

30 January, 1984

Dear "First Samuel" and Eileen:

Belated Holiday Greeting including Lunar New Year "Seibai" to you ! My thoughts and prayers have been with you and your special works at Princeton. It was really great to see you last summer and that at Princeton Campus. I do hope I will get to see you again either in Seoul or Princeton, or both.

I am writing this letter from Seoul Christian Academy House where we are having two two-weeks Bethel Bible Seminars. This is my 9th year of doing simultaneous translation for the seminars. Some 280 Korean clergymen including catholic fathers and sisters are participating in these seminars --quite an ecumenical gatherings (usually from 16 denominations). Someone should conduct a systematic study on how this Bethel Bible Movement in Korea has been affecting "ecumenical spirit" of Korean Church.

Both my boys and I had wonderful Christmas and New Year, and we are expecting another big celebration of "Koo Jung." It seems more people want to celebrate Lunar New Year than Solar New Year...and I wonder whether or not this is a simple "revisionistic" or "restorative" movement among common people or a sign of emerging nationalistic movement! Or is it simply a matter of difficulty in changing old tradition so deeply rooted in the minds of people! In a practical sense, this gives me rather difficult tasks to entertain my big families with multiple holiday celebrations. But then...my boys deserve more numbers of holiday, knowing their difficult and deprived past. I will do my best, and I guess this is another dimension of mission.

One of my boys passed entrance exams with pretty high score-- and has been accepted as an English major freshman of Chunnam Univ. He received a full scholarship for the first semester. Another boy is waiting for the result of his lisenca examination to become a dental technician. He will be completing his junior college course next month...There are so many wonderful stories related to the lives of each boy here at Kwangju Boys Town, which I would love to share with my friends, but then we don't have time to write and read...how sad!

I continue to work as the director of Kwangju Boys Town, and associate professor of SJU (I may apply for full professorship this spring), and plus working as an auxiliary chaplain of Kwang Ju Air Base. As the president of Korean Association of Schools of Social Works I keep rather busy organizational activities both at national and international scale.

I am seriously considering myself writing a textbook on "Korean Church and Social Work" if I can find a source of financial assistance for conducting imperial research this year. There are about 22 schools teaching Social Work major, and a half of these schools are directly or/and indirectly related to Christian Church. The demand for this kind of teaching material is very great.

Lately I am doing a research under the topic of "Chei Myon, Ki Boon, and Noon Chi"...in the line of psychoanalytic understanding of these unique Korean concepts, and how it affects in our communication (decoding and encoding system). This is a very interesting topic but not an easy task because I find *myself* as soon as I try to analyze the nature of these concepts, it seems to loose all their mysterious dimensions of Korean identity (or personality).

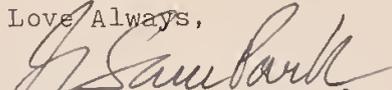
Enough for a report from "Second Samuel" to the "First S." Dr. Simeon Kang is doing O.K. John Underwood and Dick Nieusma and their families are all doing well at "Chullado, Shi Kol."

Most of my energy this particular period of university year is being forced to persuade dissident-students to reconcile with the university, and return to the class as government-policy allows them to do. As the chairman of our department I have direct responsibility to communicate with students who were in priosn but recently released. I really hate this kind of work, but then I cannot jump out of the main stream of historical events in Korea. I do hope you will continue to pray that justice shall flow in this nation.

Enclosed pictures remind me of the evening we had such delightful time at the Wolfs. They are really wonderful people whom I just adore. When you see them next, please convey my love to them. Also to Jack Cooper, one of my favorite souls on earth!

Take good care of each other. Bless you..."Annyonghee Keseyo!"

Love Always,


Sam the second Samuel.

Paradeiro, Ca -
Oct 6th - 1984

Dear Eileen -

It's really dreadful that it's taken me so long to write you. As you know, letter writing is not my long suit, but these days I really do not have much of an excuse. Yet my days seem to be so filled up, despite my "furlough" type situation.

How have you been? Did you have a good summer? As I recall in your last - (how many months ago?) you were very busy with various family member's visits and other commitments. Now that the school term has commenced I wonder if you're teaching, or still totally dedicated to that vital historical research project you were involved with.

Whatever, knowing you, I'm sure your life is satisfyingly full with interesting & worthwhile projects. I

wish I could say the same! Although I shouldn't complain. These months in U.S. have been incredibly rich in so many dimensions (Today, precisely, returning from leaving Dayton off at his office I stopped by a stationer's store and bought a big album which is going to be dedicated to California, ^{be a} record of many "happenings", events, visits to places & people, & essentially a record of so many wonderful answers to prayer (I'll have to think up a good label).

I guess what principally moved me was that we have just returned from a wonderful week's vacation visiting Gessie & Bill, Sticky & Donna (who ~~had~~ invited several Korea friends one evening to reminisce), a spectacular trip to Lake Tahoe & a brief, awe-inspiring ~~to~~ stay in Yosemite National Park. What splendor - what breath-taking grandeur. That must have been a

great moment at Creation, or at very least, an incredibly aesthetic power that controlled whatever geological convulsion produced such splendor. Also it was a sort of 2nd honeymoon.

The other reason for keeping an album is the amazing event that's just taken place in Salvador. On Sept. 16 past the evangelist Alberto Trotter concluded a campaign with a massive rally, at which 40,000 people "cried out to the Lord on their knees & holding hands" praying for peace. Trotter had preached on 1 Chron 7:14 emphasizing repentance & prayer, & closing "I will hear from heaven, & will forgive their sin, and heal their land". Exactly one month later, in a totally unexpected & surprising move, Pres. Duarte offers dialogue & a peace conference is held that really promises results. So praise God.

Well, there are so many thrilling things happening - besides exciting family affairs. Betty & Paul doing marvelously spiritually, health wise, etc. Betty's back

you are going to be
OK
Am about sending you
PS.

in school since Aug, finding it difficult but hanging on & hoping she can graduate R.N. in June. (Do pray) for her.

And the other big news item - our eldest, Susie, is getting married Dec 1. in Costa Rica. A surprising & thrilling romance - a friend of Buddy's working in World Vision travel agency who went to C.R. to visit him & met Susie. They'll be married in C.R. but then move up here (5 min. away from us!) temporarily.

Also, Robert Kenneth Strachan gets married this coming Sunday up at Forest Home, & thus closes the book for Strachan - Roberts' weddings, at least 2nd generation.

So, you see why I need to keep records -

And now I must close. Am enclosing a brochure of Israel trip - it's going to be fabulous. Please do come, even if ^{or because!} Sam will be away. We really do love you. Really though communicate so rarely - love from us both. Grace



Unto us a
child
is born.

Unto
us a son
is given.

3600 Western Avenue #228-C
Connersville, Indiana 47331
December 5, 1984

Dear Family and Friends

One of the nicest times of the year is upon us! Thanksgiving Day was spent alone this year--but it was still beautiful because I spent much of the day concentrating on Blessings instead of JUST food and parades. I had plenty of food while millions around the world were starving. A time for thoughts of Blessings and Thanks-giving.

1984 had its ups and downs for me as far as health was concerned, but Blood-pressure and Hypertension are all under control. Still have times with arthritis but it, too, is responding to medicine. So, "Happy am I".

The most meaningful experience of this year was an extra blessing because in September I was one of a party of just over 100 folks who visited Korea and Taiwan for two weeks! Can you believe it??? I hardly can!!!

Our Presbyterian Church in America, together with the Presbyterian Church in Korea celebrated the year 1984 as the Centennial Year of the beginnings of Mission Work in Korea. Chuck's Church in Canfield, Ohio, sent him and his wife, Peg, on the trip as a SURPRISE GIFT. My younger daughter Betty who lives here in Connersville, joined me to make 4 Moffetts who attended the 100th Birthday Celebration to honor, among many others, Grandpa Moffett (Dr. Samuel A. Moffett) as one of the pioneer Missionaries to that country. Korea had been our "first choice" for Missionary Service in 1938. The Lord had other plans for us and we went to India, instead. But that first love has always remained.

Meeting and making many wonderful friends from all over U.S.; going by bus across that land of breath-taking beauty; visiting the Hospital in Taegu and seeing the growth since our visit in '70; standing in the Board of Director's room with pictures on the wall of the Presidents of the Seminary and hearing Betty burst out with "That's Grandpa Moffett"--as the person who founded the Seminary in 1901 with two students in his study and to be told it is now the largest Seminary in the world; spending a night in a Korean home and attending services with the family in a small church only a few miles from the 38th parallel; spending some wonderful times visiting and shopping with Uncle Howie and Aunt Delle as they joined us in Seoul

C

for the ceremonies; having a "wild" taxi ride; attending the General Assembly of Korea; having dinner with Moderator Harriet Nelson and husband as the guests of the Pastor-Emeritus of Yung Nak Church--the largest Presbyterian Church in the world (Not in measurements but memberships); attending service there our first day in Korea where they hold six services each Sunday morning to accomodate all who wait their turn to get in; having my children thrilled over meeting so many former schoolmates of Charles whom I had met and known over the years!

Each time I have partaken of Communion with 5000 women at Purdue, I have experienced a time of re-dedication and commitment. But to be one of nearly 18,000 people attending the Birthday Celebration held in Jamsil Gymnasium (You'll see it on TV for the '88 Olympics) partaking of Communion served most ceremoniously by black-suited, white-gloved Korean elders to that "Cloud of Witnesses"--having to fight back the tears as I felt the absence of Charles for what would have been one of the Crowning experiences of his life and then to have the service conclude with ALL--bands, 1500-member combined Youth Choir from all the churches in Seoul, representatives from over 22 countries, plus all the thousands of Koreans--singing the Hallelujah Chorus!!! That gave us each, an uplifting sense of Joy, Thankfulness, but what a feeling of deep humility. We rejoiced for the past, were thankful for the present, and challenged for the future.

I'll Never be the same person I was before Sept. 20, 1984.

My family of 22 are all well, busy and happy. We've managed to get together in various and different "groups" during the year. Last Christmas they pulled a wonderful surprise on me. I had thought that Alice and family would not be able to join us, but as we gathered at our reserved place for our dinner, Alice, David, David Craig and Todd came around the corner! Squeal, hugs, etc. Then we all went out to Betty's for the FULL gathering around the tree and the utter joy of watching a dozen "younguns" open presents. We took family pictures and then it was my pleasure as Head of our Clan, to officially welcome a new to-be member of the family. April Brown, Paul's then, to-be-fiance and who will be bride and groom on January 26, 1985. My oldest grandson, Paul, and April to be starting the next generation of Moffetts a month before I will become three-quarters of a century old.

I'm looking forward to getting and keeping in touch with all of you as we exchange greetings. Hope you all have a Blessed, Merry and Happy Holiday as together we celebrate HIS birthday.

Love to each and all,

Marion



Dec. 19, 1984

Dear Sam + Eileen,

Thankyou again for coming to our big final service at Bethlehem Oct 14.

The tape of that service is very good. I'll get one for you if you want it.

I understand Ken Bailey in the second McClure lectures said Sam was one of only two people capable of making sense out of our Mission Program.

I know the enclosed will interest you.

Have you heard any word of Marilyn's baby?

On of Howard + Della's
arrival + plans?

This will be our first
Christmas without family.
And in a very different
setting.

But we will celebrate
the same wonderful message -
God's amazing love for us
all.

It will take us a couple
of more months before we
get the apartment the way we
want it. Till then we
are not getting involved in too
much else

Love Jim

1984

by Samuel Hugh Moffett

Korea's Unconquerable Christians

September marks the 100th anniversary of the founding of the evangelical church in Korea. Dr. Samuel Hugh Moffett writes about those early days of missions in Korea and the people whom God used—including Dr. Moffett's own father.—ED.

On September 20, 1884, Horace Allen, who had served as a medical missionary in China, landed seasick and weary at the port of Inchon, Korea. He pressed on to Seoul, where he was appointed physician to the American legation. That appointment secured his safety since an ancient edict against missionaries was still binding.

Then on the night of December 4 a plot against the nation's leaders exploded into violence. Scores of the King's counselors were murdered and the Queen's nephew lay dying in a pool of blood, seven sword cuts on his head and body. Over the objections of 14 palace physicians, who were about to pour black pitch into the patient's wounds, Dr. Allen was summoned to the palace. For three months he fought to save the prince's life. Failure would have meant the end of his work in Korea. But the prince recovered and a grateful king appointed Dr. Allen as physician to the royal court and allowed him to open a hospital in Seoul, sponsored by the government "in cooperation with a benevolent society in America." Indirect and cautious though the phrasing of the decree was, it was the first official approval by the Korean government of missionary work in Korea, and Dr. Allen became the country's first resident Protestant missionary.

Earlier mission attempts in Korea had been made by Roman Catholics, and there were some underground Christians in Korea at the time Dr. Allen began his work. One of the first Protestant attempts at evangelism was that of the Reverend Robert J. Thomas, a missionary from China, who spent two-and-one-half months in 1865 on Korea's west coast studying Korean and distributing Bibles. When he returned to Korea the next year,

his ship was set afire by fear-stricken Koreans. Thomas managed to get to shore, and he is said to have offered a Bible to the first man who met him. It was refused. Then Mr. Thomas knelt to pray, and the man who refused the Bible beheaded him. His slayer could not escape the conviction that he had killed a good man and took the Bible home with him.

Many years later the nephew of the man who killed Robert Thomas graduated from Union Christian College in P'yongyang and assisted with the revision of the Korean Bible.

