korea. It is a diamond in the rough, rough countryside. Daewoo, the South Korean conglomerate, just opened a \$40 million luxury hotel in Yanji, mainly catering to travelers to Mount Paektu, where accommodations are grim.

The final two miles of dirt road to Changbai Shan are lined with hundreds of small flags advertising Daewoo's big hotel in Yanji. The parking lot at the mountain looks like downtown Seoul: There are huge bill-

boards for Korean companies. The signs, as well as the markings on buses and trucks, are in Korean and English as well as Chinese. Spicy Korean kimchi is served in guest houses, and vendors offer greetings in Korean.

All along the trail to the mountain-top, and at the lakeside itself, photographers lend hikers traditional Korean garb to wear in photos with the mountain in the background. This part of China has a large ethnic Korean population, and they come here, too. The hikers are mostly people between age 40 and 70, who make the climb in oddly formal clothes. Many women wear dresses and high heels; some men wear suit jackets. They seem dressed more for church than for a tough hike.

Xu Lian Hong, "Happiness Director" of a small guest house at the foot of the mountain, said that more than 70 percent of his customers are from South Korea, and they approach the trip almost as a religious pilgrimage. "For them, it's like going home. It's like going to the source," he said.

Jung Se Hoen and Hwang Hee Kyoung, a pair of 25-year-old microbiology graduate students from Seoul, stood at the side of Heaven's Lake in rain gear and hiking boots, looking out over the mountains of North Korea.

"This is great, wonderful, fantastic," Jung said. "But it's sad, too, because it's controlled by North Korea. This should be for all our people."



EUGENE BELL CENTENNIAL FOUNDATION

100

Activity Report

Vol. 2

Spring 1997

1997 NORTH KOREAN RELIEF EFFORTS

Food Relief

In response to the severe food shortage that is still plaguing North Korea, the Eugene Bell Centennial Foundation will continue the *Food for Life* food relief program which began last year and resulted in distribution of over 65,000 bags of rice from EBCF to hungry North Koreans. Last year, due to trading constraints, we shipped U.S.-grown rice. This year, due to a revised U.S. government policy governing humanitarian aid to North Korea, we will be shipping corn and wheat flour grown in China which will reduce by nearly a third the cost of each shipment. **Your dollar will now buy nearly three times as much food as last year.** We will also continue our policy from last year of applying every dollar designated to Food for Life directly to purchase food and will cover all associated administrative expenses from other general donations.

The critical food shortage, caused by numerous structural factors but exacerbated by heavy flooding which occurred in the summers of 1995 and 1996, has been well documented by international relief agencies. It is expected that needs will be greatest from early spring through mid-summer as supplies from last year's harvest dwindle and new crops are not yet ready for harvest. Last year we worked with the UN World Food Programme to document delivery and distribution of our donated goods. We have been invited this year by the North Koreans to monitor delivery of our own shipments and will become more involved with this in the months ahead. Our first shipment of food is expected to go out in April.

We will purchase the corn and wheat flour in bulk. The cost of corn is under \$200.00 per ton delivered and the cost of wheat flour is under \$300.00 per ton delivered.



EBCF and Pyongyang Foreign School (PYFS) Alumni Visit NK



Dr. John Linton, Mrs. Hugh Linton, DPRK Vice Premier and Foreign Minister Kim Yong Nam, Dr. Eugene Linton, James Linton and Dr. Stephen Linton with the ambulance donated by EBCF to the Red Cross Hospital in Pyongyang.

In January of this year, representatives from EBCF and eight alumni of Pyongyang Foreign School visited North Korea to dedicate a state-of-the-art ambulance which was given by EBCF to the Red Cross Hospital in Pyongyang. The ambulance was received by the North Korean Foreign Minister on behalf of the people. Also brought as gifts were pharmaceutical drugs for use in the treatment of tuberculosis and plant variety specimens hardy to the North Korean climate. The gifts were gratefully received by the North Koreans.

This is the second edition of the Eugene Bell Centennial Foundation activity report to be published periodically in order to report on the ongoing activities of the foundation. We are a tax-exempt, non-profit corporation. Please direct any inquiries to:

EUGENE BELL CENTENNIAL FOUNDATION

North Carolina Office
80 Walker Cove Road
Black Mountain, NC 28711
Tel/fax (704) 669-2355

Maryland Office
7336 Kindler Road
Columbia, MD 21046
Tel (301) 483-0408
Fax (301) 483-0407

Alaska Office
1521 McHugh Lane
Anchorage, AK 99501
Tel/fax (907) 278-2355



SPECIAL PROJECTS PLANNED FOR 1997

Agricultural Projects

We are working on a variety of agricultural projects in conjunction with two upcoming joint EBCF - PYFS friendship delegations to North Korea scheduled for later this Spring and during the Fall.

During the friendship visit scheduled for the end of April, we will introduce an easy-to-assemble, inexpensive and effective greenhouse prototype for final development and distribution to individual farmers. Most rural citizens have small patches of land which they are allowed to individually farm. Such greenhouses would greatly lengthen the growing season for vegetables, perhaps even allowing for their year-round cultivation. Funds will be needed to purchase pipe and plastic for the construction of these greenhouses. Initial cost estimates for materials sufficient to make one 10' x 15' greenhouse are in the \$200 range.

In conjunction with the greenhouse project, vegetable seeds will be shipped very shortly to North Korea for distribution to individual families for use in their private garden plots. Additional seed shipments are planned. These seeds, in conjunction with the greenhouses, would make the year-round availability of much needed nutritional fresh vegetables a reality. Through these means, we hope to help families provide better for their own needs. We are in need of sponsors for these agricultural projects.



Medical Project

A medical-related effort is also underway to furnish mobile x-ray and laboratory equipment to aid in the diagnosis and treatment of TB and other diseases. In conjunction with this is a need for x-ray film and specific pharmaceutical drugs. We are looking for sponsors to assist us in this effort.

"I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me."

—Matthew 25:40



A bit about EBCF..

The Eugene Bell Centennial Foundation was founded in 1995 and works to propagate the Gospel of Jesus Christ by means of educational, humanitarian and religious programs. Much of our work has been in the Democratic People's Republic of Korea. In addition to our own on-going projects, the foundation also consults with various public and private entities in promoting peace and reconciliation on the Korean peninsula and throughout the Pacific Rim. Dr. Stephen W. Linton is chairman of the foundation. Serving with him as board members are Stephen T. Aceto, John N. Akers, Roger Flessing and Andrew M. Linton.

In addition to food shipments sent directly by EBCF, during 1996 the foundation also assisted other organizations in shipping over 1300 tons of rice to North Korea.

- I will contribute \$_____ to help with food relief.
- I will contribute \$_____ to be used for agricultural projects.
- I will contribute \$_____ to be used for medical projects.
- I will contribute \$_____ to underwrite administrative expenses.

- I would like to be added to your mailing list.

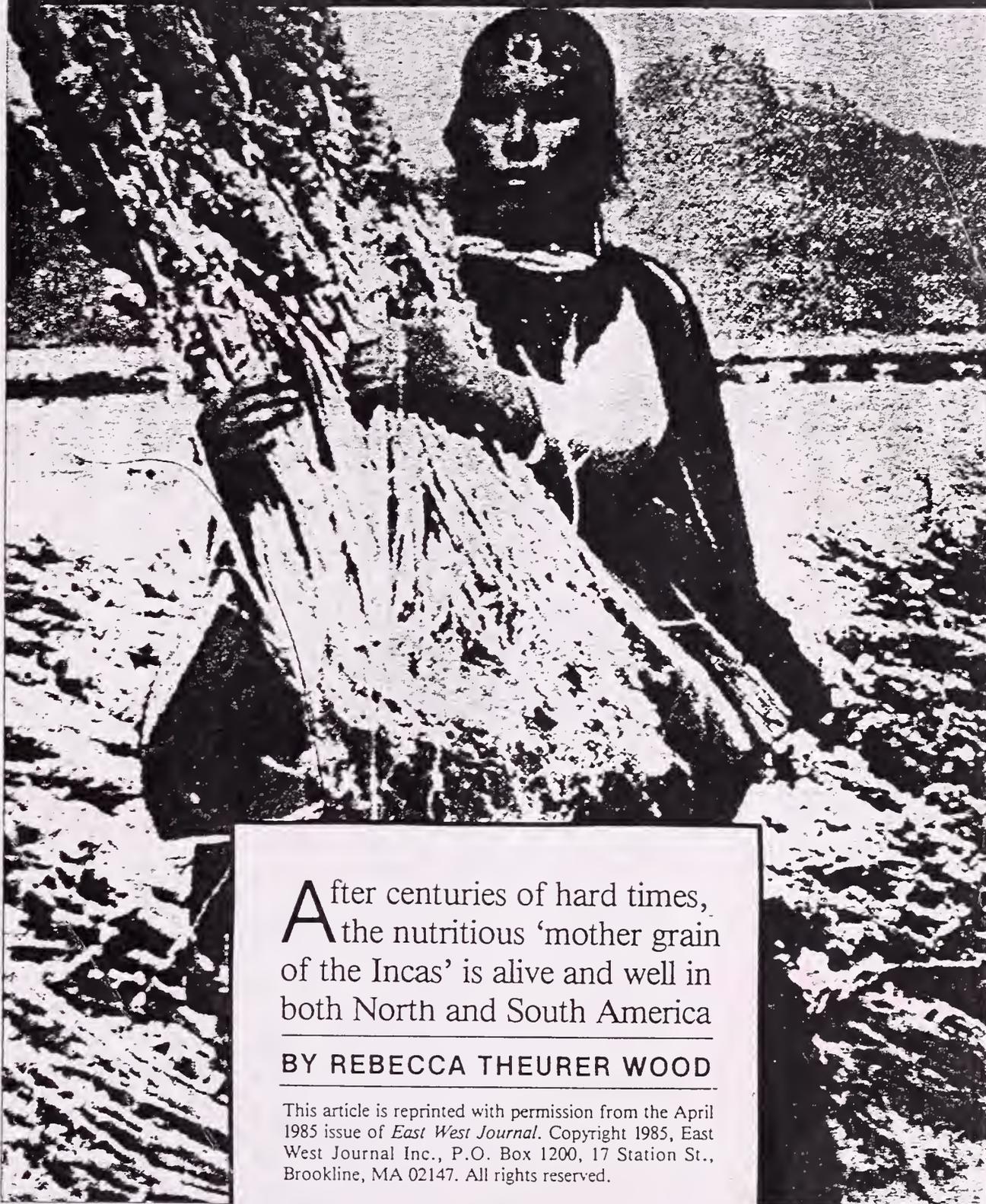
Name

Address

City, State Zip

TALE OF A FOOD SURVIVOR

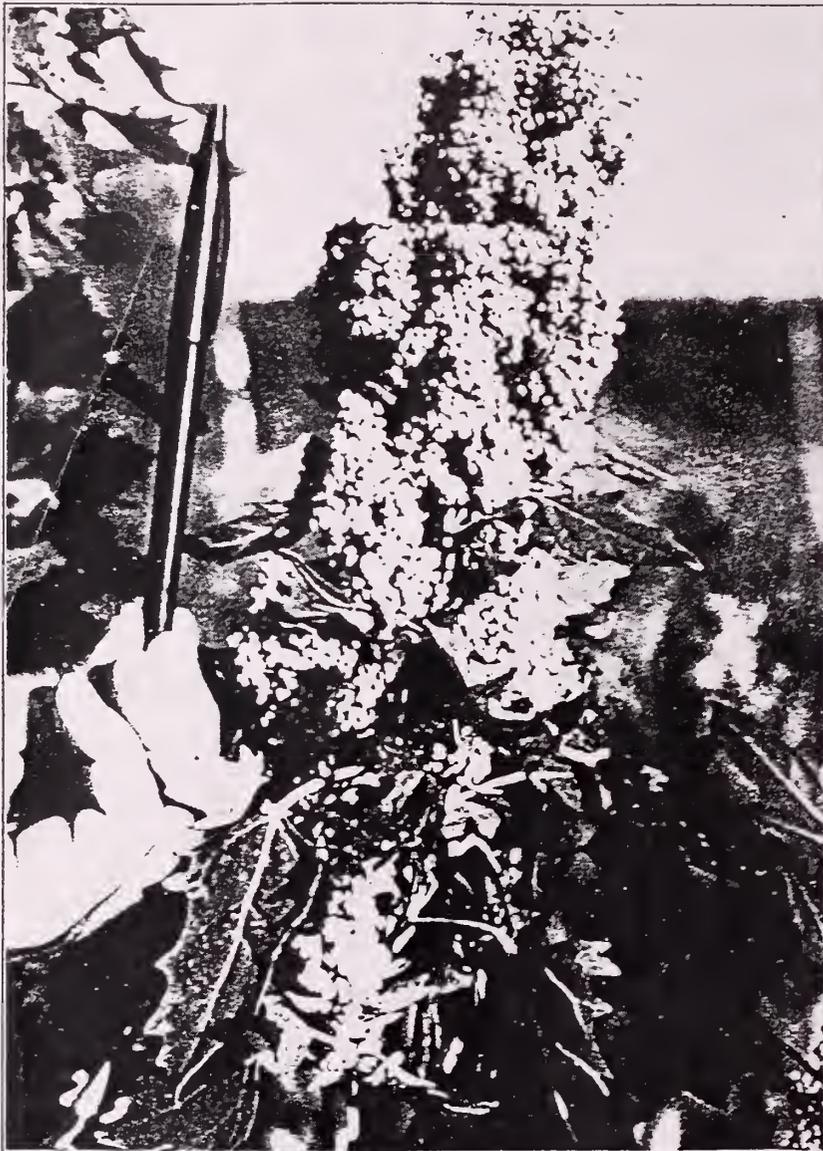
Q U I N O A



After centuries of hard times,
the nutritious 'mother grain
of the Incas' is alive and well in
both North and South America

BY REBECCA THEURER WOOD

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The head of a Colorado quinoa plant full of seed. Note that the shape of the leaf is very similar to lamb's-quarters.