The first Protestant clergymen to land in Korea were Horace G. Appenzeller, who arrived in 1885. They were pioneers in evangelism and education.

My father, the Reverend Samuel A. Moffett, landed in Korea in January, 1890. It was still forbidden to evangelize publicly. In 1893 he decided to move to P'yongyang, which is the capital of North Korea today. When he arrived, he was stoned in the streets, but he stayed. The following year he baptized seven men, and they became the foundation of a work which was to become for a time the largest Presbyterian mission station in the world.

A man who stoned my father as he entered the city was converted and became one of the first seven graduates of the seminary. At a caucus these seven ministers of the Korean church expressed their agreement that "a real church has more than ministers; a real church has missionaries." They looked at the man who stoned my father, and someone said, "You stoned the first missionary you ever saw. You have to be our first missionary." They sent him to an island off the southern coast of Korea, and he was stoned by the people who met him. He survived

to become a hero of the Korean church.

In one of the first mission meetings my father attended, a decision was made that national church leaders be independent and self-reliant from the beginning. Every Christian was to teach the faith to others, not as a professional evangelist, but while carrying on his normal occupation. Every group was to build its own church and support its own pastor.

The Korean church grew most rapidly in precisely those areas where this plan was practiced most faithfully. Today there are said to be more Presbyterians in Korea than in the United States.

In 1905 Korea lost its independence to the Japanese, and when it regained independence in 1945, only half of the proud little peninsula was set free. Yet it was in these years of disaster and testing that Korea produced the greatest of its treasures—unconquerable Christians.

In his 40 years in Korea my father founded 200 schools. When the Japanese conquerors came, they said, "No more Bible-teaching in the schools." My father led a movement that challenged them on that. He said, "We'd rather close the schools," and the Japanese backed down. But they kept harassing into the 1930s and tried to force Shinto practices onto the church. In the schools where my father had influence, he refused to let students go to the Shinto shrines. Because of this, he was thrown out of the country in 1936. Later hundreds of pastors and missionaries were arrested and some were tortured.

Christians were tested during the Communist invasions in the 1950s. A refugee family that returned to their home village, after one of the Communist invasions found that the church and their home had been destroyed. But five sacks of rice which had been buried before they left remained. Though it was all they had, this Christian family set aside three of these precious bags of rice as a contribution toward rebuilding the church. They gave them as a thank offering for their deliverance.

What is the secret of the vitality of the Korean church? Some say its vitality is in its devotion to the Word of God. One of the church's early decisions was to use an easily understood phonetic alphabet to translate the Bible. The decision to use this alphabet enabled Korean Christians to study the Bible, and it also resulted in Korea having a high rate of literacy compared with other parts of Asia. Once when a committee came to my father to ask the secret of the church's growth, he said, "Gentlemen, we have been holding before these people the Word of God, and the Holy Spirit has done the rest."

Some think the vitality of the Korean church is their fervency in prayer. Each day before dawn, at 4:30 in the summer and at 5:30 in the winter, groups of Christians make their way to the churches to pray.

Others say the secret is the church's spirit of self-support and self-reliance. "We do not want to be rice Christians," Korean Christians have said. Stewardship has become an ingrained part of their Christian faith.

But the great strength of the Korean church can be understood only in the steadfast faith of individual Christians—Christians such as Major Noh.

Yong-Soo Noh was a major in the Korean Salvation Army. When the Communists swept through Kaesong in 1950, they took him prisoner and beat him. "Give up your faith in Christ," they said, "and we will set you free."

With a Bible in one hand and a hymnbook in the other, Major Noh answered, "You can shoot me, but alive or dead, I am still Jesus Christ's man."

Korea's Christians are Jesus Christ's men and women. And insofar as they are his, they are unconquerable.

Samuel Hugh Moffett was a missionary to Korea from 1935 to 1981. Since 1981 he has been Henry W. Luce professor of ecumenics and mission at Princeton Theological Seminary, Princeton, New Jersey. He and his wife, Eileen, live in Princeton. This article, © 1984 Billy Graham Evangelistic Association, includes excerpts from "The Christians of Korea," by Samuel Hugh Moffett, © 1962 Friendship Press, Inc., New York, and from "A Survey of World Missions," by John Caldwell Thiessen, © 1955 Inter-Varsity Christian Fellowship, Inter-Varsity Press, Downers Grove, Illinois.

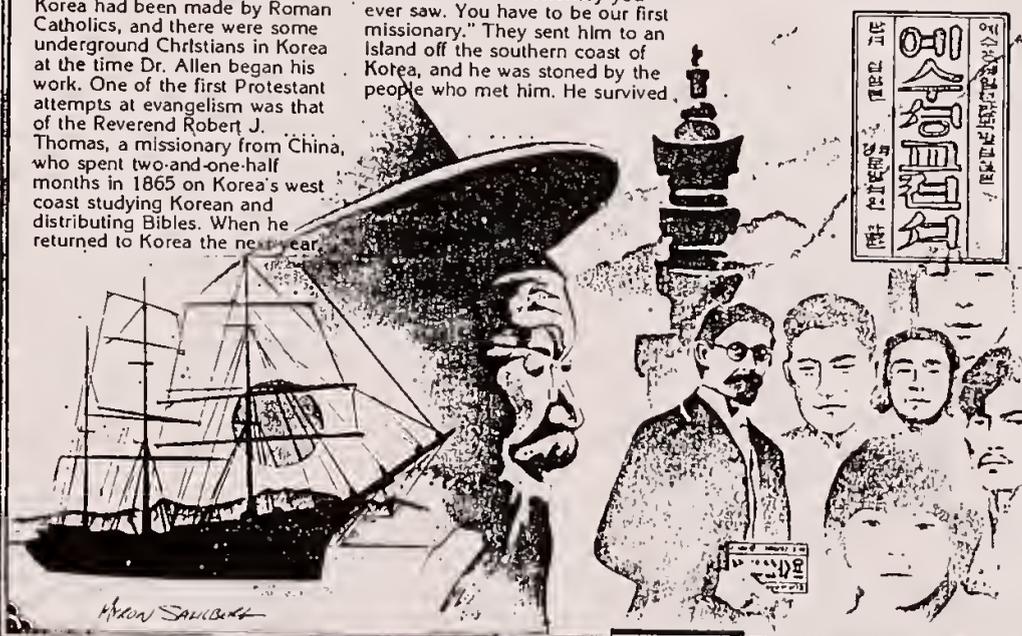


Illustration: Merion Spindler © 1984 BETA



The Program for
Asian-American
Theology and Ministry

1984



PRINCETON THEOLOGICAL SEMINARY



A Message from the President

Dear Friends in Christ:

Princeton Theological Seminary was founded in 1812 for the purpose of training people for the ministry of the Church. That historic mission continues in the midst of changing times and situations. Now we face the new challenge and opportunity of equipping the leadership of the rapidly growing Asian-American congregations. Our Program of Asian-American Theology and Ministry is designed to meet this pressing need. Not only will it prepare new leadership for these churches through the basic degree programs, but also it will provide creative opportunities for the continuing education of present pastors and lay leaders. The Seminary is very excited about, and deeply committed to, this new avenue of its ministry.

This brochure will introduce you to the Program of Asian-American Theology and Ministry. You will be encouraged, I believe, by the scope of the vision which informs it. Because of the genuineness of the need, we are bold to invite your investment in it. Our goal is to endow both the program and a professorship in Asian-American theology. Resources devoted to this new ministry of the Seminary will reap rich dividends among the dynamic and growing Asian-American churches.

Faithfully yours,

Thomas W. Gillespie, President



Dr. Sang Hyun Lee
Assistant Professor of Theology
and Director of the Program
for Asian-American Theology and Ministry

The Purpose

The Program for Asian-American Theology and Ministry has been established at Princeton Theological Seminary in order to promote and facilitate Princeton's role in the theological education of the leaders of the rapidly growing Asian immigrant churches in this country. For many years, Princeton has helped train outstanding missionaries and Asian church leaders. Now some of the fruit of the remarkable growth of the church in Asia are in this country as immigrants, urgently calling for church leaders trained to be sensitive to their particular contexts.

Many Asian immigrants bring with them a fervent Christian faith and their own rich ethnic heritages, but they also share some common challenges and problems. They need to develop a theological foundation for their life as sojourners in a foreign land. They face the urgent need for bilingual and bicultural pastors and Christian educators who can effectively minister to second and third generation Asian-Americans. They need to have nurtured the strengths and skills which will enable them to retain their ethnic heritages and at the same time to reach out beyond their ethnic churches and communities to all peoples and all churches in their newly adopted country.

In order to make a systematic effort in meeting the above needs, the Board of Trustees of Princeton Theological Seminary formally established the Program for Asian-American Theology and Ministry in the fall of 1983. In December of that same year, the Seminary received a grant from The Henry Luce Foundation for the initial phase of the Program, and, in January of 1984, President Thomas W. Gillespie appointed a director.

As an integral part of the Seminary, the Asian-American Program will focus especially upon three areas: (1) the recruitment, training, and placement of bilingual and bicultural Asian-American church leaders; (2) the continuing education of all Asian immigrant clergy and laity for an even greater effective ministry both in their particular ethnic contexts and in their relationship with the church at large; and (3) the development of theological, educational and bibliographic resources for Asian-American ministries.

Above and beyond its service to the Asian immigrant church, the Asian-American Program's aim is to help all students at the Seminary prepare for their future ministry in an ethnically diverse world. The Program is deeply committed to work for an ever-growing mutual understanding and solidarity among persons of all ethnic and racial backgrounds here at the Seminary and in the church at large. All programs and projects will be carried out in such a manner that they will ultimately serve the entire Church of Jesus Christ.





A student leading chapel service

The Program

Asian-American Dimensions in the M.Div. and M.A. in Christian Education Programs

Academic Courses:

Future leaders of Asian-American churches must be sensitive to the particular needs and concerns of their ethnic contexts. Princeton's regular curriculum already includes courses which are especially pertinent to Asian-American churches—for example:

- Asian-American Theology and Ministry
- Contemporary Asian Christianity
- Israel in the Wilderness
- Encounter of Christian Faith with Other Faiths

Field Education:

Currently, more than forty Asian-American students are serving in local congregations during week-ends as part of their field education requirement. These congregations include Korean, Chinese, Taiwanese, Japanese, Filipino, Laotian, Cambodian and other Asian immigrant churches in New Jersey, and in the New York City, Philadelphia and Washington, D.C. areas.

For the first time, a "Ministry Case Practicum" for students serving Asian immigrant churches is offered this academic year (1984-85) supervised jointly by the Office of Field Education and this Program. Participating students meet regularly with a professor to reflect upon various theological issues emerging out of their work with Asian immigrant congregations.

Recruitment and Placement:

This program has already begun to identify and meet with potential candidates for ministry among Asian-American college students. Princeton Theological Seminary admits qualified students without regard to race, color, national or ethnic origin, disability or sex.

The placement of Asian-American graduates of our M.Div. and M.A. programs is an important and complex task. Asian immigrant churches tend to



have their own lines of communication, and this Program will assist in establishing communication between our graduates and Asian immigrant churches.

Scholarship Aid:

The Asian-American Program will assist in establishing permanent scholarship endowments for Asian-American students.

Continuing Education

In cooperation with the Center of Continuing Education, various events are held here on campus as well as at off-campus locations. Some of these off-campus leadership training events will be planned and carried out in collaboration with regional associations of pastors and lay leaders. The following are examples of the topics covered by these seminars:

- The Asian-American Experience
- Church Administration
- Presbyterian Polity
- The Reformed Theology
- Christian Education in Asian-American Context

- Pastoral Care: Theory and Practice

Princeton's Doctor of Ministry Program is another avenue through which Asian-American pastors may pursue further studies.

Students' Service to Local Congregations

In addition to their regular services in local churches during week-ends, teams of Asian-American students will be available for leadership in second-generation youth meetings and retreats as well as in teacher training sessions. A team of Korean-American students, for example, has successfully conducted youth rallies in Detroit, Buffalo and Pittsburgh.

Research and Publications

Highly qualified Christian Asian-American scholars and pastors in various disciplines need to be brought together for intensive seminars to reflect upon some of the critical issues facing Asian immigrant churches, and the results of their work need to be published. Some of the areas in which such studies are urgently needed are: biblical and theological reflections on immigrant experiences, the management of culture conflicts, and the



Professor Geddes Hanson leading a seminar for Asian-American pastors



Professor Samuel H. Moffett

contextualization of pastoral care and Christian education.

Currently, the office of this Program is assisting the Program Agency of the Presbyterian Church (U.S.A.) and the Consulting Committee on Korean-American Ministry in the publication of a "resourcebook" for Korean-American ministry.

Programs for Mutual Understanding and Dialogue

Virtually every pastor and lay leader in the Presbyterian Church and other denominations comes into some kind of contact with Asian immigrant Christians. Many Asian immigrant congregations meet in the church buildings of Anglo-American congregations. There is an emerging need for Asian immigrant church leaders and their host pastors to come together for conversation and dialogue. The newly established Program at Princeton will plan conferences where church leaders of all ethnic and racial backgrounds can gather and share with each other their particular concerns.

Relationships with Churches and Seminaries in Asia

Future leaders of Asian-American churches must have an appreciation of their Asian roots. Their contacts with students from Asia are important. Further, the possibility of an internship year or semester in Asia is being explored. The office of this Program will sponsor events on campus which will foster an increasing awareness of the important contributions of Asian Christians and churches.

Bibliographic Resources on Asian-American and Asian Materials

A special collection of the growing literature in English on Asian-American and Asian Christianity is being made by this office. It will be an indispensable resource not only for students at Princeton but for the entire church.

The office of this Program also plans to establish a comprehensive collection of various materials for Asian-American ministry (e.g. theological reflections, curricular resources for local churches, program ideas for youth, etc.). Pastors and Christian educators may write or phone the office and obtain copies of these resources.



Professor Leong Seow

The Funding

A grant from The Henry Luce Foundation has made it possible for Princeton Seminary to launch the initial phase of this newly established program. Financial assistance has also been received from TeleVideo Systems, Inc. and several Asian immigrant churches and individuals. In order to provide the Program with a firm financial grounding, a fund-raising campaign will be conducted during the next few years. These donated funds will establish a permanent endowment for scholarships, programming, administrative staffing, and a faculty chair in Asian-American Theology and Ministry.

We earnestly appeal to all concerned individuals, churches and other groups to participate in this fund-raising effort. Contributions from local congregations will be especially earmarked for scholarship aid for future Asian-American church leaders as well as for participants in continuing education. The categories of Charter Membership in the Asian-American Fund are as follows:

Up to \$500	Supporting Member
\$ 500 or more	Supporting Charter Member
\$ 1,500 or more	Sustaining Charter Member
\$ 5,000 or more	Special Charter Member
\$10,000 or more	Life Charter Member

(A gift of \$50,000 will qualify for the Life Charter Membership of the Asian-American Fund as well as establish a permanent "Full Scholarship Endowment")

Contributions may be made in the form of a single payment or in a series of payments over two or three years. Upon the receipt of the complete payment, a certificate of Charter Membership in the Asian-American Fund will be issued. All contributing individuals or organizations will receive annual reports about the activities of the Program and the recipients of scholarship aid.

Inquiries for further information about fund-raising may be directed to Dr. Frederick W. Cassell, Vice President for Seminary Relations, or to Dr. Sang H. Lee, Director of the Program for Asian-American Theology and Ministry, Princeton Theological Seminary, CN 821, Princeton, New Jersey 08542.

Inquiries concerning the activities of the Program should be directed to the Director of the Program.





↑
S. A. W. 7

Photographs at left (top) President Gillespie greets a student and a visiting scholar from Asia; (middle left) A student working with Asian-American youth in a local church, (middle right) Professor James N. Lapsley, Academic Dean, leads a Continuing Education seminar.



Princeton Theological Seminary
Program for Asian-American Theology and Ministry
CN821
Princeton, NJ 08542
609-921-8300 (Ext 408)

Co-sponsored by 29 seminaries
and the
Theological Students Fellowship

JANUARY 1984

Seminars for Seminary Students

BY THE SEA IN VENTNOR, NEW JERSEY

**THAT
ALL
THE
EARTH
MAY
KNOW**

January 2-6

Prospects and Problems of Mission Today

Contemporary mission perspectives, South Africa today, lessons from history, case studies in mission, evangelism and social responsibility, post-industrial societies, the future of Christianity in Africa.

Faculty

Tracey Janes (Drew)
Matlalepula Chabaku (South Africa)
Samuel Maffett (Princeton)
Alan Neely (Southeastern Baptist)
Ronald Sider (Eastern Baptist)
James Phillips (OMSC)
Norman Thomas (UTS, Dayton)

January 9-13

Text and Context in Mission

Major issues in world ministries, Roman Catholic mission trends, China today, world mission and Black Americans, urban evangelism, Christianity in Africa.

Faculty

David Stowe (United Church of Christ)
Mary Matte (U.S. Catholic Miss. Assn)
Franklin & Jean Waa (NCC China Prag.)
Oscar McCloud (Presbyterian Church)
Rager Greenway (Westminster Sem.)
Kosuke Kayama (Union Sem., NYC)

January 16-20

Jesus Christ, the Life of the World: Testing Our Faithfulness in Mission

Next steps in world mission and evangelism, in the light of the WCC 1983 Assembly in Vancouver.

Faculty

Emilia Castra, (Commission on World Mission and Evangelism, WCC.)
Harvey Cox (Harvard)

January 23-27

Christian Presence and Witness Among Our Muslim Neighbors

The meaning and implications of "Christian presence and witness" in a world where Christians and Muslims live side-by-side.

Faculty

David Kerr (Selly Oak Colleges, Birmingham) 1984
Seyyed Hasein Nasr (Temple University)

Registration: \$25 per week for students from co-sponsoring seminaries (others pay \$45 per week). Credit to be arranged through student's own seminary.

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The Filaments of a World Mission

SAMUEL HUGH MOFFETT

An article in the *New York Times* this fall announced that three Princeton astrophysicists have found evidence that galaxies "are not randomly clustered through the universe, as science long believed, but are arranged in a pattern of filaments, like gigantic spiders strung out on cosmic webs." One of them added that if the research "turns out right" and this filamentary structure is not an optical illusion but real, it will "tell us with certainty" that the galaxies could not have been distributed by chance but by a "coherent" event.

I am not going to claim that last year's publication of the *World Christian Encyclopedia* is a scientific break-through on quite the same shattering astrophysical scale. That would be pretentious. It does not even pretend to be the first to discern quantifiable trends and connections in global Christianity. But it does occur to me that the fourteen-year labor of identifying, measuring and describing what appear to be some basic filamentary structures of Christian expansion and decline in the world of religions in the 20th century has as much of a note of challenge to further research in the field of missiology as the new galactic studies present to cosmologists.

Will the *Encyclopedia's* broad, brush-stroke portrait of the Christian world in today's context prove to be accurate enough to be called real? That is up to missiologists to affirm or disprove before the next edition comes out. And if it is real, how does that change our world perspectives? This much at least is sure: as a ready reference book for research and teaching it has no equal.

I am not going to attempt a review of the volume. That will be done by others. Rather, as requested, I will simply respond in a personal way to such a question as "How does the vast amount of new material gathered together here influence me in my teaching of missions and ecumenics?"

Dr. Samuel H. Moffett was a Presbyterian missionary in Korea for many years. Currently he is Henry Winters Luce Professor of Ecumenics and Mission at Princeton Theological Seminary.

A New Type of Ecumenicity

In the first place, it has already taken some of the guesswork and mythology out of the easy, the often misleading generalizations into which I am tempted when speaking about the world church. It has added new standards of definition and accuracy to my thinking about the world mission of the church. For example, most mainline denominational ecumenicity of the 1960s was serenely unaware, even into the 1970s, that it represented a diminishing sector of world-wide Protestantism, and an even smaller share of the cutting edge of Protestant evangelistic and missionary outreach. We were proud that 200 churches were members of the World Council of Churches, and that the Council had added an Orthodox dimension to its ecumenical vision and an evangelistic dimension to its missionary structure at New Delhi in 1961. The number of member churches would soon grow to 300, making the WCC still the only genuinely *ecumenical* ecclesiastical organization in Christendom outside the communion of Rome, at least in the root meaning of "ecumenical."

But I now find from the *Encyclopedia* that 300 churches do not a "world church council" make — not when there are in fact some 20,000 denominations in the world, four times as many as we had estimated only twenty years ago. Five new church denominations are formed every week, on the average, and almost all of them are non-conciliar (pp. 3, 17). The encouraging growth of conciliar connectionalism (Protestant, Catholic, Orthodox and evangelical) however is not overlooked. It is as carefully documented as the sobering facts of Christian division. Ecumenists can find cheer in the array of charts on "confessional conciliarism," "world conciliarism," "continental conciliarism," "national conciliarism" and even "non-conciliarism" in Global Table 28 (p. 794). At the beginning of this century there were no nationwide transconfessional councils. Today there is a "vast network of some 550" such national councils spread across the world.

But other statistics call for sober inquiry. Why are 144 million church members still unrelated to any world or international council of Christians, and why, since 1970, has this number of the unrelated been growing at a considerably faster rate than the membership of churches related either to the World Council of Churches or the Synod of Bishops (Roman), particularly in the so-called third world. The growth figures for the ten years between 1970 and 1980 are: 27% in churches unrelated to international bodies, 19% in Roman Catholic churches, and 9% in churches related to the WCC (at least according to my unchecked calculations).

Which reminds me to urge care and caution in use of the *Encyclopedia*. It is dangerous when consulted for a quick statistical fix as one dashes off to class or rushes into print as I am recklessly doing here. This huge volume's statistics, definitions and percentages are not at all self-explanatory. They require study and constant reference to the book's own dictionary of definitions (Part 9) and its codebook for statistical tables (Part 6). Popular definitions differ widely and this book's usage of key words may not always

coincide with one's own, but it at least has the advantage of as clear an explanation as is briefly possible. As for the statistics, some of us without scientific background may need a refresher course in mathematics. Glaring mistakes of interpretation are easy to make. The columns are deceptively long. Take the editor's word for it and use a ruler. The footnotes and running words of instruction are interminable but indispensable. The *Encyclopedia* is not only almost as big as a computer, it is like a computer in this also: most of the mistakes I think I have found in it are not its own, but mistakes I have programmed into it by careless consultation.

The Evangelical Surge

To return to the filaments of mission. The conciliar is not the only thread holding the churches of the world together and giving a coherent pattern to their missions. Much has been made by the media in recent years of the rising power of what it calls the evangelical sector (and more popularly, the "born again Christians") in American Protestantism. How true is the picture? Here again the *Encyclopedia* is a pace-setter in seeking to provide the data for identifying and analyzing the dimensions of a major ecclesiastical and missionary trend. In doing so, one feature that is sure to remain controversial is its separation of "evangelicals" into a measurable segment of global Christianity.

The *Encyclopedia* stands in a long line of Protestant statistical surveys stretching back to 1818, not to mention William Carey's in 1792. But I believe that this is the first time such a handbook has dared to distinguish "evangelicals" as a quantifiable world group. It gives the evangelical membership in the churches as 157 million (in 1980), and if all who claim to be evangelicals are included, the global total is recorded as 200 million. I assume that these figures include the 62 million membership, and 100 million global total of those who are designated elsewhere in the survey as "Pentecostal-charismatics," both inside and outside the Pentecostal denominations (pp. 826, 838).

If these figures are reasonably correct (which is all the *Encyclopedia* ever claims for its statistics), then they would be a highly significant confirmation of the world-wide nature of the evangelical surge. It would mean that more than half the affiliated membership of the world's Protestant churches are evangelicals (157 million out of 262 million, or 60%). (See Global Table 4, p. 8.)

It will be interesting to see how well these statistics stand up to further inquiry. The two problems needing attention are definition of the term "evangelical" and the reliability of the sources for numerical measurement. The *Encyclopedia's* own definition is four-fold, emphasizing personal religious experience, Scriptural authority, evangelism and theological conservatism. But not all who call themselves evangelicals consider all four characteristics as necessarily definitive, and even when they do, they do not always describe them in the same way. As for sources for the numerical statistics, few of the world's larger church bodies recognize and record a

separate "evangelical" category in their membership. National and global quantifications of such a classification, therefore, must depend heavily on public opinion polls, and these in turn hang upon the respondents' understanding of disputed terms. Nevertheless, I venture the prediction that if and when such a classification wins wide acceptance in the churches, as it has for example in the Anglical communion, the *Encyclopedia* will probably prove to be nearer right than wrong.

Unreached Peoples

One of the most seriously studied areas of statistical missiological inquiry these days outside official conciliar circles is the task of identifying and evangelizing those peoples and areas still unreached by the missionary expansion of the Christian faith. Frontier missions, it is sometimes called. Here, too, the *Encyclopedia's* columns and charts and clarifying definitions of "evangelized, unevangelized and evangelizing populations" may stir up healthy debate and challenge to further research. Even more important, it could lead to renewed concern about unpenetrated parameters of the Christian mission's basic evangelistic task. The debate will probably center around the fact that the figures strongly suggest that "the dimensions of the unfinished task of world evangelization are in fact much smaller than contemporary Protestant and Catholic missionary organizations realize." The world, says the *Encyclopedia* boldly, was already 68% evangelized in 1980 and will be 72% evangelized by 1985 (p. 19). Even if so, it would mean that between a third and a quarter of the world's four billion four hundred million people will still be unevangelized.

Any debate stirred up on this issue must take seriously the book's precise definitions of terms, as found in its dictionary (esp. pp. 19 and 826). "Unevangelized" loosely used can mean anything from "never heard the name of Jesus" to "non-Christian." The editors use it in the sense of "not having had the gospel spread or offered" and provide columns of figures continent by continent, and even country by country, as well as two colored maps (pp. 798, 810-811, 868) to mark the location of the one billion three hundred and eighty million people not yet reached in 1980.

The Growth of Third-World Churches

But for me, the most valuable and best defined segment of the data accumulated in this volume relates to the rise of what we usually call, for want of a better term, the third-world churches. Of all the varied filaments of mission which are forming the network pattern of the global church in the next hundred years, this will probably prove to be the most important. It was the *Encyclopedia's* startling observations on the growth of the non-white churches that first alerted many of us to the fact that a point of fundamental change of perspective has already been passed. The first chart in the book faces white Christians with the happy realization that sometime between 1981 and 1982 they lost their majority status in Christendom. For the first time in

1200 years the number of non-white Christians has again exceeded whites in the church around the world. Ours is no longer a "white man's religion." This basic trend is given further recognition in the survey by the designation of a whole new category of Christian churches. To the familiar trio of Catholic, Orthodox and Protestant churches, the *Encyclopedia* adds what it terms "Non-White Indigenous" churches. This is an awkward and uneven coupling of color and ecclesiastical history which separates two important segments of the churches in both the first and third worlds, but I must try to adjust my thinking to it because of its implications in mission to cultures and across cultures. In membership the new category already outnumbers the world-wide Anglican communion, 82 million to 50 million (Global Table 9, p. 14).