Although new to North Americans, it has been cultivated in the highest continuously farmed region of the earth, the South American Andes, since at least 3,000 B.C. The ancient Incas called it "the mother grain" and revered it as sacred. Compared to other grains and vegetables, it is high in protein, calcium, and iron. One researcher has said that "while no single food can supply all of the essential life-sustaining nutrients, [it] comes as close as any other in the vegetable or animal kingdoms."

This amazing ancient food now in the process of being rediscovered by

modern eaters is quinoa (pronounced "keenwa"). In South America, a renewed respect for indigenous crops and traditional foods has reversed a 400-year decline in quinoa production that began with the Spanish conquest. And within the past three years quinoa has begun to be grown for the first time outside South America. Entrepreneurs Steve Gorad and Don McKinley have formed the Quinoa Corporation in Boulder, Colorado and harvested a small crop of quinoa in the Rockies. Due to their efforts, quinoa is already beginning to appear in natural foods stores around the U.S.

The late scientist David Cusack,

an early proponent of quinoa and at one time a partner of Gorad and McKinley, told *The Ecologist* last year that his and others' efforts in promoting the grain were aimed at making the ancient grain of the Incas better known, helping its revival in the Andes, and making it a viable alternative crop for farmers in the Rockies and other mountainous, cool, and semi-arid regions. And according to Cusack, "The shortest marketing route for quinoa from Cuzco (the former capital of the Inca Empire) to Lima (the modern capital of Peru) may be through the U.S. health food market."

What is this strange grain that holds so much promise? And what factors have prevented it so far from fulfilling that promise?

Quinoa is a small seed that in size, shape, and color looks like a cross between sesame seed and millet. It is disk shaped with a flattened or depressed equatorial band around its periphery. It is usually a pale yellow color but some species may vary from almost white through pink, orange, or red to purple and black.

Quinoa is not a true cereal grain but is technically a fruit of the *Chenopodium* family. *Chenopodium* plants have characteristic leaves shaped like a goose foot. The genus also includes our common weed, lamb's-quarters. Quinoa is an annual herb that grows from three to six feet high, and like millet its seeds are in large clusters at the end of the stalk.

The seeds are covered with saponin, a resin-like substance that is extremely bitter and forms a soapy solution in water. To be edible, the saponin must be removed. Traditionally, saponin has been removed by laboriously hand scrubbing the quinoa in alkaline water.

(There is some controversy regarding saponin. Some agriculturists maintain that a saponin-free strain of quinoa should be developed—its removal process has been one factor limiting quinoa's production and marketing. On the other hand, ecologists observe that the bitter-tasting saponin probably prevents insect and bird predation and that it is better to wash away the saponin than to have to rely on insecticides.)

Because quinoa has been grown for centuries under varied ecological conditions there is no "pure" strain.

QUINOA'S FOOD VALUE

Following is a nutritional analysis of quinoa and a number of other grains, as well as an amino acid breakdown of quinoa, wheat, and soy, compared to the "ideal reference pattern for evaluating protein" as compiled by the Food and Agricultural Organization of the United Nations.

NUTRITIONAL ANALYSIS COMPARISONS (%)

	Water	Protein	Fat	Carb.	Fiber	Ash
Barley	11.1	8.2	1.0	78.8	0.5	0.9
Buckwheat	11.0	11.7	2.4	72.9	9.9	2.0
Corn	72.7	3.5	1.0	22.1	0.7	0.7
Millet	11.8	9.9	2.9	72.9	3.2	2.5
Oats	12.5	13.0	5.4	66.1	10.6	3.0
Quinoa	11.4	16.2	6.9	63.9	3.5	3.3
Rice	12.0	7.5	1.9	77.4	0.9	1.2
Rye	11.0	9.4	1.0	77.9	0.4	0.7
Wheat	13.0	14.0	2.2	69.1	2.3	1.7

Source: After "Fact Sheet" by Stephen L. Gorad quoting U.S. Department of Agriculture figures compared to average figures for quinoa (Boulder, Colorado, 1975). Unpublished.

ESSENTIAL AMINO ACID PATTERN (g/16g N) OF QUINOA COMPARED TO WHEAT, SOY, AND FAO REFERENCE PATTERN FOR EVALUATING PROTEINS.

	Quinoa	Wheat	Soy	FAO (1973)
Isoleucine	4.0	3.8	4.7	4.0
Leucine	6.8	6.6	7.0	7.0
Lysine	5.1	2.5	6.3	5.5
Phenylalanine	4.6	4.5	4.6	
Tyrosine	3.8 ^{8.4}	3.0 ^{7.5}	3.6 ^{8.2}	6.0
Cystine	2.4	2.2	1.4	
Methionine	2.2 ^{4.6}	1.7 ^{3.9}	1.4 ^{2.8}	3.5
Threonine	3.7	2.9	3.9	4.0
Tryptophan	1.2	1.3	1.2	1.0
Valine	4.8	4.7	4.9	5.0

Source: Johnson and Aguilera, *Processing Varieties of Oilseeds (Lupine and Quinoa)*, Table 6 (Report to Natural Fibers and Foods Commission of Texas, 1979-80).

COMPARATIVE MINERAL VALUES OF SELECTED CEREALS PER 100 GRAMS OF WEIGHT.

	Quinoa	Wheat	Yellow Corn	White Rice
Calcium, mg.	141.0	36.0	6.0	8.0
Phosphorus, mg.	449.0	224.0	207.0	143.0
Iron, mg.	6.6	4.6	3.7	

Source: *Recetas a Base de Quinoa*, 2nd ed., Ministerio de Agricultura, Servicio Cooperativo Inter-Americano de Produccion de Alimentos, October 1953.

Quinoa is predominantly an inbreeder and any given crop is composed of a mixture of inbred lines. Thus, quinoa varies greatly within a given region and from region to region. Peru and Bolivia have quinoa seed banks that total over eighteen hundred ecotype samples of quinoa.

The edible seed of the quinoa plant has been called both a pseudo-cereal and a pseudo-oilseed because of its unique nutritional profile. It is high in protein compared to other grains, although it is also high in oil and fat.

Some wheats come close to matching quinoa's protein content, but cereals such as barley, corn, and rice generally have less than half the protein of quinoa. Also, quinoa has a good balance of the amino acids that make up the protein. Quinoa, like soybeans, is exceptionally high in lysine, an amino acid not overly abundant in the vegetable kingdom. Quinoa is also a good complement for legumes, which are often low in methionine and cystine. In addition, quinoa is a relatively good source of phosphorous, calcium, iron, vitamin E, and several of the B vitamins.

Of equal importance as quinoa's nutritional benefits is the hardiness of this plant. Unlike most other food crops, quinoa thrives with low rainfall; high altitudes (and therefore high radiation levels); thin, cold air; hot sun; subfreezing temperatures; and even poor, sandy, alkaline soil.

It is this ability to thrive where few other food crops can that has allowed quinoa to remain the staple of millions of descendants of the Inca Empire. The Aymara and Quechua Indians who live in the high mountainous regions of Ecuador, Peru, Bolivia, southern Colombia, and northern Argentina and Chile grow most of the world's quinoa. In the altiplano of Peru and Bolivia, where annual rainfall may be as low as four inches, quinoa is the principal food crop and, in some areas, it approaches constituting a monoculture. Here *Chenopodium quinoa* Willd assumes the level of importance that the buffalo once had for the Plains Indians of North America. The cereal is prepared whole, like rice, or made into flour for bread and biscuits; its leaves are eaten as a vegetable or used for animal fodder; the stalks are burned for fuel; and the saponin-filled washwater is used as a



These terraces are high in the Andes Mountains, where the Incas grew their quinoa after hand-carrying soil up from the jungle. Inset, modern day Andean farmers thresh quinoa.

shampoo.

Quinoa has been a popular food among natives of the Andean altiplano for millennia. Its ability to grow in high, often cold altitudes ensured that corn and most other crops could not compete with it. When Pizarro and his army marched into Inca territory in 1532, they discovered a well organized and even sophisticated food and agricultural system supporting the Incas. The three primary staple foods were potatoes, maize, and quinoa.

With the advent of the Spaniard's rule, and the subsequent repression of many aspects of native South American culture, quinoa production went into a tailspin from which it has only recently begun to recover. Like amaranth, the ceremonial grain of the Aztecs which today is also becoming popular again, quinoa may have been actively suppressed as a means of disrupting and dispiriting the Incas. The Spanish imported European livestock to the lower altitude valleys, and encouraged cultivation of the more widely adaptable corn and potatoes.

The peasants and campesinos in the more remote areas still cultivated quinoa, though. In the twentieth century, other factors have come into play to prevent quinoa from becoming important to a wider population. North

American exportation of huge wheat surpluses has acted to skew internal markets in poorer countries such as Peru and Colombia. Cheap, U.S.-subsidized white flour discourages cultivation of quinoa and native wheats.

Then there was the well intentioned but misguided attempt at agricultural reform known as the Green Revolution. Farmers in developing countries around the world were encouraged to abandon traditional crops and instead raise cash crops. Special high-yielding varieties were developed, but over the past decade it has become clear that there is a considerable price to be paid for the loss of diversity, both cultural and agricultural. Agrarian reform has now begun to swing the other way, to preserving the earth's genetic diversity and selecting crops with an eye toward local ecological and environmental conditions.

In Peru, which has always been the world's leading producer of quinoa, the total acreage of planted quinoa was 116,000 acres in 1951. It dropped to 79,000 in 1955 and bottomed out at 37,000 acres in 1975. It is now on the rise and the latest figures put quinoa cultivation at about 62,000 acres.

However, in Bolivia, which has some 50,000 acres of quinoa growing, the grain is probably of even greater importance. Indigenous cultures are

more prominent in Bolivia than Peru, where the more dominant urban whites tend to disdain native food products and the government's food policies downplay traditional crops. Quinoa's importance to Bolivia was underscored in 1983, when a serious drought led to crop losses ranging up to 66 percent for potatoes and 54 percent for barley. Quinoa production was barely affected—in some areas the dry weather even produced bumper yields of quinoa.

Steve Gorad sums up the problems thus: "In areas of greatest quinoa production it's hard to find quinoa in a restaurant. You ask for it and people are embarrassed to admit knowledge of it. Radio and television commercials obviously promote refined foods. Native foods must compete against an international food system as well as cultural ignorance."

The story of quinoa's introduction into the U.S. is a fascinating one. I decided to hear it from the principals themselves. After a fifty-minute flight east over the continental divide to Boulder, I met Gorad, who is president of the Quinoa Corporation. We drove a short distance to his five person office and warehouse in the new commercial section of town.

The Quinoa Corporation looks like a typical Boulder office with its butcher block furniture, view of the Flatiron Mountains, and photos tacked to the wall. A clue to its unique purpose lies with the photos—they are of Bolivian Indians—and the large map of South America on the kitchen wall. To the north of the offices, the 3,000 square foot warehouse is filled to the brim with quinoa.

Gorad's salt and pepper hair is the only clue that at forty-two years, he's not a youngster. Soft-spoken, with dark, deep eyes, he offered me some South American *tea de coca* and then launched into a discussion of quinoa.

"Quinoa's most pragmatic quality," observed Gorad, "is that it's a basic food with strong earth energy. People who try it categorically respond, 'This tastes good!'"

What, if anything, will help to popularize it? "Quinoa is so good nutritionally that its impact gets through to the body with the message... this stuff is good... I want more."

The Quinoa Corporation's story starts in 1976 when Gorad, who has a doctorate in psychology, and Don McKinley, a friend who was then working for a shoe company, were in Boston studying with the Bolivian founder of Arica, Oscar Ichazo. Ichazo mentioned quinoa in his teachings as "a very nutritious food which is good to eat when doing mystical work."

The next year found Gorad in La Paz, Bolivia where he promptly purchased quinoa and tried it. "I put it in

an open pot and as I watched it cook, I fell in love with quinoa," he said.