No separate classification exists of third-world churches or Christians as such, not an index of third-world countries. The precise definition used by the *Encyclopedia* for "third-world" is by political orientation: "non-aligned." But a world population chart highlights the sharp decline of the west's percentage of world population from 30% in 1900 to 14% in 1980, and the continuing population dominance of the third world despite its major loss to a suddenly emerging second (communist) world in this century. Third-world population began the century with 70% of the world's population in 1900, and still has 52% (p. 6).

A further help in identifying third-world missiological realities is the *Encyclopedia's* rearrangement of the traditional geographical context of mission. It abandons the old "five-continent" formula, and the newer "six-continent" world view of missions for the United Nation's more contemporary "eight-continent" division of the world's land area and peoples. By separating North America, Europe and the USSR from the other five "continents" (Africa, E. Asia, S. Asia, Latin America and Oceania), it provides missiologists with a reasonably approximate framework for separate statistical treatment of the third world and its major divisions. But it must be born in mind that "non-white indigenous" as a separate ecclesiastical category is not equivalent to "third world." The difference is perhaps best defined by two statistics in Table 9 (p. 14) on Global Membership in Organized Christianity. Non-White Indigenous church membership is given as 82 million in 1980, whereas church membership in "less developed countries" (a popular definition of the third world) is given as almost 600 million, or 45% of global church membership. The latter figure includes both types of third world churches, non-white indigenous and those with continuing western connections.

I find an extraordinary wealth of extremely useful material in the country by country descriptions and tables on the subject of the third world churches, all of it conveniently arranged for ready reference. We all have our areas of greatest interest. Mine is Asia. The *Encyclopedia* enables me to stand off for a moment from my preoccupation with one part of the globe to see Asia and its churches in context and proportion.

This produces some comparisons that are food for thought. It shows a major shift since 1900 of the center of Christian expansion, first from Europe to the Americas, then from the Americas to Africa. But most recently, that is from 1970 to 1980, the annual growth rate of Christianity in East Asia has been higher even than Africa, and South Asia has been very little behind Africa. Then there follows in a declining order of continental Christian growth rate Latin America, Oceania, the USSR, North America and lowest of all, Europe (Global Table 23, p. 782f.). It remains to be seen whether a ten-year period will be enough to indicate the trend of the future. For now, Asia is still the least Christian continent of all, both in the percentage of Christians in the population, and (if we exclude Oceania) in the total number of Christians.

But to put it all in final perspective, I must remind myself that these arrays of figures and statistics point only to the outward pattern, not to the inner truth of the Christian church in mission. That pattern is not really the faintly ominous, gigantic spider web of the astrophysicists' metaphor with which I began. To the Christian, would not a more appropriate metaphor be the globe of a great electric light. The *Encyclopedia* only traces the changing patterns of the filaments. That is its purpose and it does it very well. But the Light is Jesus Christ.

Together

A Journal of World Vision International

April-June 1984

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WORLD VISION INTERNATIONAL

The Church: too big to be boxed in

by Samuel H. Moffett

Tensions between church and parachurch—historic precedents, today's challenges

There is nothing new about tensions between church and parachurch agencies. The tug-of-war between institutional loyalties and functional freedom of action is as old as Paul's encounter with Peter in Antioch—and as contemporary as a 20th-century Protestant schism

It can best be understood, therefore, in a context of history. For "the real essence of the real Church," as Hans Kung has written, "is expressed in historical form."

A history of tensions

In the first century, a question came up concerning the relationship between recognized ecclesiastical authority (the Twelve) and a highly personalized, but amazingly effective, mission (Paul's), which brought forth an eloquent defense of his ministry to the Gentiles. Paul recognized the imperatives of (1) a church connection, (2) a commissioning from the congregation in Antioch, and later, (3) the approval of the leaders in Jerusalem.

But when Paul's own authority was questioned, he based the validity of his call and mission not on the mandate of any church in Antioch, or even on the sanction of the apostles in Jerusalem, but on the revelation of God in Jesus Christ. Only in the assurance of a commissioning beyond the power of any human organization to give, could he be so bold as to "oppose

[Peter] to his face."

In seventh-century England the tension between independent and church-centered outreach brought Celtic and Roman missions into head-on collision. The former were far more successful in converting Scotland and England, but the latter triumphed in organizing the church. It was the Irish monks, singularly unfettered by diocesan controls, who largely Christianized the British Isles. But it was a bishop from Rome, Wilfred of York, who outmaneuvered them at Whitby in 663-664.

A different, but not altogether dissimilar, conflict of functional urgencies and organizational connections in the ninth century kept Cyril and Methodius dangling in mid-orbit between Constantinople and Rome, as those two powerful churches fought for control of the brothers' successful mission to the Slavs. The missionaries, however, were more interested in keeping the project indigenously Slavic than in the issue of with what church it should have its connection.

After a thousand years of trial and error, Rome at last faced the fact that church structures and mission structures might need differing institutional forms and a flexible relationship. Beginning with the Franciscans and Dominicans in the 13th century, and the Jesuits in the 16th, the Pope began to grant autonomy from lesser ecclesiastical authority than his own to a whole

multitude of missionary orders (voluntary societies for mission).

Freed from jealous ecclesiastical controls, these missionary societies exploded in outreach across the world, far beyond the borders of Christendom. The pattern of the Roman Catholic orders had its own problems. At one unforgettable point in church history the Pope dissolved the entire Jesuit Society. But it has served admirably as a missionary model to this day.

Had Martin Luther not reacted against the missionary orders—especially the Dominicans and Franciscans, as in his preface to Alber's "The Fools' Mirror..."—the first 250 years of Protestantism might not have been so astonishingly sterile in missionary outreach. Without a structure for missionary ministry comparable to the orders, Protestantism turned in upon itself, as a church in mission among the churched, and left the world to the untiring friars and the Jesuits.

It is significant that when the Lutheran monarch Frederick IV of Denmark looked about for his first foreign missionaries in 1706, he went not to the organized church but to the independent Pietists, and official Lutheranism thundered against the folly of a mission to savages. The voluntary mission society, supported by no single church body, remained the dominant German pattern up into the 1950's.

Anglicans, less anti-Catholic and more pragmatic than Luther,

proved more flexible than the continental Lutheran and Reformed churches. They eventually allowed two different missionary societies within their one church—the older Society for the Propagation of the Gospel, for the more establishment-minded, and a new Church Missionary Society for the more independent “evangelicals.”

Max Warren’s article “Why Missionary Societies and Not Missionary Churches?” is a beautifully even-tempered defense of such plurality of mission structures within the unity of the Church:

“To imagine the religious societies of the eighteenth century as being in some way ‘in opposition’ to the Church, or even to envisage them in apposition, as being over against the Church, is to do despite to the Holy Spirit of God and to his working in history. It is a wrong interpretation of the facts. . . . No, official leadership does not by itself constitute the Church. Nor is the central administration of a denomination *the Church*” (italics his).

Americans were even more innovative. Instead of one church with two missionary societies, they formed one missionary society for two still-separated churches—the Congregationalist and Presbyterian—and for any others which might wish to cooperate. The famous American Board of Commissioners for Foreign Missions, organized in 1810 after the pattern of the London Missionary Society, became the missionary agency for both denominations. On both sides of the Atlantic, this type of parachurch structure of the voluntary mission societies turned out to be the dominant form of 19th-century Protestant overseas missions.

But as early as 1837, American Presbyterians began to have second thoughts about independence in mission. A year later, the Presbyterian General Assembly tore itself in half over the issue of whether Presbyterian missions could properly be entrusted to an

independent agency not under the direct control of the church. Its liberal wing remained loyal to the parachurch society and was drummed out of the church. The conservative wing, remaining in the assembly, separated itself from the highly successful voluntary society for missions, and formed an equally successful denominational Board of Foreign Missions. By the end of the century, mainline church agencies, denominationally controlled, became the ascendant organizational form of missions.

The 20th century brought an ironic switch. In the 1930’s—just as the denominationally controlled mainline mission boards were proving their ability to plant flourishing younger churches around the world—an abrupt reversal of the trend took place, particularly in North America.

Earlier, it had been the liberals who championed the parachurch approach to mission. About a century later, around the year 1937, it was the conservatives who broke away from the denominations in ever-increasing numbers to form independent societies and to swell the ranks of what by then were being called “faith missions.” A related development was the emergence of independent denominations with a strong focus on missions.

By 1960 the “center of gravity of Protestant mission-sending agencies” had shifted sharply away from the mainline agencies towards parachurch missions and independent denominations. Today the imbalance is overwhelming. It has been estimated that as much as 90% of the full-time North American missionary force operates outside of National Council of Churches denominations (though not all of these are with parachurch groups). It is no wonder that tensions have developed.

Definitions without agreement

We turn now—somewhat reluctantly—from history to the harder task of groping for definitions.

Parallels from history must be

treated with caution. It is easy to jump too quickly from resemblances of form and function to assumptions of identity of being. In the New Testament, for example, the apostles in Jerusalem were not a National Council of Churches. Nor was St. Paul working for Campus Crusade.

The heart of our problem centers around the definition of the church, as Warren suggests in the paragraph quoted above. If no agreement can be reached on so basic a definition as that, discussion of relationships between church and parachurch will always end in frustration. Unfortunately, “church” is one of the most imprecise words in the Christian lexicon. And to add the prefix “para” to it, only makes it fuzzier.

What is a church? This is where the ambiguities begin. Witness the confusion—both legal and ecclesiastical—between a church, a confessional body, a denomination, a congregation, a sect and a cult. And what is a parachurch—a voluntary society, a service agency, an electronic television program, a

‘Church’ is one of the most imprecise words in the Christian lexicon

seminary chapel, a denominational mission agency, a faith mission, a task force? The list could go on and on.

Not every true believer is content with John Calvin’s classic definition of the “marks” of the church: faithful *preaching* and hearing of the Gospel and the administration of the *sacraments* as instituted by Christ. However much one may be biased in Calvin’s favor, as is the present writer, it is difficult to stop

here. Once one starts to list the marks of the true church, to stop with two or to find agreement on their priority and indispensability, is next to impossible. Calvin himself often added a third mark, *discipline*, which refers not only to the church's authority, but to its moral, ethical and social dimensions.

The Salvation Army, which was originally parachurch, is now as much or more truly a church, albeit without the traditional sacraments, as some churches with sacraments but without Christian service to the poor, or others which celebrate the sacraments but have lost their moral and theological discipline.

Calvin at least was right in his willingness to distinguish between essentials and non-essentials, and in his emphatic warnings against both schismatic temper, on the one hand—which is the besetting sin of the parachurch—and ecclesiastical arrogance, on the other hand—which is an endemic fault in the churches. The latter he rejected as "monarchy among ministers," citing Paul's claim to equality with the Twelve.

Does this suggest that ultimately there is no difference between church and parachurch? Not quite, but it does raise questions. Is the church a worshiping fellowship of believers? So are many parachurch organizations. Is the parachurch a service agency? So are some churches. Is the church where the Word of God is faithfully preached? Independent missions do that. So do seminaries.

Perhaps the church of Jesus Christ is too big to be boxed in by Catholic orders or Protestant reformers. There are always new dimensions which we may have overlooked—the exercise of the Holy Spirit's gifts, the fulfillment of God's missionary purpose, the manifestation of his Kingdom, the fellowship of the saints, the school of discipleship, the place of prayer. Like his person and his work, the Body of Christ defies adequate description.

Long before Calvin's time, Ignatius of Antioch, bishop of the church which less than 60 years

before had sent Paul on his first missionary journey, left us a memorable one-line definition of the church. He was a strong defender of the power of bishops, but in a letter written on his way to martyrdom in Rome about 107 A.D., he returned to the basics. "Where Jesus Christ is, there is the Church," he said simply.

There is an echo of the same sentiment in Irenaeus a generation later. "Where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church and every grace." It was an age closer to the apostles than ours, and perhaps truer to the apostolic concept of the church. Who will deny to parachurch agencies the presence and power of Christ and his Spirit?

Then what is the real difference between church and parachurch?

Some say that the difference lies in the fact that the church is the *whole* Body of Christ, whereas parachurch agencies are never more than incomplete parts. But what Church today claims to be the whole Body? There is only one Head—Christ. All the other parts are precisely that—parts—the parachurches no less parts of the one Body than the churches, and each member of the Body no less interdependent than all the other members. This puts church/parachurch tensions in a different, less pejorative perspective. It is unfortunately true that there is as much organizational tension between the churches themselves as between church and parachurch, and one is no more reprehensible than the other.

Others say that the difference is a matter of recognition and acceptance by some higher authority. If so, by what authority? The word "church" derives from the Greek *kuriakon* and simply means "that which belongs to the Lord." This could apply equally well to church or parachurch. Paul's favorite word for the church, *ekklesia*, from which the English language derives the word "ecclesiastic," means "a community" or "a called gathering," and Paul never tires of pointing out

that the calling is from God, not from any human source.

Were not the Protestant denominations themselves non-churches—or worse yet, anti-churches—to some Catholics before

The calling is from God, not from any human source

Vatican II? But what Protestant denomination would accept the label "parachurch" as if its churchness were of an inferior order? To strict anabaptists, is not any church organization beyond the worshiping congregation a parachurch? But what presbytery considers itself to be a lower governing body than a congregation?

On a larger scale, is not the World Council of Churches a parachurch agency? Yet in a strange reversal of roles, membership in such a parachurch organization is considered by some to be the authentication of a church.

Pathways to cooperation

Despite these ambiguities of definition, however, there does remain a feeling of difference between church and parachurch. But if history leaves us with tensions, and if our definitions—even with the guidance of Scripture—lead us to no Christian consensus, how do Christians deal with this difference?

One helpful approach is Ralph Winter's "warp-and-wool" analogy, exposed in a series of pathfinding articles on "The Two Structures of Mission." In them he borrows terms from the social sciences and describes a church as a *modality*, and a parachurch agency as a *sodality*. He uses *modality* to define the

Feb. 11, 1984

Korea's Heritage

Nation's only Christian museum

By Jon Carter Covell



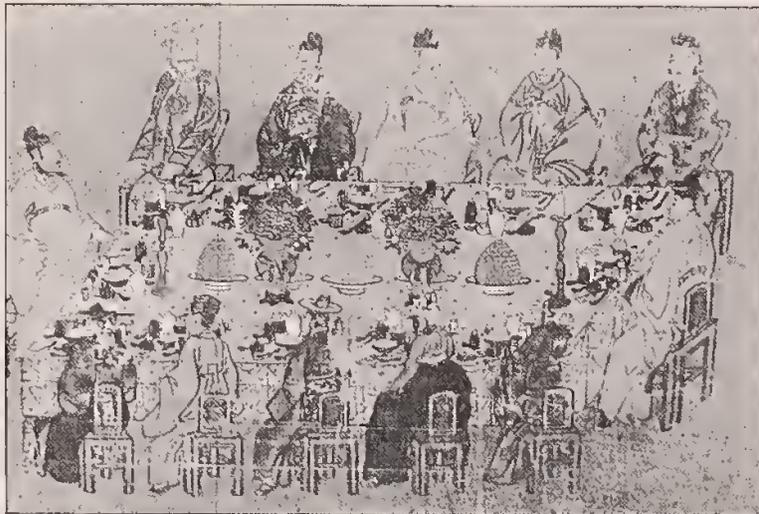
This year of 1984 will see more emphasis than usual on the role of Christianity in Korea's heritage. Normally its influence in the fields of social change and economic areas comes to mind instantly, rather than its influence on art. This year with the visit of the Pope in May to celebrate the 200th anniversary of Catholicism and the canonization of a number of martyrs from Christianity's early days in Korea, the public will be strongly reminded of the role of Catholicism in Korean history.

The Protestants, too, have a centennial, to mark the arrival of Dr. Horace Allen. The founding of Severance hospital and the establishment of what later became Ewha Woman's University and Yonsei University are also nearing their hundredth birthday.

Anyone who hasn't read "First Encounters: Korea 1880-1910" will find its old-fashioned illustrations a delight. The R.A.S. published this historic photographic record. Dr. Samuel Moffett left Korea a year or so ago, but he has shared his slides and there are also prints from hand-tinted lantern slides.

The architecture of most churches or cathedrals here is so Western that one might not think Christianity had an influence on Korean art and architecture, but it did — silently. But as far as specific influence on such media as painting, a visit to the Korean Christian Museum at Soong-jon University will fill in this gap.

The educational institution itself has its main campus in Taejon, but, fortunately for Seoulites, the museum is located on the Seoul branch campus grounds. Actually this is the lifetime collection of Rev. Kim Yang-son, who first began to display his artifacts in 1948. The Korean



This is the most important painting preserved by the Korean Christian Museum located on Soongjon University campus. The food on the table is interesting as the artist is portraying a royal banquet, held for the signing of the Korean-Japan Commerce Treaty of 1883. The one foreigner at the upper left appears to be the German friend of King Kojong, Paul Georg von Mollendorff.

War interrupted, but after peace and some prosperity began to return, Rev. Kim donated his possessions to his alma mater, Soongjon University, for permanent display.

Some of the items in this Korean Christian Museum are unique, such as a second century B.C. iron mirror. Bibles owned by early Protestant missionaries are on display with some paintings that are about a century old. The most famous one shows a royal banquet which celebrated the con-

clusion of the Korean-Japan Commerce Treaty, a document that was signed in 1883.

The table looks strange at first, but it is rendered in the traditional Yi Dynasty manner, inherited from Ching-dynasty China, a method termed "reverse perspective." The table slants outward toward the viewer, rather than growing smaller in the distance.

According to this convention, distant figures are as clear as those in the fore-

ground, for the obscuration of aerial perspective, such as developed by the Van Eycks in the fifteenth century, was not applied.

In the Christian Museum can be found the evidences for the early missionary zeal of translating the Bible, or printing tracts to take into the countryside, preaching streetcorner sermons and building grade schools, high schools and eventually colleges. Perhaps it is in the costumes and the means of transportation that Westernization in the guise of Christianity made the most rapid and decisive changes, and old photos here at the museum testify to this.

This museum has over 6,000 articles which illustrate the early efforts of the missionaries, particularly the Protestants, and the interesting decades when Korea ceased to be "The Hermit Kingdom." The museum displays occupy the second and third floors of the building, with a library and research rooms on the ground floor. As more and more attention is focused on the role of Christianity with the coming of spring in 1984, this unique museum is worth a visit.

In the foothills near the Second Han Bridge stands the Church of the Martyrs, which has a small museum with mementoes of the time when the Taewongun was the actual ruler of Korea (about 1864 to 1873) and considered Catholicism "an evil religion."

Seoul became a decapitation ground. It is said that over 8,000 Korean Catholics were beheaded, beaten to death by officials, or else strangled. This came to be known as "Chop Heads Mountain." Plans are underway for a large museum here, as well as other buildings, as part of the celebration of the two hundredth anniversary.

CONSULTATION ON CHRISTIANITY IN NORTH KOREA

.. OMSC, Ventnor, NJ Feb. 5-7, 1984

Proposed schedule: (Tentative: as of Jan.11, 1984)

February 5, 1984 (Sunday)

Afternoon: Arrival, registration, & check-in at Sisters of Charity,
115 S. Derby Ave. at Boardwalk, Ventnor, NJ
6-7 pm Dinner at Sisters of Charity. Then walk to OMSC Sun-
side Large Meeting Room for consultation sessions.
7:30-9:30 pm (Sess.#1:) "Biblical and Theological Bases for Dealing
with Christianity in North Korea." Dr. Samuel Moffett.

February 6 (Monday)

7-8 am Breakfast
8:30-9 am Bible Study and Prayer : Dr. Everett Hunt, OMS
9-10:30 am (Sess.#2;) "North Korea since 1945: Observations from
a Visit." Speaker: Mr. David Easter, AFSC
Chair: Sr. Ann Gormley, SSND..
10:30-10:45 am Coffee break
10:45-12 noon (Sess.#3:) "U.S. Policies toward North Korea."
Mr. Steve Thiermann, AFSC. Chair: Rev. Delbert Anderson, LCA
12:30-1:30 pm Lunch. (followed by 1 hour free time) -- --
2:30-3:45 pm (Sess.#4:) "Reports on Recent Visits to North Korea."
Speaker: Prof. Dong Soo Kim Chair: Mr. S. Michael Hahn, UMC
3:45-4:15 pm Coffee break
4:15-5:30 pm (Sess.#5!) "Exploring Christian Contacts in North Korea."
(A panel.) Dr. Wi Jo Kang, moderator.
Panel: Rev. James Reapsome (Ev. Miss. Qu.); Fr. John Corcoran, MM; Ms. Roberta
6-7 pm Dinner Rev. Glen Davis (Pres. Ch. Can.) Levenbach (AFSC).
7:40-9:30 pm "Town Meeting" on North Korea. Reactions to what has
been said thus far. (Bring slides, publications, and
information on study centers about North Korea, to shar
with the group.) (Sess.#6)

February 7 (Tuesday)

7-8 am Breakfast
8:30-9 am Bible Study and Prayer : Dr. Everett Hunt, OMS
9-10:30 am (Sess.#7:) "Possibilities and Problems in Relating to
Christianity in North Korea." Chair: Dr. Paul Crane, MD
Panel: Ms. Rhea Whitehead (Ang. Ch. Can.); Sr. Mary Motte, FMM; Sr. Esther Kelly, MM
10:30-10:45 am Coffee break
10:45-11:45 am (Sess.#8:) "Where do we go from here?"
11:45-12 noon Closing Worship Rev. Paul Gregory, UCBWM
12:30-1:30 pm Lunch, and departure

Feb. 5, 1984

No. 6 March

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東亞的宣教——論其歷史脈絡

莫飛特著 葉約翰譯

The *Taiwan Journal of Theology* is thankful to the author and to the Editor of *The Princeton Seminary Bulletin* for permission to translate and publish Dr. Moffett's article, "Mission in an East Asian Context. The Historical Context." The article appeared originally in *PSB* 3 (1982), 242-251, and was the first lecture in the 1981-82 Student Lectureship on Missions. Dr. Moffett is Professor of Mission and Ecomenics at Princeton Theological Seminary. He was formerly a missionary in China (1947-50), thence in Korea where he was Associate President of the Presbyterian Theological School in Seoul. The *TJT* hopes that by translating and publishing this article, it will make Dr. Moffett's lecture more widely available in Asia. The article was translated by John Yieh.

以歷史觀點研究東亞的宣教有個實用的副產品，就是足以證明基督教在亞洲宣教最常遭遇的批評——基督教是令人反感，外來的西方宗教；不屬於亞洲——乃是錯誤不當的。這種批評有時是來自不斷累積的誤解；有時是因為對於歷史的無知。任何一個原因都會造成傷害，但它們其實都是錯誤的。

在盎格魯撒克遜編年史 (*The Anglo-Saxon Chronicle*) 中有一條關於主後八八三年的記載很發人深省。有一次，阿佛列王爲了保衛英國的基督徒，奮不顧身地與異教徒的丹麥人作戰。倫敦被包圍；英國士兵禁營抵抗。這時，阿佛列立了一個誓，在上帝和那些勇敢的撒克遜人面前許願說：如果丹麥人被擊退，倫敦解危，他將奉獻禮物，送到基督教的聖地去。結果，他的禱告應驗了。那些異教的野蠻人果然停止進攻退回海盜船。阿佛列就按他所許的願，派了兩名特使，從位於最邊緣尚不穩定的灘頭堡，帶著奉獻的禮物回到基督教信仰的中心聖地。

既有趣又令一些歷史學家百思莫解的是，這些禮物不只送到羅馬——這是預料得到的地方——也被送到「印度給聖多馬與聖巴多羅買。」 (*The Anglo-Saxon Chronicle: A Revised Translation*, Dorothy Whitelock, ed.; P,50)。後來另一位編年史的作者馬莫培理的威廉 (William of Malmesbury) (*Chronicle of the Kings of England*, 這是十二世紀的文件) 又加上一筆說，這些撒克遜的特使從印度回來，「滿載著那裡盛產的奇珍異寶與香料」——東方的老基督徒送給英國的新基督徒的禮物。

阿佛列王時代「印度」的確實地點，學者仍有爭論。這些特使可能只到了聖多馬的神龕地艾德沙（Edessa），或到了南阿拉伯而已；因為在當時的文獻中「印度」是非常含混的名詞，但他們也並非不可能到達印度。不過，整個故事最有意義的是，它提醒我們，第九世紀知道一件十九世紀與廿世紀太常忘記的事實：基督教不是一個西方宗教。基督教理所當然地屬於亞洲；從歷史淵源來說，也是屬於亞洲，就像它也屬於歐洲一樣。一千年前撒克遜的國王就知道他成為基督徒，不只應該感謝鄰近的羅馬，也該感謝遙遠的亞洲。

相反地，即使在我們這個普世運動的時代中，西方的教會歷史有時仍然忽略了亞洲。我們與保羅一同離開耶路撒冷和安提阿，然後（稍微修改徒十六16）「被聖靈禁止在亞洲傳道」。就像這樣，我們飛快地向西遷移到希臘、羅馬、以及普里茅斯洛克，卻很少回頭；直到我們西方的宣教師重新發現亞洲為止。其實，我們這樣做已經嚴重地損害了向世界宣揚基督信仰的大目標了。

當基督教世界與阿佛列相反，忘記了它古時曾欠亞洲一段恩情的時候，它若非因而造成也無異大可不必地加深了一層基督信仰原應極力避免的印象——基督教是西方人為了以宗教侵略其他世界，在西方制定的一套信條。

我們原可以像親戚般回家去報恩。但我們已忘記這段恩情，以致在許多亞洲人眼中，我們不像朋友，倒更像征服者。到中國傳教的一位耶穌會士利馬竇，曾用盡各種辦法想使自己的生活中國化，想使福音中國化。他的確試過了各種辦法，卻獨缺歷史的方法。一六〇〇年他到達北京，雖然穿上中國衣服，卻仍舊是個外國人。當他要求謁見皇帝時，權重一時的禮部官員參奏不要接見他。他們寫道：「歐洲與我們素不相干。」這個人的「說教是毫無價值的。不要讓這種奇言怪論進入宮廷。」他們與利馬竇都忽略了基督教在東亞宣教的歷史脈絡。倘若利馬竇知道歷史的脈絡，也許他請求的方式會完全不同而且更為強而有力：「我不是要把歐洲的奇言怪論帶來中國，」他也許會說：「一千年前你們的一位皇帝曾禮遇像我一樣的一個基督教宣教師。他邀請他來講道，甚至幫他建立一座教堂。」可惜長久以來，西方已經忘記這段短短的歷史。利馬竇被視為一個歐洲信仰的