After his first pot of quinoa Gorad started contacting South American scientists and quinoa growers. "In 1978 I brought back fifty pounds of quinoa to the U.S. I took it around to all my friends, including Don McKinley. I cooked it, served it to them, and asked, 'Do you like it?' The response was one hundred percent, 'Yes.'"

Gorad and McKinley wanted to market quinoa in the U.S. but the

problems of availability stopped them. To gather grain by going from one remote Indian settlement to another was impossible. There was at that time no commercial or political support for developing quinoa. The project went on the backburner again.

In 1982 Gorad was living in Chile, married to a Chilean woman, and teaching and writing about holistic health. He received a letter from Don McKinley asking for quinoa seed. Since his Boston Arica days, McKinley

COOKING WITH QUINOA

Satisfying yet light, quinoa is so delicious that you may prepare the following simple recipes either for everyday fare or for entertaining. Prepare extra of the basic recipes—cooked quinoa lends itself to numerous dishes that will save you meal preparation time the next day. Quinoa may be cooked as is or toasted. Toasted quinoa is light with a full-bodied and rich flavor. Quinoa is not enhanced when pressure cooked or cooked starting with cold water.

—R. T. W.

BASIC QUINOA RECIPE

Makes 4 cups

- 1 cup quinoa
- 2 cups water
- 1 pinch sea salt

Rinse quinoa several times by running fresh water over it in a pot and pouring through a strainer. Place water and salt in a saucepan and bring to a rapid boil. Add quinoa, reduce heat, cover, and simmer until all of the water is absorbed (15-25 minutes).

Variations: For a rich, nutty flavor toast quinoa (with or without oil) in a skillet, stirring constantly, before adding to the water.

SHRIMP FRIED QUINOA

Serves 4

- 2 tablespoons unrefined oil
- 1 teaspoon grated fresh ginger
- 1 onion, minced
- 3 stalks celery and leaves,

chopped

- 4 cups cooked quinoa
- 2 tablespoons shoyu
- 1 cup green peas
- 1 cup cooked shrimp, chopped
- 1 tablespoon sake or dry white wine (optional)

Heat a wok or large, heavy skillet. Add oil and ginger. Over medium-high heat sauté onion briefly and add celery, sautéing until partially cooked. Add quinoa and shoyu, stir once, cover, and cook for 5 minutes. Add peas, shrimp, and sake. Cook for 2 minutes, covered, or just until the peas are tender.

QUINOA, LEEK, AND TOFU CASSEROLE

Serves 5

- 1½ cups tofu
- 2 teaspoons sesame oil
- 1 clove garlic, pressed
- 1 leek, chopped
- 2 cups cooked quinoa
- 1 teaspoon sea salt, or 2 teaspoons shoyu
- dash black pepper
- 1 cup bread crumbs
- 1 cup soymilk
- ½ cup cheese, grated (optional)

Preheat oven to 350°F. Working with ½ cup tofu at a time, squeeze out water with hands. Set aside. Heat a large skillet or wok and add oil. Add garlic and then leek. Sauté until lightly browned. Add quinoa, then tofu, sautéing for 2 minutes after each addition. Add seasonings.

Oil casserole. Add ½ cup bread

crumbs and rotate casserole to coat evenly. Gently add the quinoa mixture. Press a well in the center of the quinoa and pour in soymilk. Cover with remaining bread crumbs and cheese. Cover, and bake for 20 minutes. Remove cover and continue to bake until cheese is nicely browned.

ALMOND QUINOA COOKIES

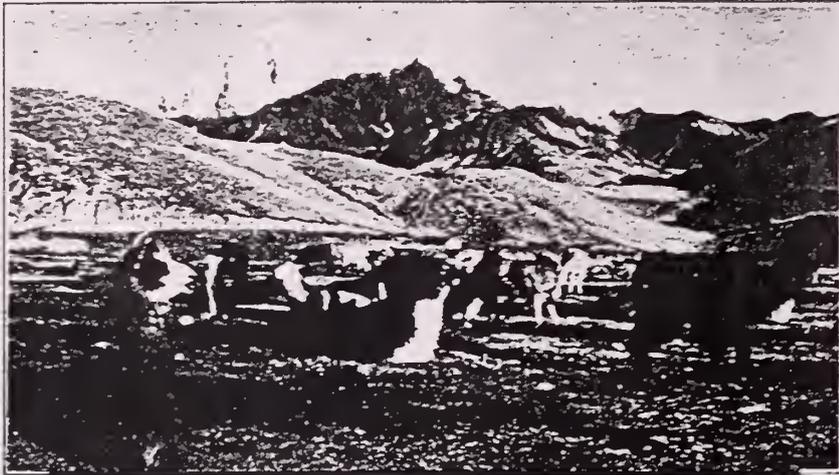
Makes 1½ dozen

- 1 cup almond butter (or tahini or peanut butter)
- ½ cup maple syrup or honey
- ¼ cup unrefined sunflower or safflower oil
- 1 tablespoon vanilla
- ½ cup water
- 1 cup whole wheat pastry flour
- 1 cup quinoa flour
- ½ cup toasted almonds, chopped
- 9 whole almonds
- pinch of sea salt

Preheat oven to 375°F. In a mixing bowl, blend almond butter, sweetener, oil, vanilla, and water. Sift together flours and salt, add chopped almonds, and combine with wet mixture.

Using hands, form dough into small balls and place on an oiled cookie sheet. Press each cookie gently with the tines of a fork. Cut whole almonds in half and press one piece, cut side up, into each cookie. Bake for 12 to 15 minutes or just until golden.

Additional quinoa recipes by Rebecca Theurer Wood are available from the Quinoa Corporation.



Llamas graze today on the altiplano of Bolivia and Peru, where quinoa was once (and future?) king.

had traveled to Brazil importing wool and shoes, driven a taxi in Hawaii, and landed in Boulder with a highly successful advertising business.

McKinley, now thirty-six, told me, "The whole time I was driving a cab and doing the wool and graphics businesses, I was always thinking about quinoa. How could we market it in the states? One day the obvious occurred to me...let's grow it in Colorado! I wrote to Steve and asked him for seed quinoa.

"I next contacted David Cusack," continued McKinley. Cusack brought a wealth of knowledge and experience to the enterprise. He had grown up on a high altitude potato farm in central Colorado, and had lived, taught, and worked on development projects in the Andean countries since 1968. He had a doctorate in international development and a master's degree in agriculture and environmental management. He had also founded Sierra Blanca Associates, a research group that sought to spread practical applications of science and technology across cultures. McKinley said, "I told him of our project and he immediately got involved. We located a San Luis Valley farmer at an 8,000 foot elevation in arid central Colorado who was willing to plant a five-acre test field. Now we just needed the seed."

Gorad put the word out that he wanted seed quinoa. **The limited supply in local markets often had had its saponin washed off and therefore would not germinate.** Weeks and weeks went by and no one responded.

"I'd given up on getting seed in time to plant for an '82 test crop," commented Gorad. "Then, the day before my flight back to the states, a Chilean friend knocked on my door with fifteen pounds of beautiful pink, yellow, and red seed. He was a simple man and did not think it proper to accept money for the seed, so I gave him the shirt I was wearing."

The quinoa was planted that spring and harvested in October. "We harvested it by hand, threshed and winnowed it by hand, and washed the saponin off. Then we cooked it and ate it...and it was delicious," Gorad said with a grin.

The next year, 1983, they tested forty-eight varieties on less than fifty acres and only six worked. Last year 100 varieties of quinoa were planted on over 125 acres and a few more grew successfully. These figures may sound inconsequential, but the corporation is most optimistic about quinoa's progress in Colorado: It takes ten years to develop a new strain of wheat, and reflect on the backlog of information we now have on wheat! The introduction of a cereal into a new environment is a lengthy process, and according to the experts, quinoa is right on target.

"That our first seed even grew," Gorad commented, "was pure grace. It has now grown in Colorado for three summers and it's still working well."

Would quinoa actually sell in a store? This past June a test market was made in Boulder's new natural food store, Alfalfa's. "We served prepared

quinoa and quinoa cookies and pudding at their demonstration kiosk," McKinley related. The response was overwhelmingly positive. Alfalfa's is currently selling 700 pounds of quinoa per month.

But is selling quinoa in Boulder the same as selling it in Kalamazoo?

"Maybe not," McKinley said, "but we've got mail orders for it in Kalamazoo."

Two days after Alfalfa's demonstration the local paper reported David Cusack's murder, the victim of a robbery attempt near La Paz, Bolivia. Cusack had been instrumental in the revival of quinoa. His death was a severe blow to all who knew him, and a setback for continued quinoa experimentation and production in both North and South America.

Gorad said, "We thought that was the end of us and that the Quinoa Corporation would close down. But strange as it sounds, we were strengthened by it. David would have wanted it that way."

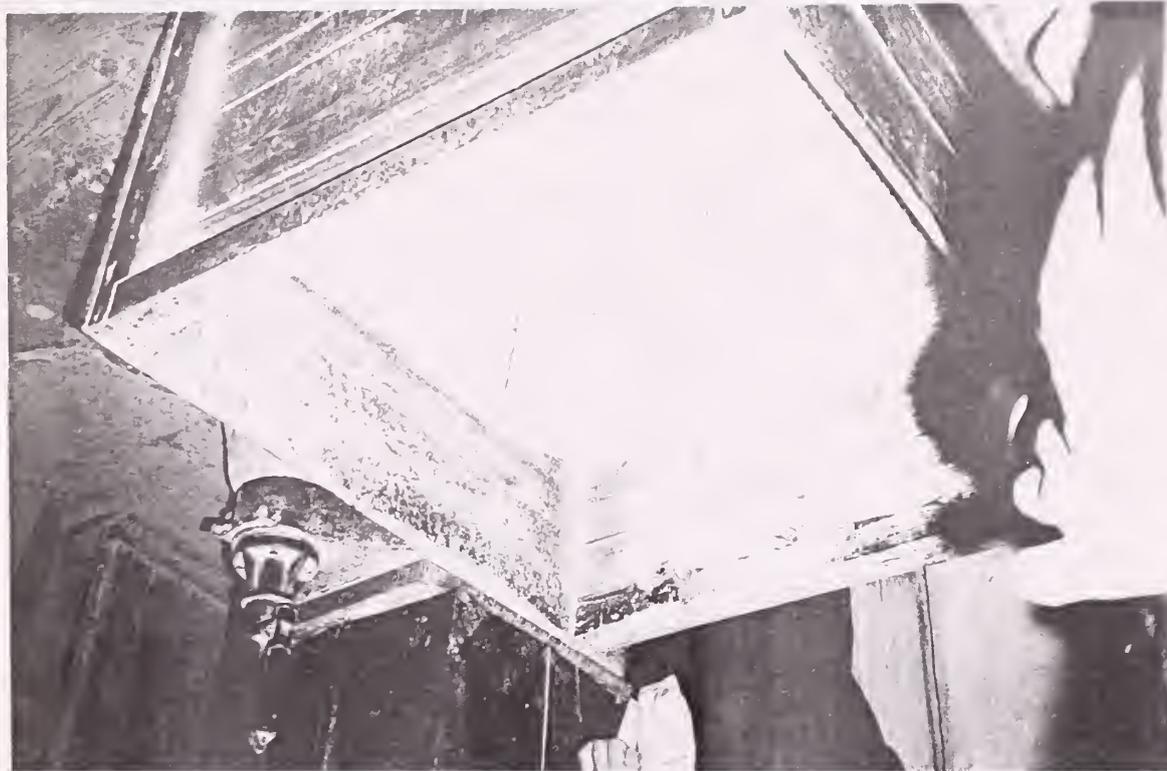
My visit with Gorad and McKinley stretched into the afternoon. Despite the element of tragedy, their story warmed me. Finally, it was past time to go, but not before experiencing quinoa firsthand. Quinoa seed, which is saponin covered, is all the earth colors. Steve showed me a dozen carefully packaged and labeled test samples and each was a different color. The colors were vibrant—raspberry reds, purples, blue-blacks, brilliant oranges, translucent pinks... quinoa is beautiful.