異國特
我的呢？
誕生之
東到達
第一
士坦丁
變成基
羅馬皇帝
年間，
樣了。
也就開始
一位
的基督徒
情況遠比
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今日白

異國特使，竟因而白等六個月沒有見著皇帝。

我們爲什麼還要讓亞洲——或世界各地——繼續把基督信仰看成西方的呢？其實，它的歷史比探險時代更久遠。基督教起源於亞洲——那是耶穌誕生之處。在向西傳入歐洲之前，或至少同時，它就已向南傳到非洲，向東到達亞洲了。從這樣的角度來看，教會歷史就會呈現不同的風貌。

第一個基督徒國王不是君士坦丁，不是一個西方人，而是亞洲人。君士坦丁歸信基督時沒有結束大迫害，反而開始了最大的迫害。當羅馬皇帝變成基督徒時，西方歡欣鼓舞；但是在波斯境外的亞洲卻沒有快樂。以前羅馬皇帝把基督徒看成帝國的敵人時，波斯待他們如同朋友；在兩百五十年間，波斯成爲躲避羅馬迫害的基督徒難民藏身之處。現在，一切全都走樣了。羅馬變成基督徒，他的老敵人波斯反而成了敵基督者，跟著大屠殺也就開始了。

一位歷史家所佐門（Sozomen）在恐怖的日子結束後寫道：亞洲殉道的基督徒真是不計其數。單單那些著名的殉道者就有一萬六千人。慘烈的情況遠比在羅馬統治下的迫害更加惡劣；可是值得注意的是，在波斯的迫害中背道的人數卻比較少。我們應該向這些亞洲早期的基督徒那堅定不移的勇氣致敬！

第一座著名的教堂（不同於家庭教會）是在亞洲；新約聖經主要部分的第一本翻譯是譯成亞洲的一種語言；而基督教時代第一千兩百年內最偉大的宣教運動也發生在亞洲。事實上，歷史上最值得注意的宣教運動，除了羅耀拉（Loyola）以後的羅馬天主教或加利（Carey）之後的新教以外，就是東方教會聶斯托留派的宣教了。他們跨越整個歐洲，從紅海到太平洋，錫蘭到西伯利亞邊境。十三世紀有一段短暫的時間，有一位也許可稱爲中國「教皇」的，統治著亞洲大部份的基督徒——他是一位蒙古的修士，後來成爲忽必烈汗（元世祖）的大使，差點被聶斯托留派的基督徒綁架去作巴格達（Baghdad）的大主教。倪勒（Neale）在東方教會史（History of the Eastern Church）中說道：「即使是意諾森三世（在羅馬教皇最高峯時）是否會比加利弗（Caliphs〔巴格達〕）城的〔聶斯托留派〕大主教擁有更多的靈性權威，那也是令人懷疑的。」

今日的亞洲宣教唯有架構在古代亞洲歷史的脈絡以及悠久的歷史留給

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十九世紀
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羅馬，也

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的宣教師
宣揚基督

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以致在許
位耶穌會
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京，雖然
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洲信仰的

各個傳統亞洲文化的豐富內涵之中，才能夠發揮作用。但是，如同四百年前利馬竇的時代一樣，今天大部分的宣教師，甚至他們的亞洲同工，卻仍未了解。亞洲的教會其實擁有比現在更多的價值。它們有權去認識並發揚它們自己亞洲的基督徒遺產。

這筆遺產始於一個古老，只能藉傳說描述的教會。它由兩個中心擴展開來。一個是印度；另一個就是羅馬境外的敘利亞東部。這兩個中心都源於同一個使徒聖多馬。若是傳說可信，使徒多馬到亞洲宣教的日期比保羅到西方宣教還早。傳說當然不是歷史，但它們的核心常常包藏著歷史。無論如何，多馬的傳說已經深入人心，成為亞洲教會歷史的一部分；而且不僅屬於教會歷史，也屬於非基督教的亞洲了。「記住，」有位印度總統拉顏德拉普拉薩（Dr. Rajendra Prasad）博士幾年前曾說：「要記住，許多歐洲國家還沒接受基督教之前，聖多馬就已經來印度了。所以，承繼他的印度基督徒比許多歐洲的基督徒有更悠久的歷史和更長遠的血統。這是值得我們驕傲的事！」（比較中國與其態度和利馬竇。了解歷史大可消弭文化對福音的敵對態度。）

大略地說，教會的亞洲（非西方）地區是從幼發拉底河——羅馬帝國的東界，希利尼文化與東方交接之處開始。根據傳說，十一個門徒聚集在耶路撒冷時，曾計劃如何實踐耶穌所說「你們要到普天下去傳福音」的命令。這是記載在第三世紀初的一本新約偽經多馬行傳上。門徒決定要用抽籤的方式來劃分他們宣教的地區，正如他們用抽籤選出一個接替加略人猶大的門徒職分一樣。結果，多馬抽中去印度宣教的籤，但他立刻表示疑懼。「我太軟弱無法到那麼遠的地方去，」他說，「而且，我也不懂印度話。」雖然主在異象中向他顯現，他仍然不願去。於是主親自動手，把多馬賣給一個替國王昆達法（Gundaphar）物色木匠的印度商人作奴隸。多馬才無法拒絕而去了印度。多馬是個懷疑者；勉強的宣教師。作為亞洲的使徒，這實在不是個好的開始。

本文無意辯論這個古老傳統的歷史性。學者對於這個傳說大多不太重視。他們很有耐性地指出，印度從來沒有一個叫昆達法的國王，而且傳說中的神蹟顯然是難以置信的。後段的說辭倒是真的。不過，十九世紀中葉，有個探險家在靠近印度與阿富汗邊界一帶找到一些錢幣，令人吃驚的是

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上面赫然刻著印度國王昆達法的名號。研究的結果證實這些錢幣是第一世紀的東西。可見，傳說並不全是神話。當然，印度有昆達法王還不能因此就肯定多馬確實到過那裡。

另有一個更奇怪的傳統也與使徒多馬牽扯在一起那就是另一個亞洲最早的基督教中心艾德沙（Edessa）如何建立起教會的故事。艾德沙是位於東西兩強羅馬與波斯之間勉強維持獨立的一個小侯國的首都；座落於兩條貿易要道交會點上：一條是向東直通印度、中國的古絲路；另一條則縱貫南北，連接非洲和敘利亞。

教會歷史之父優西比烏（Eusebius）也把多馬與艾德沙教會的創始牽扯在一起。但這個故事實在是令人難以置信；它是根據一些在艾德沙城市檔案處發現的信件寫成的。這些信件據說是歐斯洛尼的黑色阿布甲王（Abgar the Black of Osrhoene）與耶穌通信的親筆信函。阿布甲王寫信要求耶穌醫治他的惡疾，耶穌遺憾地回覆他說：「我必須先在這裡完成我受差遣的任務。」根據優西比烏，耶穌繼續說：「完成之後，我將被提到那差遣我來的那裏去。當我被提的時候，我將派遣一位門徒去醫治你所受的苦，給你生命。」耶穌升天之後，這個任務就交待給多馬；而多馬派塔底忒斯（Thaddeus）（也稱阿戴 Addai）——路加福音十章提到的「七十個人中的一位」——去艾德沙。阿布甲得到醫治就歸信基督，成為歷史上第一個基督徒國王。

這當然不是真的故事。但是，即使是充滿幻想的傳說也會包含一點真理。阿布甲王並非絕不可能成為第一個基督徒國王；歐斯洛尼也非不可能成為世界上第一個以基督教為國教的國家。然而，不是發生在優西比烏筆下的黑色阿布甲王時，而是再過一百五十年以後。他所謂信函的故事太令人難以置信了；但是，西甲（J.B. Segal）在他所著的艾德沙詳史（*Edessa ; the Blessed City*, p. 70）中指出，他握有一些若非絕對也算相當可靠的歷史證據，可以證明黑色阿布甲王的直系子孫阿布甲大帝（從主後一七七年到二一二年統治艾德沙）確實成為基督徒，而時間比君士坦丁早了一百年。

一個國王歸信基督教是否值得誇口，這只是艾德沙宣教中次要的問題。這次宣教最大的意義莫過於它代表福音衝進了另一個文化；衝出羅馬邊

同四百年
工，卻仍
識並發揚

中心擴展
中心都源
期比保羅
歷史。無
；而且不
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界進入了亞洲。歐斯洛尼比起希臘或羅馬都更為波斯化。它的統治者是說亞蘭語的阿拉伯人。它原來的宗教是亞洲的拜星教。它是東方的，而非西方的。

另一個重要意義是：使福音得以進入亞洲的「上帝橋樑」（使用麥高文 Mc Gavran 的話）是猶太基督徒，而非希利尼基督徒團體。有關艾德沙接受福音最古的記載（the Doctrine of Addai，約第四世紀）說：多馬派來傳福音的阿載先到托畢亞斯（Tobias）的家。他是猶太人托畢亞斯之子。那是一個自然的橋樑，傳福音的人是猶太人，他們在米索不達米亞的猶太人團體中自然受到尊重。這些團結的猶太人因為都認識舊約聖經，又都反對他們周圍的異教，早就預備好接受福音了。

在印度的情形有部份可能也相同。在那裡很早就有猶太人的團體，另一個有關多馬的傳統，即多馬行傳，曾提到他往印度途中第一個信主的人是一個在安德拉波里（Andrapolis）的王宮中吹笛的猶太少女。

如果猶太基督徒是第一波進入亞洲的宣教師，那麼，第二波就是敘利亞人——東部的敘利亞人了。歐斯洛尼的語言是敘利亞語。很早以前，藉著殉道者猶士丁的門徒敘利亞人他提安，艾德沙就已經開始用他們自己的語言來傳福音，而不是用通用希臘語（Koine）了。他提安覺得福音的記載受到羅馬的亞洲語言——希臘文——的束縛，所以把他們譯成敘利亞文。直到這時，福音才獲得動力，傳出都市，開始散布到鄉下去（參 F.C. Burkitt, *Early Christianity Outside the Roman Empire*, p. 12）。從這裡，我們也可看出聖經翻譯對於教會增長的重要性。

他提安不以亞洲人為恥並且強調他是亞洲人。在致希臘人（Address to the Greeks）中他驕傲地宣稱：「我是個亞述人。」並且繼續述說亞洲（事實上指整個非希臘的世界，因為他也包括北非）如何勝過西方的一切優點。希臘人從那裡學習天文學呢？從亞洲。甚至他們的字母，詩和音樂，以及郵政系統也都是從亞洲學來的。「在任何方面，東方都勝過西方。」他說，如果我可以大概傳述他的話，他會說：「尤其是宗教，基督教，那也是從亞洲傳來的；它遠比希臘人的哲學或原始宗教更古老更真實。」（第一章）。

艾德沙與它的姊妹小邦阿迪貝尼（Adiabene）成為深入亞洲的宣教

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信主的人

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以前，藉著
門自己的語
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敘利亞文。
F.C.
p. 12)。

Address
續述說亞
西方的一
，詩和音
勝過西方
女，基督教
更真實。

亞洲的宣教

中心。它是羅馬帝國以東地區教會的母會，它也深以成為全世界都看得見的見證為傲。第一個關於基督教堂建築的記錄是在艾德沙編年史 (Chronicle of Edessa) 主後二〇一年那一欄——有次洪水沖壞了「基督教堂的正堂」。在那年之前，宣教師們已經把福音帶到波斯帝國各地去了——從羅馬帝國邊界到興都庫什山脈，從亞美尼亞到波斯灣。

敘利亞宣教師顯然大部分是來自沙漠和洞穴地區的苦行僧。他們成為東方教會以及埃及聖徒的模範。不過，埃及的隱修士與這些敘利亞的苦行僧仍然有很大的差別。在埃及，隱修士的呼召是出世；在亞洲，除了極端的 Encratites 派之外，至少在早期，他們克苦禁慾的呼召則還要加上入世傳福音和服務他人。艾德沙的苦行僧沒有變成隱修士，反而成為周遊四方的宣教師，到處醫治病人，施捨窮人，宣揚福音。在一篇研究早期敘利亞傳統的論文中，穆瑞 (Murray) 形容他們是：「跟隨無家可歸之耶穌的無家可歸之人……在世界上不停地踏著朝聖的旅途。」他們不斷地向東遷移，橫過沙漠，開始攀越中亞的高峯峻嶺。在第二世紀末之前，艾德沙的巴岱山 (Bardaisan) 報導說：甚至在裏海附近的基拉尼人 (Gilanian) 中，以及現在的阿富汗的巴克提亞人 (Bactrian) 中已經有基督徒團體興起了。

如果真是如此，那麼在基督死後不到兩百年，這些「跟隨無家可歸之耶穌的無家可歸之人」，這些東方教會的宣教師，就不祇把福音帶出羅馬境外，甚至已經橫越半個亞洲了。

但那時，他們進軍的基地——艾德沙——已快被攔入西方版圖了。基督徒的好朋友阿布甲大帝死後不久，他的歐斯洛尼王朝滅亡，於是艾德沙與波斯的關係中斷，成為羅馬的一個殖民地。這股敘利亞的宣教浪潮頓失動力，亞洲宣教第三波只好等待波斯基督徒了。

正如教會歷史上常見的，失敗的經驗適足以為新的開始鋪路。波斯時期從第三世紀初到七世紀初為止，共經四百年。在這段期間，第一次出現一個向亞洲人宣教，有組織的亞洲基地，以及將把教會的東界推過世界屋脊直到一個當時尚未知名的太平洋岸邊的一套宣教策略與訓練模式。