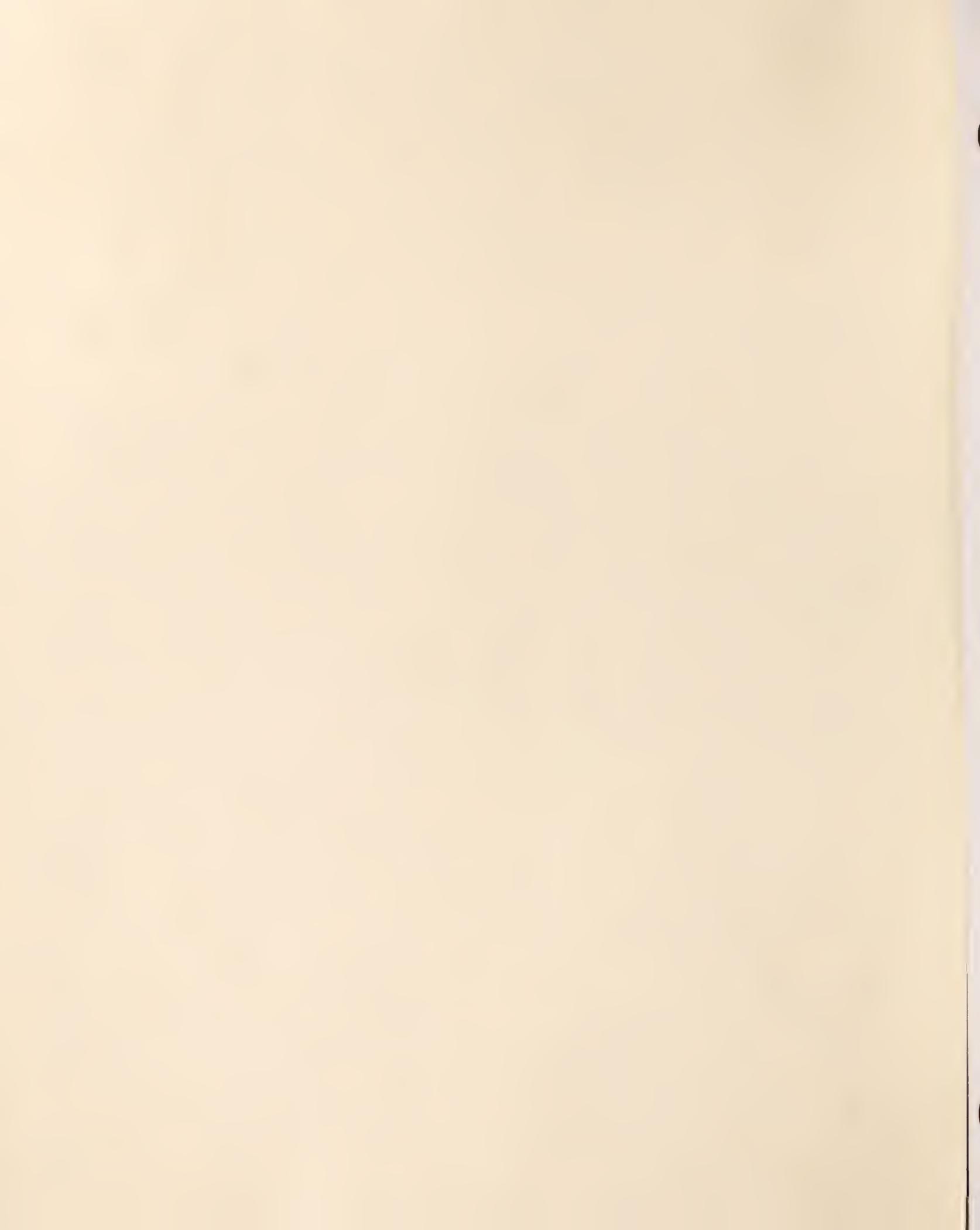
Quinoa ready to cook is usually pale yellow. The disk shaped seed has a band about its periphery. As the grain cooks, this band partially separates from the seed but retains its curved shape. In appearance cooked quinoa looks like cooked couscous sprinkled with little spirals or crescent moons.

The grain itself seems to melt in your mouth. But the tiny bands offer just enough tooth resistance to create a minute crunch, affording a varied and pleasant sensation.

An experience to be savored, eating quinoa, and one that deserves more fans. □

If your natural foods store does not carry quinoa you may order it from: Quinoa Corporation, P.O. Box 7114, Boulder, CO 80306, (303) 444-9466.





Journey to North Korea

Wednesday, Jan. 22, 1997

Sam and I left home in Princeton at about 6:45 p.m., driving to CRW, the Seminary student housing campus to meet the young man who would drive us to the JFK (Kennedy) airport, John Fullertons. It was rainy + a bit foggy but John drove our white Toyota station wagon with ease + skill + the trip took a little less than two hours to the Korean Airlines terminal. There we waited for an hour for our companions to join us. Betty Linton handed out our passports with Chinese visas and she and Steve Linton (Betty's son) and Steve's wife, Wen-Seok, took care of checking in all the bags. There are ten of us traveling together: ^{in this first leg of the journey} John + Virginia Somerville, Paul + Sophie Crane, Dr. Jan Robb, Dr. Eugene Linton, Betty Linton, Steve Linton, Sam and Eileen Moffett.

We all waited in KAL's first-class lounge (even though traveling tourist class) for an expected 11:50 a.m. departure, though the plane was delayed a bit over an hour. Dr. Robb, whose plane from Halifax had been delayed two hours, arrived during our waiting period. All of us are old friends + colleagues in mission, so there is much comradere among us.

The plane is a 747, very clean + quite roomy. Happily each two of us has one empty seat between us. After a smooth flight of a little over six hours we stopped in Anchorage, Alaska for refueling, getting back onto the plane in a little over an hour. Some of us had slept fairly well during the first leg and some not so well. A full-course dinner was served at 2 a.m.

The elapsed time, including stop in Anchorage, by arrival in Seoul at Kimpoo airport was over 16½ hours. There was a beautiful full moon for many of the night hours - and we never saw the light of day throughout the flight from JFK to Seoul until dawn began to break as we reached Seoul. It was a very smooth flight. Of course we skipped a day crossing the international date line, so moved from Jan. 22nd to the 24th. The time in Seoul at arrival was 7:40 a.m., that being 5:35 p.m. by New York time.

Our next flight for Beijing, not leaving until 10:35 a.m., we took our hand luggage to Gate 19 with the sign "Beijing" over it. There we parked our gear in a little alcove section of the waiting room + took turns walking around the departure area with its many tourist shops. During this period James Linton and his friend, Jeff Burns came in. They had been to Tandong ~~to~~ via Shenheng to take the ambulance out of the container. The boat it was shipped on came into D- + was sent by rail to Tandong. They took the amb. out of its container. It had eight chains on it (which Jim had put on in Charlotte) All but one were loose (rough weather) but the amb was in perfect condition. John Linton met them there, worked it thru Chinese customs with the help of the North Korean representatives who came down for that reason. The amb. went to PY (by rail?) + John went by rail + will meet our group there.

Jim + Jeff came back to Seoul by plane for business + went to Soochun's help w the sewerage prob. at the ^{T13} ¹⁰ west home which Betty started a number of years ago. Jeff flew back to the States about a half hour later.

While we waited, Paul Cran + I counted church steeples from the air terminal windows looking west. We counted eleven!

The ^{KAL} plane for Beijing departed about a half hour late. The landscape on approach to the airport was a flat wintry brown w. a touch of white from the effects of earlier white snow. There was no trouble at all getting through customs - they didn't look thru a thing in our large volume of checked luggage, some packed in cartons containing winter clothes + medical supplies + technical equipment. There was a ~~strong~~ ^{rather strong} wind w. a yellow-loess dust from the Gobi desert giving a considerable chill factor. We had a long wait in the parking lot for the bus taking us to our hotel, Peking Int'l Hotel, but the van carrying all our luggage didn't arrive until an hour later for some reason. Our comment on the ride into the city was that it looked like Seoul 50 years ago except for a pizza hut we passed except for the buildings. They were more massive + higher than Seoul 50 years ago. They were all the same massive style + somewhat drab looking.

After settling into our room Sam + I walked up the street 4-6 blocks to a Friendship arcade to look for some warm gloves for him, as he discovered he had either forgotten or lost his. We found some that were OK + reasonable in price. On the journey back we hired a 3-wheeled pedal cab, which was fun. That evening we all ate together in the hotel and then went to our rooms for a good sleep. Unhappily, Sam had a troublesome coughing spell for a while and then he had a very bad leg cramp. I was exhausted but tried to help him rub out his cramp + later I got some leg cramps, myself. I didn't get to sleep for several hours + wasn't feeling too chipper when I got up, but felt better as I got dressed + had breakfast + got off to the airport. We left at about 7 a.m. because we must get there in time to get enough carts to carry all our baggage, which we did. ~~the~~ James had to open one large box of relief goods for the customs agent but that was all. We waited a long time (an hour or more) for the Pyongyang counter to open but finally got checked in. We went down to the proper gate where we had another long wait. Our departure was delayed about an hour but it was a good flight on a four-engine jet plane. We were served a nice hot meal enroute. There were quite a few other passengers, also - some perhaps Russians.

7/10/1894 - 6/5/1926

김종영의 아버지 - Great Leader's father

김정일의 아버지

1/21/1892 - 7/31/1932

father entered Son, rd. factory 1911

Jan. 27th (Monday). Breakfast at 8 a.m. this morning. Our friends for the NCA delegation were in their car when we came in, including 김일성 + 김연성. Steve briefed us on the schedule for the day + for the week. He told us to dress warm! At 9:45 we gathered in lobby + took 2 in over six Benzes with drivers + guides. Our first destination was 김정일의 ^{childhood} home of the Great Leader. We saw a North Korean-type jigae among the implements there, pictures of his parents, old Korean chests, etc.

김정일의 집 - home of 김정일 - Kim Il Sung 415 112 4th floor General Kim Jong Il's School Museum
Kim father - 김연성 김연성 김연성 김연성
Kim mother - 김연성 김연성 김연성 김연성
Kim grandmother - 김연성 김연성 김연성 김연성

김연성 김연성 김연성 김연성

- Drove to top of hill in grounds to see a monument overlooking the 아동 river.
- Walked up to graves of 김일성's father + mother + grandfather + grandmother
- Went to 김연성's statue + home near the 장공 Church.
- Went to 장공 school (founded by S.A.M. Name of founder apparently chipped out on monument at top of hill above.
- Home to lunch at hotel. I ordered tom. soup + $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$.
- Everyone except Dr. Dan Robb + I went to Tangun's grave in afternoon. Then over to nearby dolmen site. Then to an orphanage where children put on a show for them + then to a ~~very~~ cold indoor performance w. rousing music, acrobatic choreography, military patriotism + adoration of 김주일, the dear leader. Several very good choirs, male + female together. Music was loved but very beautiful.

Jan. 28 (Tuesday)

Historical museum (Kosungyo things) mural of Gen'l Sherman. + old map

off. Kim Il-Sung University
주체 tower
arch of triumph

Jan. 29 (Wed.) ~~International~~ Friendship Hoop
Arboretum (or Botanical gardens)

Kim Chong-il Begonia
Kim Il-Sung orchid

delivered ²⁵ trees

afh. Kim Man yu hospital
대동문 for picture

Jan 30 (Thurs.) a.m. ① Great Hall of the People
② Dedic. of ambulance at National Congress Hall
김용남 - Foreign Minister

③ Buddhist temple founded in 1429 ^{공경전}
afternoon

④ Shopping in Arts & Crafts Center

⑤ Sam, Steve + Paul to R. Embassy

⑥ Several others to see modern subway system + then to a 백화점

⑦ State dinner hosted by For. Minister

w. special entertainment

Jan. 31 (Friday)

Go to

① Open ^{전국} 전국회. Greetings + welcome by Cath. layman who is
head of the Cath. Association. Several group. made statements also, beginning w. Virginia,
who brought sp. greetings fr. Billy + Ruth Graham. Sam, Paul, Jan + Gene Linton also spoke.

② Visited a Buddhist temple in the mountains outside PY
lunch

③ afh. - some members went to a maternity hospital.

Don Dunkerley
Director

Twyla Hinton
Administrative
Assistant

 PROCLAMATION
INTERNATIONAL

3 W. Garden St., Suite 370
Post Office Box 13367
Pensacola, Florida 32591
U.S.A.

"For the preaching
of the cross . . .
is the power of God"
I Corinthians 1:18

Telephone:
904/438-2878

January 27, 1968

Rev. Robert F. Rice
Literacy & Evangelism International
1800 South Jackson
Tulsa, OK 74107

Dear Bob,

Thank you for your letter of Jan. 22. I am excited about the invitation for a personal evangelism seminar on the 16th for institute trainees and for staff. You indicate that this could be for two hours or as much as four. I would very much like the whole four hours if that can be scheduled. The Gospel is the same in every country but our evangelistic approach ought to be different in different countries. The additional time will give me an opportunity to relate to the overseas brethren and discuss approaches suitable for their cultures. This will be a good learning experience for me as well as for them!

One of my colleagues recently visited North Korea, where his approach was more pre-evangelism than evangelism because of the situation. In most cases he did little more than give away Bibles and encourage people to read them. He himself was converted as a 14 year old boy from a Buddhist home through simply reading a Gospel of John that had been given him. I am enclosing a copy of his confidential report because I believe it will interest you. Please be discreet in showing the contents of this to anyone. We want to be careful that information does not get to the North Koreans in a way that they can figure out his identity. Please do not print anything from the report without having me first arrange for his permission.

Thank you for your willingness to cover my travel expense. I may come by car rather than plane so I can use my car to visit other places in Oklahoma and nearby states on the same trip. I would hope that paying round-trip mileage from Pensacola to Tulsa would be agreeable as much as plane fare if I decide to use my car.

It will be helpful if you will give me some idea of who will be present for my messages on the 16th and 17th and what sort of messages would be appropriate. Also, how many messages of what length do you anticipate?

May the Lord bless you richly.

In Christian affection,

Don Dunkerley

Don Dunkerley, Director
PROCLAMATION INTERNATIONAL
P. O. Box 13367
Pensacola, Florida 32591

EDITED CONFIDENTIAL REPORT OF A 1987 TRIP TO NORTH KOREA AND CHINA
BY A MEMBER OF THE F.I. FAMILY

When I arrived at the airport at Fyongyang, North Korea, I was surprised at the big welcome they gave me. That night a government minister gave me a party. During the party we discussed many things. They had a lot of food and wine and they drank a lot. I do not drink any wine or spirits, but they drank a lot. The mood was very high and they were talking about their country. They talked about their president as "Our Great Father" and "Our Great Leader, Kim Ill Sung."

Late in the evening when the party was nearly over I asked the minister, "Do you have any religious freedom in this country?"

He quickly replied, "Yes, we have religious freedom in our country."

I said, "Very good. If you don't mind, I brought some Bibles with me and I want to use these Bibles wherever I go."

He said, "Yes, you can use your Bible wherever you wish and you may enjoy freedom in this great country of North Korea." He was a little bit drunk. He gave me permission to give out the Bibles and speak religious things to the people. It was surprising to me. So I had peace in my mind. Later I learned that I was the first person ever allowed to give Bibles to people individually in their 45 year history.

After that evening, we finished our party at ten o'clock, I went to the hotel room with my guide. My guide was in the next room to me and was always watching me. But he was drunk. I thought he was falling asleep. So silently I came out of the hotel room and went down to the lobby. There were many young people in the lobby. Most of them were students working the night shift at the hotel. They were very curious about me. When I sat down in a chair they surrounded me. I brought Bibles with me. First I talked to them about creation. I asked, "Who created this beautiful country?"

They said, "No one created this universe. It just appeared naturally." One of them said, "Our great leader Kim Ill Sung's spirit created this universe."

They believe in the president Kim Ill Sung exactly as we believe in our God. Their loyalty to him is absolute. North Korean people think he is the only person who can give them happiness and joy in their life.

I talked to them for about three hours. Finally, I opened the Bible and said to them, "Have you heard about the Bible?"

All of them said, "What is the Bible?" They had never heard about the Bible. They never even heard the name, "Bible."

I said, "This Bible is one of the best books in the world. It has a lot of history, poetry, literature, and so many nice things written in this one book."

They were so very curious to look in this book. I gave one book to a girl. "Tonight read Song of Solomon. It will be very interesting to you. It will help your married life." Also I gave a Bible to one of the men students and told him to read Genesis chapters one to five. "If you read this carefully, you can understand who created this universe."

They were so happy to take the Bibles to read during the night shift.

In the morning I came down to the lobby at 8:00. Their shift was over at 7:00 but they had not gone home but were waiting for me. The

girl I gave the Bible to whispered in my ear that she had memorized Song of Solomon chapter one. She said, "I read one of the best books in the world. I had never read this kind of book. I have a talent for memorizing. I will memorize the entire Bible."

I was really surprised and moved in my heart. I thought, "The Holy Spirit last night moved in that girl's heart."

The young man to whom I gave a Bible had read the five chapters of Genesis. He was very interested and was going to continue to read the Bible. My heart was overjoyed.

For three days I was in Pyongyang, the capital city. I had many chances to speak both openly and privately about Christianity to the people. They were very afraid to respond to me. Their only freedom is silence. If they agree in their heart, they do not speak anything. If their response is open, it will be dangerous.

After three days I went down to Diamond Mountain, one of the most beautiful mountains of the world. I spent three days there and found many foreigners who came to the mountains and found many young people studying in the conference center in the mountains. I had many good chances to speak with them and play with them. Always I speak with them first about who created nature. Always they replied that it just happened naturally. I spoke to them that this creation is by God. I had chances to speak to them about Christianity. I taught them some hymns. I taught them, "How Great Thou Art," starting with the second verse,

When through the woods and forest glades I wander,
And hear the birds sing sweetly in the trees...

It is the perfect verse in the mountains!

After I taught them this verse, they loved the hymn, so then I taught them the first verse,

O Lord my God, when I in awesome wonder...

I think that this was the first time in the atmosphere of North Korea that people were singing hymns openly! Of course, they did not know the meaning of the hymns, but later we discussed that.

North Korea does not allow any church activities or religious activities. North Korea is not even like China. It is impossible in North Korea to have underground churches.

I asked the North Korean government, "If you say you have freedom of religion in your country, why do you have not even one single church building in North Korea?"

They replied to me, "During the Korean war, American terrorists bombed and destroyed all church buildings."

I replied, "If you allow me, I would like to build a small church in Pyongyang. I will bring my own money."

They smiled and said, "Well, we have freedom of religion and freedom of not believing. Our great leader Kim Ill Sung is enough for our people. We do not need any Christian church in our country."

Wherever I went I was holding the Bible. When I was in Pyongyang, I held my Bible and walked in the street. Of course, they did not often give me freedom to walk in the street but I got a few chances. It was crowded. Wherever I went people were curious about me and surrounded me. When I held the Bible, one elderly woman said to me, "Are you a Christian? Do you have Bibles?" Suddenly she was singing a hymn,

What a friend we have in Jesus,
All our sins and griefs to bear...

She shed tears. She cried and said, "I am a Christian. This is the first time in 42 years I have seen someone holding a Bible." She sings this hymn every morning because she doesn't want to forget. It is her comfort in her relationship with God. She prays every day. Of course, she doesn't have a Bible, but she kept her faith by singing

this hymn every morning. She says she never missed, not even one morning.

She cried and held my hand. So I was crying, too. It was a moving moment.

She said to me, "There is no Christian Church in this country. But there are a lot of underground Christians just like me. My daughter also became a believer. In this way we have a lot of individual believers and we worship just by ourselves in our homes."

So I gave my Bible to her. It was my last Bible.

After that I had no Bible with me. Since then many young people came to see me and asked me for a Bible. "You gave one of my friends a Bible and he said it is a very good book. Why don't you give me a copy?" But I was out of Bibles. I should have brought more.

Later on the secret policeman who guided me every 24 hours warned me, "Don't speak about God and Christianity so openly." But even so I spoke about God and Christ whenever I met people.

All North Korean people are brainwashed, really brainwashed. Whenever I spoke about God, nobody knew He exists. But gradually they understood about God's existence. But when they understood, they did not say anything. They just kept silent.

All food is rationed. All clothes are rationed. People do not have freedom to move from town to town. If they are ~~are~~ going to visit their parents who live in another town, they need special permission from the police station. If they do not have permission, they cannot get a ticket. They have no freedom for traveling. Whenever they are commissioned for one place they must live there for a lifetime. If a man is commissioned to a town as a school teacher, he must stay there for life. A medical doctor must live his lifetime in the same town. Only very few people have freedom to move from place to place.

Every fifteen days they get rations of rice but it is not enough. You will never see a post office, book store or, of course, a bank. If you want to write a letter to someone in another town, you give it without envelope to an official of your town who passes it to an official there.

All North Korean people must get up at 5:30 A.M. In every town, every city, the whole town, the whole city, music is coming from loudspeakers so no one can sleep. They do not have any private radio or newspapers. They get no outside information. In every house, instead of a radio they have speakers that they cannot turn off or on. At 5:30 there are very loud slogans and music so everyone gets up. All schools and work start at 7:30 every morning. They come back from work at 6:00, cook a meal and eat. They have a little free time, but every night they must study about their country and their great leader Kim Il Sung's book called, "Judea-ism."

During my visit to North Korea I cried a lot. Since then I have not had a good night's sleep, because my dreams and my memories bring it all back to me. I have never cried so bitterly in my lifetime. I hope the Lord will open this iron door and give freedom to that country. Will you pray for North Korean Christians who are really suffering? If anyone finds they believe in God they will be imprisoned for a lifetime, over a twenty-year sentence. For them worshiping God is life or death. But they have never given up their faith. I firmly believe that there are hundreds and hundreds of underground Christians. There is no underground church. There are underground Christians crying to the Lord that one day they can sing hymns and openly listen to preaching and that they can worship together and build a church in the future. Will you pray for them? I don't know when God will open this country for freedom of worship. I am sure that when it happens we will hear beautiful stories of faith.

CHINA

Since China opened the door to the outside world, they say that they have freedom of religion and freedom of church movement. But I found that is completely wrong. They have the government-recognized church. They also have the underground church.

In the state church they do not accept any kind of support from the outside world. They do not allow in the pulpit of their state church any kind of outside people. They do not allow anyone to pray in the state church except for the people. No missionary can work in the church. China does not allow any missionaries.

The other kind of church we call the underground church or house church. They meet secretly in a house every Sunday and in evenings.

I found the true church is this underground house church. Those that are found worshiping in this way without government permission are put in prison for at least six years.

I went to one of the house churches and I really worshiped with all my heart, with all my spirit. I never worshiped with this kind of wonderful spiritual church in the world in my lifetime.

They meet very secretly. When I went to the house church, the house was about 500 square feet. Maximum capacity sitting down was 18 people but, when they really squeeze in, 22 or 23 people can gather together. When they gather together in the home they have only one or two Bibles among them. One person reads the Bible and they pray together. There is no leader preaching to them and there are no Bible teachers or preachers. They only worship together among themselves, pray together and read the Bible. Of course, they cannot sing openly. And they have no hymn books. Even so, many people like to come and join with this home church but they do not have enough room. So they say, "You can worship with us this Sunday evening, but don't come next Sunday. You may come the following Sunday." So they do not even have enough room for every believer that wants to come to the house church.

It was painful in my heart. First they said to me, "Please, send us some Bibles." Among Korean Christians in Beijing they need urgently about 200 Bibles. So when I arrived at Hong Kong I arranged for 200 Bibles and sent them to them. We have a secret route for sending Bible and things to them. They arrived safely. Also they are asking for some Bible teaching materials, simple sermon books and simple Bible learning books. So I am going to arrange for them to be sent.

They asked me if we can bring some young people from China to the United States to be educated in seminary and be trained to be their own leaders. This I am going to arrange. This is the best way we can help for the future of the Chinese Churches. Also they asked me if their Christian brothers and sisters can help them have a worship place. They are very poor people. They get about \$35 for an average monthly wage. If they have between \$2,000 and \$2,500, they can buy an apartment. Chinese governments allow them to buy apartments but they cannot sell them. If Christian people buy an apartment, they can open their house to house churches. I would like to encourage American Christians to buy these house churches they need so urgently, so earnestly. I encourage you to help these house churches. You see how terribly they need a worship place.



OVERVIEW OF DEVELOPMENTS IN KOREA IN 1988
Relating to the ROK's "Northern Policy."

The year 1988 has become a most important one in Korea's long history, for it was a year in which the Republic of Korea "came of age" on the world scene - economically, politically and in the sports arena. Economically, in 1988, the ROK's total foreign trade passed the \$100 billion mark for the first time (\$59 billion in exports and \$52.5 billion in imports). February 1988 marked the first time in Korea's history that there was a peaceful transfer of power politically. Then in April there was a National Assembly election in which opposition parties won more seats than the ruling party. During the rest of the year the democratic process of governing has gradually taken root under a variety of difficult circumstances. In September and early October the XXIV Olympiad was held in Seoul, with 160 countries participating. It is generally agreed that these Olympics, only the second ever held in Asia, were one of the very best in modern Olympic history. The Koreans can be justly proud of all their accomplishments in 1988, and these developments have given a significant boost to their self-confidence and self-esteem.

The Olympics and the other developments in 1988 have also strongly impressed the rest of the world, particularly the Communist world. Many Communist nations are experiencing something akin to a crisis in confidence toward traditional Marxist-Leninist dogma and ideology, and are now realizing the necessity for major reforms if they are to rescue their stagnating economies. The recent closer contact of Communist nations with the ROK (whose GNP has been growing at an annual rate of more than 10 percent for years), has notably impressed them. Heightening the Communist great interest in ROK economic developments is the fact that, until recently, most Communist interactions with Korea have been with the still-Stalinist North Korean regime, whose economy has been unusually backward even by Communist standards. At a recent seminar in the USA, a leading Russian expert on Korea from the Soviet Institute of Oriental Studies, in discussing his recent trip by car throughout North Korea, characterized the situation in rural, agricultural North Korea as "very, very poor."

In an effort to capitalize on this evolving situation, the ROK Government last July, with the support of its opposition parties, began to develop its so-called "Northern Policy." This policy, which has US support, aims at aggressively trying to improve relations with North Korea, as well as with the Soviet Union, the People's Republic of China, and other Communist nations. ROK leaders believe that the time is propitious to launch such a bold initiative. China and the Soviet Union are very preoccupied with their urgent economic and related problems, and they both desire to cultivate the West in the hope of obtaining assistance in overcoming these problems. Certainly the last thing that either of the Communist "Goliaths" wants now is an increase in North-South tensions in Korea, or any violent outbreaks between the two Koreas that could adversely affect their current priorities of detente with the West and economic reforms at home.