這個過程的進展非常緩慢，我們對它也只了解一部分。但它的開始是先有一個神學院與共同的神學信念，一個內聚力強而不太願意分離的教會

，以及一股東方修道院培育出來的宣教精神。這個神學院就是艾德沙學院，有時稱為波斯人的學院；這個教會就是東方的教會——其實教會本來就是東方的；——後來被稱為聶斯托留派。

羅馬佔領艾德沙時，就把那裡的教會併入西方，卻把神學院逐入波斯。這樣說不太忠厚，但結果是波斯佔盡了便宜。艾德沙的教會並沒有衰落；相反地，它更為興旺，產生了許多學者、聖徒與主教。它也變得富裕起來，事實上，在第四世紀，甚至蓋了一座純銀的教堂來奉祀遠從兩千英哩外的印度迎回的聖多馬的骨骸。

但艾德沙的榮耀並不在於擁有銀龕，而是它那可能是世界上最古老的神學院。它可能與西方第一所亞歷山大的神學院一樣早就存在了；就是在第二世紀後半葉。無論如何，它在往後的五百年間一直是亞洲神學研究的主要中心——即使它曾被趕進波斯，甚至當波斯落入回教的勢力範圍之後。它所用的敘利亞語言則「如同拉丁文成為歐洲的基督教語言一般，成為亞洲的基督教語言。」（R.A. Aytoun, City Centres of Early Christianity, p. 135）。

到了第五世紀末，西方的神學論戰激烈沸騰導致大分裂，把教會撕成三部份（正統派，單性論派與聶斯托留派）。艾德沙有個單性論派的主教，被大多數神學生稱為「瘋狗」主教；他認為艾德沙學院有聶斯托留派的嫌疑，就說服君士坦丁堡的皇帝把它判為異端而關閉。但是神學院的院長納西士（Navises）——他被朋友稱為「心靈之琴」而被敵人稱為「淋瘋病人」（意指患了神學癩瘋病的人）——並沒有服從命令，只是將神學院遷過邊界到只有四十英哩外的波斯境內。結果西方失去了東西兩方智識交流最有效的管道，而為波斯所獲得。這個神學院成為波斯的基督徒學習希臘教父，甚至希臘哲學與邏輯的中心；在那裏拜占庭的羅馬人、敘利亞人與波斯人和平地相處。而這一切，西方都失去了。

這個神學院安全地遷至亞洲本土後就突飛猛進。它被認為是尼西比學派而把新的生命與知識注入波斯教會。課程的重心是講究冷靜條理的聖經釋義；這是師法反對亞歷山大與西方的寓意解經法的莫布梭提亞的提奧多雷（Theodore of Mopsuestia）。在充當臨時校園的駱駝場上，到處是學生，註冊人數超過一千人。很難得地，第五世紀當時的校規至今仍然存

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在；它也與聖經研究一樣，講求冷靜條理的原則。上課時間從黎明開始。神學生不准進入酒館，閱讀世俗的書籍、乞討、偷竊、結婚、或儀容不整。（參閱 J.B. Chabot, "L'Ecole de Nisibe, Son Histoire, Ses Status" in *Varia Syriaca*, I, 55）。

把神學院逐入亞洲的悲劇性衝突至少還有一個正面的結果——使波斯教會建立一個新的自我認同感，一個比西方小但也許因而更強烈的認同感；使它自覺該屬於一個國家，不再徘徊於波斯與拜占庭兩強之間。既然它被西方排斥，就完全忠於波斯；不再依賴西方教會，並與之平等而立。波斯首都塞路西亞——克特西奉（Seleucia — Ctesiphon）的大主教也號稱他無論在羅馬或君士坦丁都是最高的權威。

同樣，波斯教會在神學上受到西方排擠，又受尼西比學派（School of Nisibis）的刺激，變成了聶斯托留派。它也爲聶斯托留辯護。在東方教會眼中，聶斯托留於放逐中死亡其實是一種殉道。從十九世紀才逐漸爲人所知的他的行爲來判斷，聶斯托留似乎一點也不像是西方教會所說的異端份子。他從未否認基督的神性；他只堅持該把基督的神性與人性清楚地加以分別。東方教會可以名符其實地稱爲聶斯托留派。由於政治上成爲波斯人，神學上成爲聶斯托留派，它明顯地與西方分離了。它變成亞洲的。

從這個神學、教會與國家的中心出發，聶斯托留派的宣教活動開始勢如破竹地向亞洲東部展開。沿著曲折的古絲路，從羅馬邊境蜿蜒直到中國黃金般耀眼的首都——長城下的長安。他們的宣教師開始向游牧民族，西伯利亞大草原的黃教（譯註：西伯利亞北部土著所信奉的原始宗教）戰士傳福音。

這些人就是中亞的匈奴人。第六世紀有個作者曾描述聶斯托留派宣教師與他們接觸的情形。大約公元五百年時，兩個基督教宣教師來到巴克提亞（Bactria），現在的阿富汗北邊。他們兩人都是平信徒，其中一個是製革匠。他們發現那裡已有幾個基督徒，是被匈奴人俘虜來作奴隸的。後來又有些經過封立的宣教師——一個主教和四個神父——加入，他們只停留七年，但這兩個平信徒留在那裡達三十年。據說這七個宣教師過著極簡單的生活，每天只吃七塊麪包和一罐水。他們傳揚福音，領人信主，爲人施洗，甚至在某些與土耳其人的部落有來往的匈奴人中封立了一些神父。

除了傳道之外，他們還加上教育——教匈奴人把口說的語言寫成文字。不久，有位經驗豐富又胸襟開闊（因為他一定是個單性論者）的亞美尼亞籍主教加入他們的宣教工作。他教那些信奉基督的土耳其人種植蔬菜玉米。到了這個世紀末已有許多土耳其人成為基督徒，所以當拜占庭的羅馬人來與他們作戰時，竟然發現所有被俘的土耳其人前額上都紋刺著十字架。正如閔嘉納（Migana）所說的，這真是個極大的諷刺！今天「土耳其」這個字成為回教的同義字，可是事實上他們的祖先在穆罕默德出生以前就已經作基督徒了。大約主後六四〇年當回教徒開始從沙漠攻進波斯時，在波斯帝國遙遠的另一邊，波斯的宣教師也正因有大批人歸信基督而歡欣鼓舞。土耳其各部落的國王接受了基督信仰，還把整個部落都帶進教會。（A. Mingana, The Early Spread of Christianity in the East, pp. 303 ff.）

就在那時，在更遙遠的東邊有一更富戲劇性的突破展開了。那是主後六三四或六三五年，當時有個波斯宣教師，他是阿培拉（Arbela）或克特西奉（Ctesiphon）的僧人，參加一個商隊，沿著古絲路從安提阿橫過波斯全境直到帕米爾（Pamirs）的雪原地帶。在洛珊（Roshan）與弗嘉納（Fergana）〔兩地現在都屬蘇聯〕之間的某個無人冰地中有個地方叫作石塔（Stone Tower）。羅馬商隊有時會在此遇到一隊風塵僕僕遠從中國來的駱駝商隊，於是用羅馬的黃金去交換中國的絲。（看 L. Halperin, "The Lands Between the Roman Empire and China," Cambridge Ancient History, xii, pp. 96 ff.）這位疲憊不堪的宣教師也許是說服了蒙古的騎士，秘密地加入中國的駱駝隊伍，經過兩千英哩的長途跋涉，穿越世界最孤絕的荒原，終於到達中國。

這是第一個宣教師到達遠東的情形。直到十七世紀時發現著名的景教碑才知道他的名字叫作阿羅本（Alopen）。很可能，他極驚訝地發現中國的首都長安竟比他自己的波斯帝國的首都克特西奉（Ctesiphon）還要大，而且唐太宗對他非常禮遇。這也許是因為唐太宗的祖母也是土耳其人，甚至有人說她是一位聶斯托留派的基督徒；或者是因為中國人一向好學勤習。唐太宗發覺這個波斯人帶來的新信仰是一本書的宗教，就賜他住在華麗的御用圖書館中，並命他開始翻譯聖經。三年後，他從自己的寶庫裡取

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出一筆錢供宣教師建造中國第一座基督教會。那是在主後六三八年。兩年後，即六四〇年，在四千英哩外的波斯首都——宣教師的家鄉，也是亞洲基督徒的大主教駐在地——陷入了新興而兇悍的回教徒軍隊手中。聶斯托留派第一回合的宣教也就跟著開始沒落了。

但是基督教已經傳進東亞了。聶斯托留派第一回合的宣教雖然失去了基地，卻仍然存在，甚至繼續傳佈達三百年之久。福音的東傳完全是經由亞洲；而且是亞洲人而非歐洲或美國的西方人傳進去的。基督教在亞洲不是「外國的」；它原本就是亞洲的。這是歷史脈絡給我們的第一個教訓。讓亞洲的教會亞洲化吧！

還有其他的教訓可作為本文的結論嗎？我當然還記得本文的目的是想提供有實際價值的信息。

亞洲的第一波宣教，由聖多馬開始的猶太基督徒宣教，怎麼樣呢？如果我們敏感一點，它豈不是在暗示：對於一個宣教師來說，某種程度的勉強並非缺點。謙卑與少量的自我懷疑比驕傲自信更像基督也更為有效。一個西方的宣教師要到仍然深深記得十字軍東征的亞洲去，如果能自奉為耶穌的奴隸而非十字架的戰士，那將會好得多！不過，請不要誤解我的意思。我們要學習的教訓不是勉強；真正的教訓乃是：那些最早的宣教師們無論出於勉強或樂意，他們都是在「傳福音」。

第二，敘利亞人那一波呢？他們的生活方式非常簡樸，甚至克苦禁欲；並且使用當地人的語言。現在對於美國人而言，簡樸的生活或外國語言都不是容易學習的。所以我們實在必須比我們願意的更加努力向這些「走遍世界各地不停地朝聖，跟隨無家可歸之耶穌的無家可歸之人」學習。

第三波是波斯宣教師。他們有聖經的訓練，神學的裝備，又熱心栽培，全心全意設立教會。有人說這些聶斯托留派的宣教師本色化的速度太快，結果產生混合主義的教會——即擁有基督教的外表卻懷著佛教心態的基督徒。這種批評也許部份正確，但不如說他們不夠本色化。因為當第十世紀，聶斯托留派的第一回合宣教在中國失敗時，它仍舊是波斯式的，而非中國式的。經過了三百年的宣教，它仍舊是「外國人」的教會，難怪會消失得無影無踪。

但它並非永遠消失。正如教會總是死而復活般，它又回來了。也許從

這篇概論中，我們要學習的最重要的教訓是耐心、恆心，尤其是信心——不是信靠宣教，也不是教會，而是信靠上帝。教會也許會被消滅，但是聖靈永遠不會放棄。聖靈就像陣風與波浪一般。「風隨著意思吹，你聽見風的響聲，卻不曉得從那裡來，往那裡去。」（約三 8）海浪前進，後退；漲潮，退潮。在亞洲，已有七波的宣教了。我們只看了其中的四波。有人說我們這個時代又是退潮的時候。或許是的；但我懷疑。就算它是吧，我們卻仍然可以信靠聖靈。往後還將有許多波宣教不斷地湧進亞洲。至於誰將為下一波命名？我不知道。也許那將是像很久以前一樣又是亞洲人自己的宣教運動。但無論是什麼名字，它都必須帶給人類那超乎萬名之上的名字。它也必須使那個名字中國化，印度化與阿拉伯化，像是一個更偉大的五旬節一樣，直到世界各國都成為我們的上主與救主耶穌基督的國度。

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（1）再
今天
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會的客人
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向西北方
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在這時候
所擁擠的
我們向聖
爾文講堂
院的「南
教會」（1
自 1562 年

The Reverend Dr. Samuel H. Moffett is the son of pioneer missionary parents who served in Korea where he was born in 1916. Dr. Moffett received his B.A. degree from Wheaton College. In 1942 he was awarded the Bachelor of Divinity degree from Princeton Theological Seminary. His Ph.D. degree, is from Yale University.

Dr. Moffett is currently the Henry Winters Luce Professor of Ecumenics and Mission, Princeton Theological Seminary in New Jersey. In addition to serving as a missionary to China (1947-1951) and to Korea (1955-1981), he is the author of numerous books and articles for both the layman and academicians.

Dr. Moffett brings a unique perspective to the Samuel Robertson Cheek, Jr. Memorial Lectures. Having been a missionary in China at the time of the Communist takeover, he was arrested and expelled from that country. We cherish his reflections on both Korea and China, as we try to put current events in an appropriate context.

"LESSONS FROM KOREA AND CHINA"

Sunday morning, March 11, at 8:45 and 11:00 o'clock

Dr. Moffett will speak at the morning worship on:

"Clay Pots: a Lesson from Korea"

Sunday evening at 7:30 o'clock

Dr. Moffett will speak on:

"Failure or Success: a Lesson from China"

Monday morning, Dr. Moffett will visit with
faculty and student at Centre College

MARCH 11-12, 1984

Belle Meade

Mar 11 1984

THE PRESBYTERIAN CHURCH

of

DANVILLE, KENTUCKY

invites you to the

Samuel Robertson Cheek, Jr. Memorial Lectures

Guest Lecturer: The Reverend Dr. Samuel H. Moffett

Bp. Lesslie Newbigin Warfield Lect. Princeton, 3/20/84

I am sure that Bishop Newbigin has resigned himself to being introduced these days more times than he would like to count, but I must add my own unnecessary word. *Confucius - "It's the thing to do"*

I first met him in a fittingly ecumenical setting, a meeting of the four theological colleges at Cambridge. We were in Wesley House, satisfyingly Methodist. The Anglican crowd from Ridley and Westcott welcomed him as a bishop from the Church of South India. I came with the group from Westminster College. To us, remembering his fundamental origins, he was Presbyterian. And to complete the ecumenical picture, he was about to be elected Moderator of the United Reformed Church in England.