The ROK's objectives in their new "Northern Policy" include trying to reduce North-South tensions and improve ROK security, as well as to develop mutually advantageous trade relations, not only with North Korea, but also with China, the Soviet Union, and other Communist regimes. In the longer term, they hope that these initiatives will lead to eventual reunification of Korea, and the international acceptance of Korea as a strong, politically stable, and economically advanced country deserving of worldwide recognition.

Traditionally, both the Soviet Union and China have been cautious about direct trade and other relations with the ROK in order to avoid offending the North Korean regime, which tries to play China and the Soviet Union off against one another. Neither of the Communist giants wants the other to gain a predominant position in North Korea, for obvious strategic and defense considerations. However, trade between the ROK and Communist countries (other than North Korea), has been steadily increasing despite the various handicaps to such trade. This trade in 1988 (mainly with China), is estimated to exceed two billion US dollars and appears likely to increase rapidly in the coming years.

Many recent developments involving the ROK and Communist countries reflect the timeliness of, and generally favorable Communist reactions to the ROK's new "Northern Policy." During 1988 there has been a rapid increase in direct contacts between the ROK and Communist nation officials and businessmen in many fields. In the fall of 1988 Hungary was the first Communist country to exchange official trade missions with the ROK, but other Eastern European regimes appear likely soon to follow suit (much to North Korea's chagrin). At a recent Slavic studies convention in the USA, attended by many Soviet officials and scholars, a Soviet trade specialist stated that a ROK trade mission would be established, early in 1989, in the Russian port city of Nakhodka, near Vladivostok. There is both Soviet and ROK interest in a strong Korean role in plans for economic developments in Siberia, possibly similar to the earlier Korean major construction roles in Vietnam and the Middle East. There has been a sharp increase in the number of Korean businessmen visiting China during 1988, and many China-ROK joint ventures and projects of various types are either underway or under consideration. There have been especially close contacts and economic cooperation between ROK businessmen and Chinese in Shantung (Chinese, Shandong) Province across the Yellow Sea from Korea. There are reported plans to start a regular ferry service in 1989 between Pusan and Tsingtao (Chinese, Qingdao), the beautiful Chinese coastal port and summer resort. In deference to North Korea, the Chinese may insist that third-country nationals must operate such ships, which would provide regularly scheduled 17-hour sea connections for passengers and cargo between China and the ROK.

Pyongyang currently appears inclined to adjust some of its policies and actions in the face of changing conditions, and to be more responsive to similar developments in China and Russia. For example, Beijing has been taking a more tolerant and supportive approach to Christianity in China over the past 10 years, and the Soviet Union, under President Gorbachev, has been changing its previously oppressive policies toward Christianity to policies that appear surprisingly similar to those pursued in China since 1978. North Korea, since 1945, has pursued a very repressive policy toward Christianity, which had a large following and strong infrastructure there prior to the Communist occupation in 1945. Hopefully, however, such repressive North Korean policies may be moderating. For example, a Catholic church, a Protestant church, and a building to house a Christian seminary are currently under construction in Pyongyang.

There has been very little exchange of Korean scholars between North and South Korea, or between North Korea and the USA. However, as a hopeful harbinger for the future, a group of North Korean scholars is scheduled to come to Stanford University in California for conferences in 1989.

There has been a series of six meetings between representatives of the ROK and North Korea since August 1988, which dealt with proposals designed to ease tensions between the two sides, and to consider a joint non-aggression declaration. The seventh of such meetings will be held at Panmunjom on December 29th to finalize an agreement for a meeting of the two Korean Legislatures in a joint session in 1989 in Pyongyang. This largely ceremonial meeting, if successful, will be followed by subsequent meetings and negotiations between 50 legislators from each side. All of the foregoing, and especially the eagerness of the Soviet and Chinese regimes for reduced North-South tensions in Korea, has increased ROK hopes that further progress in the implementation of its new "Northern Policy" can be made in 1989. However, the experience of the past 43 years in Korea indicates that progress toward resolution of the many problems of the divided peninsula will probably be slow at best, especially as long as the 77-year-old Kim Il Sung remains at the helm of the Pyongyang regime.

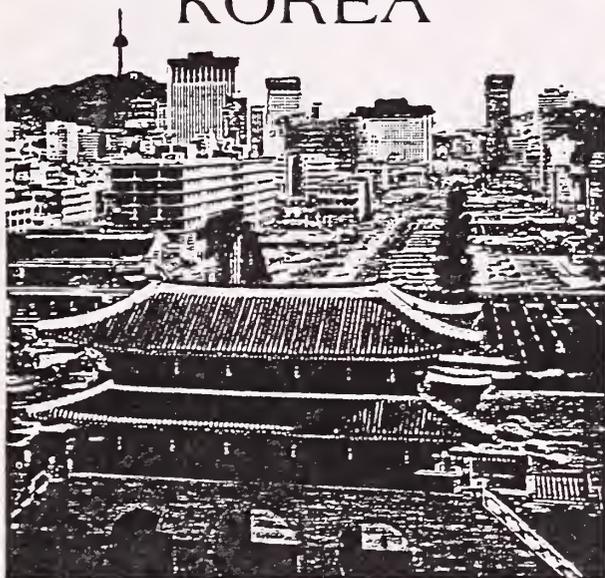
Robert A. Kinney
253 Ohana Street
Kailua, Hawaii
December 1988

MISSIONOTES

Number 18

December 31, 1987

KOREA



Downtown view from the Capital Building.

YEARNING FOR REUNIFICATION

by Dr. Insik Kim

Korea is a nation with a long history and a rich cultural heritage. It is a beautiful country with many mountain ranges, rivers and rice fields. Sixty million people claim this peninsula as their home. Koreans are a homogenous people with one language and tradition - a unified country for 1300 years until the end of World War II when the United States and Russia separated North and South Korea along the 38th parallel. This division, which was never meant to be permanent, brought tragedies far beyond the Korean peninsula and led to the most devastating war in the history of Korea. The country suffered great loss of life and destruction - four million human casualties including 36,000 U.S. soldiers killed and more than 100,000 wounded. Some ten million Korean family members have been separated from each other by the division, and I am one of them.

When the war broke out, I was a 13 year old in junior high school. On the eve of the United Nation Forces' evacuation, my father and I left for the South in 1951, leaving behind my mother, sister and brother. We thought the war would end in a few weeks and we could return home. Truce was declared in 1953, but the country remained divided. Except rumors and propaganda, no words of communication or information have been available during these past 35 years. People have not been allowed to know if their parents, children or a spouse on the other side were living or dead.

The people of Korea - young and old - have been yearning for the reunification of Korea. Christians both in North and South Korea have been praying for reunification for their divided country. When, in recent years, the National Council of Churches of Christ U.S.A. has become interested in the quest for peace and the reconciliation of the Korean people, it decided to develop a policy direction in consultation with its counterparts in Korea. I was one of a ten member team appointed by the Council to draft the policy statement. One of the tasks of the team was to make a fact-finding trip both to North and South Korea. In the Spring of 1986, our team made the journey. This gave me an opportunity to see my native homeland for the first time in 35 years. I had mixed feelings about the journey, for I did not know if any of my family members were still alive.

As we arrived at the Pyongyang International Airport, we were greeted by government officials, church leaders and children with bouquets. Our host shared with the three of us in the team who were native Koreans that arrangements had been

Continued on Page Five

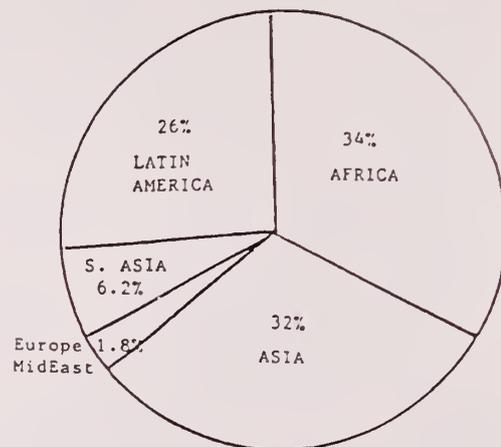
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Editor: Vera P. Swann, Copy Editor: Burma C. Murray

made to locate our family members. I was so excited at the thought of reuniting with my long separated family that I could not sleep the first night. The next day, we were anxious to hear good news, but there was no mention of our families. We spent the next three days with deep anxiety. Our disappointment turned into an anger. Then, on the morning of April 22nd, our host brought us good news. Members of all three families had been located and would be coming to meet us! In the late afternoon when we returned to our hotel, there they were in the lobby waiting for us. I had been remembering my mother in her middle 30's. My sister was 10 and my brother only 5 when we were separated. Now, I saw my aged mother before me. It was an emotional moment. We embraced and wept. How thrilling it was to be in the presence of my mother and to be together as a family again! During the course of the visit, I shared with my family about the rest of my family members in the U.S.A., especially my father with whom I left home in 1951. With heavy heart, I told my mother that father passed away in 1977 in South Korea. After a moment of silence, my mother said, "I am glad you are here." She asked whether my father was alone. "He remarried," I told her. "Were there any children?" mother continued. "Yes," I said. I felt pain deep in my heart. Mother held my hands and said, "I am glad that there was someone who made a home for your father. I am very grateful to her. Insik, she is your step-mother and a member of our very own family. My son, please take good care of her!" My mother was sincere, and I wept. The next day I was given an opportunity to visit my hometown where I grew up and was reunited with my uncle, aunts and cousins. The village leaders came to greet me also. My uncle lives in a simple home and all the necessary furniture was there. All of their basic needs such as housing, clothing, medical care, and education are met. I met several of my cousins for the first time, but I felt that I had known them all of their lives.

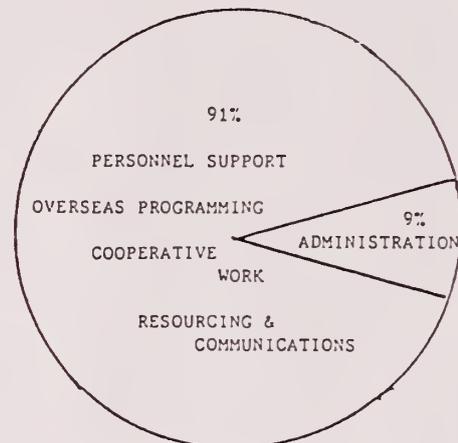
The ten day visit came to an end, and as I bid farewell to my mother, she held my hands firmly and said, "Son, I now can go with my two eyes closed."

I am a very fortunate person. There are ten million separated family members in Korea who do not know if their loved ones still exist. They long for Spring to return again - the hope and realization of the reunification of Korea.

The Division of International Mission's 1987 budget through 11/87 reveals that 87% of the allocations have been expended. The Division remains on target as it works within its \$6.9 million budget and with the lion's share either spent or currently earmarked for overseas programming and personnel support.



1987 FIELD RELATED EXPENDITURES
\$ 4,707,159



1987 PROPORTIONED EXPENDITURES
(BUDGETED)
\$ 6,918,554



1987 BUDGETED INCOME (PROJECTED)

Report of Peacemaking Trip to North Korea (July 9 - 23, 1997)

SYNOD OF THE NORTHEAST PEACEMAKING TEAM

by Rev. Edwin E. Kang, Mission Associate for Outreach Ministries and Advocacy

12/1/97

PEACEMAKING OF GOD IN NORTH KOREA

I. Introduction of the Synod

Synod of the Northeast - NY, NJ & All New England States - 8 States

22 Presbyteries 1206 Congregations 260,000 members

Two Synod Assemblies - April/May and October

Mission Associate - Peacemaking, Social Justice, Human Rights, Public Policy, Racial Ethnic Concerns, Women's and Children's Concerns etc.

II. Groundwork of Peacemaking

The Synod Assembly in October 1996 adopted a Resolution on Peace in Korean Peninsula, especially Peacemaking with North Korea. In response to this resolution, we have taken several steps to prepare ourselves for the trip to North Korea.

First, Synod asked all churches and all members in the Synod to **pray** to our Almighty God for the peace with North Korea and the people there. Prayer is one of the most powerful tools that we can depend on working for peace. Synod also asked the churches to take up an **offering** for sending food to North Korea.

Second, Synod asked all churches and members to **write letters to the members of Congress and Senate** to support our peacemaking by 1) lifting economic sanctions against North Korea thus paving the way for and moving toward establishing diplomatic relations and peace treaty between two nations, and 2) allocating an emergency budget to send food to North Korea.

Third, Synod organized a six member **peacemaking team** of official representatives, being headed by the Synod Moderator, Dr. Charles Kim and Synod Executive, Bob White, two at large members of Rev. Joseph Ryu and Rev. John F. Underwood, Rev. Samuel Kim representing newly created Eastern Korean Presbytery and myself, Synod staff.

Finally, Synod adopted another resolution at the Synod Assembly in April this year to raise a goal of **\$30,000 for food to North Korea**. We are grateful that many churches have responded to this request with prayers and offerings, that \$30,000 have already been received and forwarded to our General Assembly and to the Church World Service. The Church World Service has already delivered 12,000 metric tons of corn to North Korea on September 26, 1997. This corn supply was distributed to the needy people through the work of Korean Christian Federation.

III Peacemaking Tour

A. To Pyongyang Via Beijing

With our preparations at home, we began our peacemaking tour on Wednesday, July 9 leaving JFK airport in New York flying to Seoul and arriving in Beijing on Friday, July 11, where we received our visas to North Korea. On Saturday, July 12, we flew into Pyongyang, the capital city of North Korea. In our

seven days in Pyongyang until our departure on Saturday, July 19, we had fruitful and rewarding experiences.

B. Seven Days in Pyongyang

Among many things and places, I feel, we have achieved our peacemaking goals in this trip in the following five areas:

First, on Sunday, July 13, we joined the Christians in North Korea in an 11 o'clock **Worship Service** at Bongsu Church in Pyongyang. During the worship service, I was asked by the pastor, Rev. Lee Sung Bong to offer a pastoral prayer. During the Korean War in 1950 to 1953, Christians were severely persecuted, churches were closed down and worship services disappeared completely in North Korea until 1988, when this Bongsu Church was erected for Protestants, mainly Presbyterians to worship again. Another day, we visited the office of Korean Christian Federation and held our fellowship and discussions on the work of the Church and future directions and plans. God works mysterious ways and to me, who was persecuted and ran away to the South during the Korean War and to the US, it was a miracle for us to have fellowship and worship together with Christians in North Korea today after decades of Christianity being wiped out. We were thankful to God for this blessings. I believe, we should continue our mission partnership relationship with churches in North Korea so that they may be comforted, strengthened and empowered for their work. **Peacemaking is to work for the freedom that every one is free to worship and enjoy God as their creator.**

Second, on Tuesday, July 15, we visited **Eunpa County**, a flood damaged area, in Hwanghae North Province about 2 hours driving southwest from Pyongyang. The whole village was washed away by the floods two years in a row. All the houses were gone, rice paddies and crop fields were gone, and several feet of top soil was washed away. We saw only the foundations, where the school buildings stood. Children are now attending a school far away in the next village. We visited a home of an elderly woman, who suffered from malnutrition and now was recovered. She prepared a next meal for the family, three bowls of mush with some grass in. It was something that they need to swallow through their throat and put into their stomach, no nutritional value, no calories, and no taste. Hunger hit the region hard. A lady, showing us around the region, whispered to my ears, saying that number of people perished from starvation and still hunger and malnutrition are serious problems for many families. We visited a food distribution center, which was virtually empty but many neatly folded bags, marked "USA" in large letters, told a story that food aid from the United States reached the needy people there. However, a few bags of soy and corn mixture were reserved especially for children and elderly people as nutritional supplement. Rice and corn looked growing green and well to me, I am not an expert, but we heard that due to the lack of fertilizers and insecticides, the harvest will be reduced to half of what had been expected. Hunger will continue and food aid will be crucial for 24 million people in North Korea until they recover the rice paddies and crop fields with top soils in several years. **Peacemaking is to work for food to the people that their hunger may be ended.**

Third, on Wednesday, July 16, we visited **Panmunjum**, a truce village, a point of confrontation between the South and North. We arrived there a little after 11 a.m. and it was quiet there but about the same time, some distance away on the border, there was a large scale clash and gun battles, which ended with number of casualties. It was reported as a large scale incident in several years by the media of both the North and South. We were not disturbed and peaceful even in the building where they hold North-South armistice meetings. But when we came outside the building, we were constantly stared at through high powered binoculars and photographed by South Korean and U.S. soldiers. Hostilities, confrontations,

and hatred are intensely concentrated on this spot, symbolizing Korean peninsula as the most vulnerable place in the whole world. I didn't like hostile air there and their intimidation. I came away realizing how important and urgent peacemaking is for the sake of peace not only for Korean people in the South and North, but also for the whole world. **Peacemaking is to work for the world without hostilities and wars.**

Fourth, on Friday, July 18, we had a long two hour meeting with KIM Yong Soon, who is known as Second or Third in command in North Korea. He is a secretary of the Central Committee of the Worker's Party, Chairman of the Foreign Relations Committee, Chairman of the Korea Asia-Pacific Peace Committee, and Chairman of the Committee for Supporting Overseas Compatriots, which was our sponsoring organization. He welcomed us and said, he would like to have continued dialogue with us. He shared with us his convictions describing Juche Idea as the guiding ideology of the nation and elaborating the work of Kim Il Sung and Kim Jung Il as great leaders guiding the people through difficult times.. He also discussed some political issues of between North-South and between North-U.S. He mentioned construction of light water reactor, peace treaty, and withdrawal of US troops from South Korea. I felt that they honored us, our Synod delegation with Secretary Kim meeting and discussing peace with us. It was a very significant point and moment for our peacemaking with North Korea. **Peacemaking is to work for peaceful solutions on complex problems through negotiations and not through violence.**

Fifth, for Korean people, the issue of Separated Family is one of the most tragic and serious problems. Prior to and during the Korean War, families are separated in South and North. About ten million people are suffering from this separation. Most of them do not know whether their loved ones are still alive or not. One such case was Rev. Joseph Ryu of Albany, NY. Joe came along to Pyongyang, his home town, as one of the six member delegation, after searching for his family last ten years from the United States without success. An appointed time came, on Friday, July 18, Joe met his surviving family, a younger sister and younger brother after 47 years of their separation. They were all teens at the time of separation and wept over many years of discontinuity even learning and sharing that their father was martyred as a Presbyterian minister and their mother and three other siblings were killed by a U.S. bomb during the Korean War. It was a sad story, but at least, they have come to terms with the reality. The remaining family was reconnected. Tragedies of family separation is partially solved. Joe returned home with joys and sadness. I compared our Joseph to another Joseph in the Bible being reconnected with his long separated eleven brothers in Egyptian king's court and they all wept over the long years of missing love for each other. It was a great moment of our peacemaking. There are millions more families still separated and unconnected. Personally, I had a moment of meeting my mother and a younger brother in 1981 after 30 years of separation. My mother passed away in 1989. This time, I was fortunate and thankful to visit again with my only brother and his family.

There is another story of tragic family separation. They are known as Unrepented Long Term Prisoners in South Korea. We were approached by two different separated families. Their fathers were in the North Korean Army advancing down to the South during the Korean War. When the tide of war changed, these two men didn't make it back to their family in the North. They were captured in the South, tried, and put in jail. They served more than 33 years in prison. At one time, Nelson Mandela was known as longest serving political prisoner on earth for his 25 years in jail. The whole world paid him their respect. Now these two men are released and free living in Kwangju, South Korea in a place provided by the National Council of Churches, but not allowed to return to their families in the North. They are labeled as Unrepented Long Term Prisoners, because they want to return to their family in the

North.. Innocent children deprived of their fathers' love from their early age are still longing to see their loving fathers and stretching out their arms and hands for help. I know too well the pains, agonies, and despairs of those innocent separated children, for I have one in my own family, my cousin in Pyongyang who is pleading with tears and asking my help to bring his father to see him from the U.S. There are many and many tragic stories in Korea today.

The reunion of 10 million separated Korean families poses as the challenge of God for our peacemaking. The task of peacemaking is as urgent and as crucial as ever. **Peacemaking is to work for restoration of separated and broken families into joyful relations of love, support, and happiness in the grace of God.**

In lighter moments, we have toured important historical sites in North Korea, which give witness to ancient Korea including the tomb of Tangun, a legendary figure, the first king of Korea BC 2333 and the tomb of Wang Gun, the first king of Koryo dynasty of 500 years, A.D. 918-1393 and Kaesong, the capital city. It is always an emotional experience deep down in my soul for me to go back to Pyongyang, go up the Moranbong and look down the city of Pyongyang and Daedong-gang River.

C. Three Days In Seoul

Our peacemaking included three days in Seoul, South Korea briefing and sharing our visit, learning, and experiences in the North with the church leaders at the National Council of Churches, Presbyterian Church of Korea, and Presbyterian Church in the Republic of Korea. Our delegation enjoyed touring an old palace, mission projects, and a big city of Seoul..

IV. Conclusion

In our own short life time, we have seen wars, killing of people and destruction of cities and nations. We have seen children starving and the agony of mothers and wives. We have seen divisions and the hatred of nations and peoples. We have seen poverty, human greed, injustice, ignorance and intolerance. I hate all forms of human miseries. I believe that God also hates all forms of human miseries and sufferings, therefore God is engaged in peacemaking between God and us all creation and among us human race. In peacemaking, God is fighting against the forces of sins and the power of evil as it was on the cross and the victory was achieved. God is asking us each one to join in the peacemaking in the world. I believe, our peacemaking effort with North Korea was only one response to the call of God. I believe, God is calling us to further tasks of peacemaking and we should be faithful to the calling with our continuing response and commitment. **Peacemaking is to work for the realization of God's grace and peace for all.**

Jesus said, "Peace I leave with you; my peace I give to you. I do not give to you as the world gives.... Blessed are the peacemakers, for they will be called children of God."

Q & A : Christianity in DPRK

By Kim Son Hwi

Here is some information on Christianity in the DPRK which is provided by two members of the Korean Christian Federation (KCF), Hwang Shi Chon and Kim Nam Hyok, director of the international department and deputy director of the organizational -department, respectively, of the Central Committee of the KCF.

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Q: How large is the Christian population in the DPRK?

A: There are more than 10,000 Protestants and about 5,000 Catholics in our country, ranging in age from 30 to 60. In north Korea, Protestantism is called Kiddokkyo and Catholicism Chonjugyo.

@

Q: How many churches do you have in the DPRK?

A: As far as we Protestants are concerned, we have two churches called Chilgol Church and Bong Su Church in Pyongyang and 500 other tabernacles in other areas.

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Q: How do north Korean Christians celebrate their holy days such as Christmas and Easter?

A: Nothing is different from what other Protestants do in their countries. We minister the Holy Communion service and offer a prayer on holy days such as Christmas, Easter, Mother's Day and Children's Day.

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Q: Do you do missionary work actively in homes?

A: Yes. But we always conduct missionary activities in keeping with the actual situation of our country. Our missionary work is mainly focused on individuals such as by house-to-house visits. Some missionary associations are playing a leading role in our evangelical work including the Missionary Association of Korean Women.

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Q: Where do people study theology?

A: People can study theology at Pyongyang Divinity School established in 1972. The school enrolls only ten students at a time in every three years, where they learn the Old Testament, the New Testament, pastoral theology, historical theology, a history of Christianity in Korea and other theological studies. A total of 35 graduates of the school took holy orders.

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Q: Is it easy to get a Bible in north Korea?

A: Of course. In our country, freedom of worship is guaranteed under the Constitution. More than 50,000 copies of the Bible have been printed in our country, translated into Korean by members of our federation.

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Q: What is the main work of the Korean Christian Federation?

A: The most important task of the federation is to lead Korean Christians to work for the construction and reunification of our country. In order to promote the reunification, we maintain close relations with many organizations including the World Council of Churches and Christian associations in foreign countries to ensure their support for the peaceful

From DPRK News - internet July 8, 1998

Education in Korea

Pyongyang, July 8 (KCNA) -- The socialist education of Korea has made rapid progress under the banner of the DPRK over the past 50 years. The national education, which started with a campaign against illiteracy after the liberation of Korea from the Japanese imperialists' colonial rule in August Juche 34 (1945), now sets the general goal of intellectualizing all members of society to raise their cultural and technical level to that of university graduate. This is what late President Kim Il Sung intended in his lifetime. Before the liberation Korea had no university but one or two middle schools in each province. Nearly a half of the school-age children had no opportunity of receiving education and adult illiterates were over 2,300,000. Young people had no way of going on to a college or a professional school. Considerate of the actual condition, President Kim Il Sung put forward a policy of giving priority to the education and wisely led the efforts for its implementation. The three-year war soon after the liberation destroyed everything in Korea. However, the state laid foundations for free education in a short period after the war and introduced the universal compulsory primary education system in 1956, the universal compulsory secondary education in 1958 and the compulsory 9-year technical education in 1967. The universal compulsory 11-year education system has been enforced from 1975 and the introduction of compulsory higher education is now in preparation. A quarter of the population are studying at over 11,000 schools at all levels and hundreds of universities and colleges in different parts of the country. The educational work has been ensured by the universal free education system. Social education of different forms, to say nothing of school education, is given free of charge. And stipends are paid to college and university students. Thanks to the Juche-based educational and popular policies, the number of intellectuals has reached more than 1,800,000 in the country.



The DPRK Report

The following bimonthly 'DPRK Report' is the product of a joint project between the Center for Nonproliferation Studies (Monterey Institute of International Studies, Monterey, California, USA) and the Institute for Contemporary International Problems (ICIP, Russian Diplomatic Academy, Moscow, Russia). It is funded by a grant from the Rockefeller Foundation and is written in Moscow by analysts affiliated with the ICIP.

(May-June 96)

Internal Situation

Despite the obvious social and economic difficulties of in the DPRK, the North Korean regime does not show visible signs of crumbling. Tough party and administrative control over all spheres of public and personal lives of the citizens and massive ideological brainwashing help the leadership to maintain political and social stability. The regime is sticking to its traditional policies and is refraining from any attempts to reform the system.

Kim Jong Il is the unquestionable leader of the country, and he has surrounded himself with a group of obedient subordinates. The closest confidants of Kim Jong Il are three brothers: Kim En Nam (member of the Politburo of the CC of the KWP, Deputy Premier of the Administrative Council, and Minister of Foreign Affairs); Kim Du Nam (a five-star general and Head of the Military Department of the CC of the KWP); and Kim Gi Nam (Secretary of the CC of the KWP and head of the Propaganda Department of the CC of the KWP). There are two other members of the inner circle of Kim Jong Il's advisors: his sister Kim Gen Khee (head of the Light Industry department of the CC of the KWP) and her husband Tyon Son Taek (head of the Department on the Affairs of the Group of the Three Revolutions of the CC of the KWP).

A number of other persons play significant roles in the leadership: Choe Gwang (Minister of the People's Armed Forces); Kye Ung Tae (Secretary of the CC of the KWP in charge of the "power" ministries); Kim Yong Sun (supervisor of relations with the United States and Japan); and Kim Guk Tae (in charge of training party cadres).

In order to consolidate the regime, Kim Jong Il consistently takes steps to strengthen the armed forces and their participation in the government. The majority of the top military brass hold high party, executive, and legislative posts. Choe Gwang is a member of Politburo; he and Li Ul Sol, Li Ha Il, Kim Gwang Jin, and Oh Ryong Ban are members of the Military Committee of the CC. Kim Du Nam and Oh Gyk Ryol are heads of departments of the CC. Choe Gwang is vice chairman of the National Defense Commission of the DPRK, and Kim Gwang Jin, Li Ha Il, Li Ul Sol are members of this commission. Many are members and alternative members of the CC of the KWP and deputies of the Supreme People's Assembly of the DPRK.

However, it would be wrong to assume that the military chiefs play an independent role and in any way

confront the civilian establishment. The armed forces are simply a vehicle used by Kim Jong Il and his inner circle to implement their strategies. It is significant that North Korean propaganda statements insisting on the necessity of increasing the defense capabilities of the country invariably emphasize the fact that this is the direct instruction of the party.

All in all, an analysis of the situation in the top echelons of power in the DPRK and in the society at large shows that the North Korean regime, despite difficulties, retains considerable reserves of strength. It is too early to expect its immediate demise. Social and economic troubles are so far neutralized by ideological, military, and security measures.

Russian-North Korean Relations.

A high-level delegation of the Russian parliament (State Duma) paid a visit to the DPRK on April 26-29, 1996. The delegation included representatives of all parliamentary factions and groups and was headed by the State Duma speaker Gennady Seleznev.

The purpose of the visit was to continue efforts of the Russian government aimed at overcoming the current difficulties in Russo-North Korean relations. Gennady Seleznev was chosen to head the delegation due to the fact that he is a member of the Russian Communist Party and had established prior links with Pyongyang authorities (in 1992 Mr. Seleznev had toured the DPRK in the capacity of the editor-in-chief of the communist newspaper "Pravda" and, in 1995, he had gone to North Korea again as leader of a delegation of the communist faction in the State Duma).

The choice of the delegation head helped to make this visit quite successful, along with the definite interest of Pyongyang in the improvement of bilateral relations.

The Russian delegation was received by a wide range of North Korean officials: Vice President Li Jong Ok; acting Premier Hong Song Nam; Deputy Premier and Foreign Minister Kim En Nam; Chairman of the Foreign Affairs Committee of the Supreme People's Assembly (SPA) and party secretary for international affairs Hwang Jang Yop; and Chairman of the SPA Yang Hyong Sop. As for Kim Jong Il, he declined to meet with the Russian delegation under the pretext of mourning for his deceased father.

The most substantive meetings were with Kim En Nam, who in fact is number two in the North Korean leadership, and with Hong Song Nam, who heads the Korean part of the Joint RF-DPRK Commission on trade, economic, scientific, and technical cooperation.

Kim En Nam gave an analysis of the overall situation in bilateral relations. According to his opinion, "there are no objective obstacles" to the development of Russo-North Korean relations. However, "serious difficulties" do exist, especially created by the articles in the Russian media insulting the DPRK and its leaders, as well as by the exports of military equipment from Russia to South Korea. Kim En Nam explained that it was precisely because of these "difficulties" that Pyongyang had to postpone examination of the draft of the new treaty on the foundations of friendly relations between Russia and the DPRK. Moscow sent this draft to the North Korean side last August in order to replace the old treaty of 1961 on friendship, cooperation and mutual assistance, which "did not suit new realities." Kim En Nam stressed that the conditions for the signing of a new document "had not ripened."

The arguments of Pyongyang do not sound very logical. The proposed draft is aimed at lowering, not raising the level of closeness between the two states; it does not contain the military alliance clause included in the current treaty. The North Korean refusal to act on the draft can only be explained by the

fact that the DPRK is highly interested in the preservation of an alliance with Russia. Pyongyang wanted to wait for the results of the June-July presidential elections in Russia, and if the communist candidate won, to insist on the prolongation of the existing treaty obligations of the two sides.

Hong Song Nam emphasized Pyongyang's interest in the restoration of economic ties with Russia, since the DPRK's economy "has been historically oriented to Russia." Mr. Hong gave a very high evaluation of the first session of the Joint Russian-DPRK Commission on Trade, Economic, Scientific, and Technical Cooperation (which took place last April). Pyongyang very much hopes to put back into production those enterprises that had been built in the past by the Soviet Union (plants producing car batteries, microelectrical engines, electrical cords, etc.). Mr. Hong explained that this would enable the DPRK to start repaying its debts to Russia (3.7 billion rubles, in 1991 prices). Mr. Hong tried hard to convince the Russian side of the necessity of constructing a gas pipeline from Yakutia (Sakha) to South Korea, passing through the territory of North Korea. Presumably any other venue "will make the pipeline much more expensive."

In conversations with Russian parliamentarians, North Korean officials rejected the widespread notion of "a severe social and economic crisis" in the country. They only admitted "serious difficulties," especially with grain supplies, but they pointed out that the whole nation was "united around the great leader Kim Jong Il" and had "a firm resolution" to overcome all difficulties. It was also stressed that the DPRK intended to continue construction of "socialism of the Korean type" without any reforms.

The DPRK side characterized the situation on the Korean peninsula as "complicated and tense." This was blamed on the policies of Seoul and "extremist military circles of the United States." The North Koreans gave assurances that Pyongyang simply resisted provocations of the South and did not have the slightest intention of attacking the ROK.

Officials sounded quite skeptical about the Seoul-Washington proposal on four-power negotiations towards a Korean settlement (including South Korea, the United States, North Korea, and China). As Pyongyang sees it, the idea is purely South Korean. The DPRK authorities are presumably trying to learn more about this proposal, but American Congressman B. Richardson, who was visiting Pyongyang at that time, allegedly "could not explain the essence of the initiative." North Koreans showed an interest in Russia's participation in the Korean settlement because of "the traditions in Russian-DPRK relations and Russia's geopolitical location." During the visit of the G. Seleznev's delegation to the DPRK, there were no discussions of an ideological nature, with the possible exception of remarks by some members of the Russian delegation, who called former Foreign Minister Andrey Kozyrev and then-Defense Minister Pavel Grachev (fired in June) "agents of the American imperialism." The North Koreans did not react to these remarks.

Russian State Duma Discussions on the Korean Problem.

On June 4, the State Duma Committee on Geopolitics again held hearings on the Korean problem. The initiative invariably comes from the chairman of this committee, Mr. Mitrofanov, who claims to be "foreign minister" of the "shadow" cabinet of Mr. Zhirinovskiy, leader of the extremist nationalist Liberal Democratic party of Russia (LDPR).

Mr. Mitrofanov's main motive seems to be self-promotion. He attempts to convince everyone of his ability to do more for the settlement in Korea than the entire Russian Foreign Ministry. In the past, Mr. Mitrofanov's initiatives addressed to President B. Yeltsin, Prime Minister V. Chernomyrdin, and Foreign

Minister E. Primakov literally shocked all those people who in any way comprehend the nuances of the Korean problem. The thrust of Mr. Mitrofanov's position is the denunciation of Russian policies in Korea and a rejection of all moves and proposals by the Russian government.

The last round of hearings in the Geopolitics Committee confirmed the very low intellectual level and ignorance of the legislators attempting to influence the Kremlin. Let us examine the real essence of Moscow's positions vis-a-vis Korea and their interpretation by the Geopolitics Committee.

- During the last two years, the Russian government has been trying to maintain equal, balanced relations with the DPRK and the ROK. This policy is believed to correspond to the national interests of Russia and to be conducive to peace and stability on the Korean peninsula. Only through such an approach can the security of Russia and of all other countries in the Far East be guaranteed. For some reason, however, Mr. Mitrofanov and his colleagues decided to discuss the security aspects of the Korean problem, completely ignoring South Korea and talking only about Russia's relations with North Korea.
- The Geopolitics Committee put the entire blame for the deterioration of Russian-North Korean relations after 1991 on Moscow. Mr. Mitrofanov and others claimed that the Kremlin had terminated ties with the DPRK and had joined the international anti-North Korean chorus and that Russian officials and the media had spread lies about North Korea. As a result, North Koreans, who "loved" Russians and Russia, "had no choice but to consider us--at least--as an unfriendly country."

Russian diplomats who participated in the hearings explained to the legislators that the deterioration of Moscow-Pyongyang cooperation was a logical and objective result of the transformation of Russia. Russia had ceased to be a communist state and consequently the ideological union between Russia and the DPRK could not continue. Moscow had stopped all foreign aid and Pyongyang certainly could not be an exception in this regard.

- Mr. Mitrofanov attacked the Foreign Ministry for its "passive" attitude towards improving relations with the DPRK. Foreign Ministry officials denied the charge and explained that Moscow was taking serious measures to restore ties with Pyongyang and, incidentally, saw reciprocity on the part of North Koreans. It has been agreed by both sides to develop bilateral contacts on the basis of the following principles: respect for mutual sovereignty, non-interference in the internal affairs of each other, and freedom to choose one's own social model. Lately, the political and economic dialogue between Russia and the DPRK has become more vigorous. A Russian governmental delegation, headed by Vice Premier Vitaly Ignatenko, visited North Korea. The first session of the Joint Russian-DPRK Commission on Trade, Economic, Scientific, and Technical Cooperation was held. A State Duma delegation (mentioned above), headed by the speaker of the Duma, also toured the North. Finally, there was a round of consultations at the level of Deputy Foreign Ministers.
- Mr. Mitrofanov accused Russian diplomacy of not objecting to the idea of four-power negotiations on the Korean settlement. Foreign Ministry officials stressed that Moscow was firmly against the idea and instead proposed holding a six-power conference on the same issue (the four power mentioned plus Russia and Japan). Mr. Mitrofanov ridiculed the Foreign Ministry proposal.
- The Geopolitics Committee members denounced Russia's role in putting pressure on the DPRK in the nuclear field. A representative of the Foreign Ministry informed the deputies of the U.S.-DPRK agreements on the nuclear issue and said that Russia, welcoming these developments, was ready to join them if Moscow's interests and role would be guaranteed.

- The parliamentarians insisted on the resumption of the Russian military supplies to the DPRK. The response from the Foreign Ministry was that Russia could do this only in order to meet the defensive requirements of Pyongyang (not offensive), as well as on the basis of commercial profitability and taking into consideration the overall security situation in the Far East. Mr. Mitrofanov favored subsidies for the supplies of weapons to "a friendly North Korean state."
- Mr. Mitrofanov and his fellow-deputies harshly criticized South Korea's policies toward Russia. From their point of view, Seoul treats Russia as a second-rate state, insulting and downgrading it. Russia must warn and threaten South Korea with strong actions to make it more respectful. Economic cooperation with the ROK was described by the deputies as in fact useless and futile. The Foreign Ministry officials rejected all these arguments and emphasized the importance and the advanced stage of the Russo-South Korean partnership.

In their conclusion, the Foreign Ministry officials called upon the deputies to cooperate in the promotion of Russian national interests in the Far East, instead of groundlessly attacking Russian diplomacy.

KRB-ICIP
Moscow, Russia

Individuals seeking further information about the "DPRK Report" may contact the Institute for Contemporary International Problems in Moscow at the following e-mail address: icipu@glas.apc.org



Center for Nonproliferation Studies
Monterey Institute of International Studies
425 Van Buren Street, Monterey, CA 93940, U.S.A.
Telephone: (408) 647-4154; Fax: (408) 647-3519; e-mail: cns@miis.edu