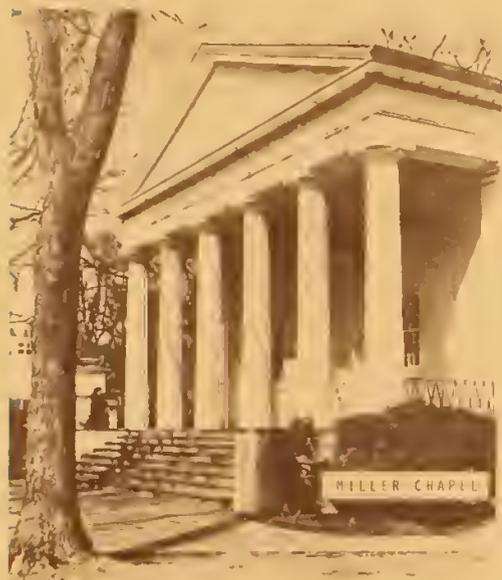
We know him best, perhaps through his books. The Reunion of the Church, 1948, was a landmark theological justification of the Basis of Union of the Ch. of S. India. For many of us, our favorite is his Household of God, 1953. *I was part of a class and* Its challenge to Xn. unity for mission, not just for the sake of union, revived my missionary spirit from the bruising it had ~~just~~ received ~~there~~. China. More recently his The Open Secret, 1978, on the theology of mission, was virtually required reading for the faculty here. And just yesterday the whole cover of Presbyterian Outlook was given over to his newest book, The Other Side of 1984, which like the remaining four Warfield Lectures we will await with great anticipation.

His subject for today is "Profile of a Culture: The Inward and Outward Forms of Modernity".

Dr. Newbigin...

Mark,
1984

"But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses."
Acts 1:8



**Princeton V
Northeastern
Regional Conference
of the
Presbyterian
Charismatic Communion**

April 27-28, 1984

Princeton Theological Seminary
Princeton, New Jersey

Conference Speakers

Samuel H. Moffett is Professor of Ecumenics and Mission, Princeton Theological Seminary, following thirty years as a missionary in China and Korea, where he was born to missionary parents. Both he and his wife taught at the Presbyterian Theological Seminary, Seoul. He was Dean of the Graduate School and Associate President. He is a graduate of Wheaton College, Princeton Theological Seminary and Yale Univ. (Ph.D.). He wrote *Where'er the Sun*.



J. Christy Wilson, Professor of World Evangelization, Gordon-Conwell Theological Seminary, spent 22 years as a missionary in Afghanistan, first as a teacher and principal of a government school, later as pastor of the Community Christian Church, Kabul, and the executive of the International Afghan Mission. Author of *Today's Tentmaker* and *Afghanistan: The Forbidden Harvest*, he graduated from Princeton Univ. and Seminary and the Univ. of Edinburgh (Ph.D.).



Thomas W. Gillespie became the fifth President of Princeton Theological Seminary in September, 1983, following pastorates in Garden Grove and Burlingame, CA. He has served on various G.A. committees, including the Standing Comm. on Theological Education and the Task Force on Biblical Authority and Interpretation. In San Francisco Presbytery he was Moderator and Chair of Ministerial Relations. He is a graduate of Pepperdine College, Princeton Seminary and Claremont Graduate School (Ph.D.).



Schedule

Friday, April 27

- 3:00 PM REGISTRATION and GET-ACQUAINTED TIME
Main Lounge of Campus
(Registration will continue for late arrivals)
- 4:30 OPENING SERVICE OF PRAISE - Miller Chapel
- 5:30 Supper - Campus Center
- 7:00 PRAISE, WORSHIP, PREACHING, PRAYER
Miller Chapel
Dr. Sam Moffett, Preacher:
"You Shall Receive Power"
- 9:00 Ministry and Prayer

Saturday, April 28

- 8:00 AM Breakfast at Campus Center
- 9:00 DEVOTIONAL SERVICE - Miller Chapel
- 9:30 Dr. J. Christy Wilson, Preacher:
"You Shall Be My Witnesses"
- 10:45 Prayer Groups
- 12:00 Lunch
- 1:15 PM AFTERNOON SEMINARS
A. Dr. Moffett
B. Dr. Wilson
- 2:45 Break
- 3:30 SERVICE OF WORSHIP and COMMUNION
Miller Chapel
Dr. Thomas W. Gillespie, Preacher
- 5:30 Supper
- 7:00 SERVICE OF PRAISE and PRAYER

Music Ministry

Nick and Terri TeBordo and Jim Cuva of "Revelation", Cohoes, New York.

Conference Coordinators

The Rev. John Potter
RD 1, Box 529
Ringoes, NJ 08551
The Rev. Robert L. Shannon
14 Oliver Street
Suffern, NY 10901



Presbyterian Charismatic Communion

2245 N W 39th Street
Oklahoma City, Oklahoma 73112

Purpose

This fellowship was established to work for and pray for a continuing spiritual renewal throughout the Church of Jesus Christ, but particularly in the Presbyterian and Reformed tradition through praise, prayer, edification and fellowship; to claim the reality and the power of Pentecost through submission to the Lordship of Jesus Christ under the leadership of the Holy Spirit, to extend Christ's Kingdom on earth by proclaiming the Gospel to non-Christians and by promoting love, peace, unity and purity not only among Presbyterians and others in the Reformed tradition, but also among all Christians in a truly inclusive ecumenical spirit to the glory of God the Father, Son and Holy Spirit.

Variety of Services

The Presbyterian Charismatic Communion offers a variety of services, including the *Spirit Alive* program for congregational renewal, bi-monthly *Renewal News*, teaching booklets, teaching tape ministry, Directory of Presbyterian/Reformed-led Praise and Prayer Groups, international, national and regional conferences, Pastors' Retreats and Spiritual Life Retreats, sharing charismatic renewal with individuals and judicatories, plus other materials and services.

Contributions

Your contributions will enable PCC to continue to be a means for bringing spiritual renewal to the Presbyterian and Reformed Churches around the world. A minimum contribution of \$15.00 per annum will allow PCC to serve you and other members of the Reformed tradition with the services listed above. To qualify for tax deduction, make checks payable to Presbyterian Charismatic Communion or to PCC.

PCC was founded May, 1966.

Seminars

Two seminars will be offered Saturday afternoon from 1:15 to 2:45 P.M.. Drs. Moffett and Wilson will take this opportunity to further develop their themes. There will be ample time for questions and dialogue as we seek to further understand what it means to "receive power" from God and to be His "witnesses". The location of the seminars will be available at the registration table.

Prayer Groups

Emphasis must always be placed on our giving as well as receiving when we gather together in the name of Jesus Christ. A number on your name tag (given when you arrive) will indicate the Prayer Group you are invited to attend Saturday morning. This provides the occasion for giving as we share concerns and thanksgivings, support one another in prayer, and join our hearts together in intercession for the whole of God's people and the world. It is "power" and "witness" at work. Prayer group locations will be available at the registration table.

Tapes and Books

A book table will be set up at the Campus Center. Cassette tapes of the three addresses will be available as well.

PCC Booklets will be available:

- The Healing Ministry of the Local Church
by Robert Bayley
- Releasing the Power of the Holy Spirit
by Brick Bradford
- The Gifts of the Holy Spirit
by Barbara Pursey

Plus PCC's most widely used:

Healing for the Homosexual

Also for corporate and personal worship:

Dove Songs



General Information

Place - The Seminary is located on the west side of Princeton, NJ. There is a large parking lot behind the Campus Center. Coming by train, take the local from Princeton Junction to Princeton. Seminary is about two blocks from Princeton Railroad Stations.

Registration - There is a \$5.00 registration to cover materials and part of the Conference costs. Freewill offerings will be received on Friday night and Saturday.

Meals - Meals will be available at the Campus Center. Meal tickets will be available for supper Friday and lunch and supper Saturday at \$14.00 for all three meals. Saturday breakfast may be purchased separately.

Accommodations - Conferees must make their own arrangements. A partial listing of area motels follows. Rates are listed as of November, 1983, and are subject to change. Be sure to book well in advance.

Hotels/Motels	Single	Double
Princeton Motor Lodge US Rt. 1 & Meadow Road Princeton, NJ 08540 (609)452-2100	\$34.00	\$36.00
Holiday Inn US Route 1 Princeton, NJ 08540 (609)452-9100 or (800)238-8000	\$57.00	\$63.00
Howard Johnson's US Route 1 Lawrenceville, NJ 08648 (609)896-1100 or (800)654-2000	\$51.00	\$59.00
Treadway Inn US Route 1 Princeton, NJ 08540 (609)452-2500	\$55.00	\$63.00
Nassau Inn Palmer Square Princeton, NJ 08540 (609)921-7500	\$67.00	\$79.00
Clarksville Motel US Rt. 1 & Quaker Bridge Rd. Princeton, NJ 08540 (609)452-2233	\$25.44	\$42.00
Town House Motel Rt. 33 & NJ Turnpike Hightstown, NJ 08520 (609)448-2400	\$42.00	\$55.00

Southern California and Hawaii PRESBYTERIAN

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May 1984

KOREANS MARK 100 YEARS

Presbyterian missionaries arrived in Korea one hundred years ago this year. The Presbytery of Los Ranchos will celebrate the faithfulness of the church to this expression of the Great Commission at its May 12th meeting by calling on the Korean Presbyterian Ministries Commission (KPMC), the Rv. Joseph Song, president, to lead in worship.



Dr. Samuel H. Moffett, Professor of Ecumenics and Mission, Princeton Theological Seminary, and former missionary to Korea, will be the Theological Reflection speaker.

Dr. Moffett is the son of the pioneer missionary to Korea, Dr. Samuel A. Moffett, whose service was in the north of that now divided country.

The meeting will be held in the new sanctuary of the La Habra Hills Presbyterian Church, 951 N. Idaho St., La Habra, (213) 691-3296. This new building will be dedicated Sunday, May 20th at 7:30 p.m.

The 100 years of mission work in Korea will be celebrated next month when the National Korean Presbyterian Council meets for its annual session in Los Angeles.

The Rv. Peter Kwon of Pacific Presbytery chairs a committee marking this century milestone. Events will be held at Korean United Church on Jefferson, the first Korean Presbyterian Church in this country and a by-product of the mission work in Korea.

In 1906 newcomers from Korea, who had been Presbyterians there, formed this first "mother" church in the United States.

Workshops will be held Saturday, June 2 in two parts: (1) General sketches of 100 years of mission work in Korea and the U.S.A., and (2) Discussion of future challenges in the Korean church and its ministry in this country. Included will be attention to cultural differences and ministry to poverty areas.

A special worship program will be held Sunday, June 3, at 4 p.m. for all Korean churches in Los Angeles, with a combined choir. The moderator of the General Assembly in Korea will be the speaker. There will be a special recognition of former missionaries to Korea.

PROGRAM GRANTS

For 1984 the Synod Self-Development of People Committee had available \$26,500 to respond to proposals from community groups totaling well over \$100,000. The allocations made after serious review and evaluation were as follows:

- **Hispanic Employment Program Organization, Inc. (HEPO), \$5,000.** This program assists Hispanic applicants in job placement and promotion through personal assistance with employment applications, resumes, training or tutoring and follow-up. SDOP funds add to the support of job development staff.
- **La Casa de San Gabriel Tutorial Project, \$5,000.** These funds will provide a base budget for a volunteer program of tutoring for neighborhood children whose school does not provide this. Enlisting and training parents as tutors, as well as effective parenting programs, will be a part of this effort.
- **Casa Blanca Youth Leadership Program, \$5,000.** This program aims at delinquency prevention and behavioral redirection through greater utilization of existing services and supplemental programs for a target group of young people in the Casa Blanca community Riverside. Seminars with "role models," peer counseling, and adult-youth interaction will be utilized.
- **La Raza Writing Project, \$2,500.** This is seed money at the start-up of a campaign to cultivate and develop young writers in the Chicano community (with the same zeal that the mural movement has demonstrated) through a series of writing contests and appropriate concomitants.
- **Parkinson/Stroke Peer Support Project, \$4,000.** For the part-time services of a bi-lingual group worker/community organizer to assist clients and families in the Japanese American community to organize, describe goals/objectives, and move toward a self-directing and self-sustaining effort.
- **Comision Femenil Mexicana, \$5,000.** Seed money to assist in activating other potential funds for establishing a residential group home treatment program for adolescent delinquent girls involved in the juvenile justice system.

At a recent meeting of the Hunger Program Advisory Committee action was taken to make the following grants to programs located in Southern California or effecting food and nutrition programs here:

- **Ecumedia, \$7,500.** This is a multi-media consortia that will use the funds toward a larger budget involving a network that will seek general interpretation and coverage by secular and religious media of aspects of domestic hunger, and will create an extensive data pool for making available stories, documentaries, specials, etc., to those able to use this information.
- **Interfaith Hunger Coalition of Southern California, \$5,000.** The I.H.C. is the comprehensive "Hunger Program" in Southern California for organizing a clearing-house/forum of denomination/community groups engaged in domestic and global hunger issues/action including direct assistance, public policy, direct marketing, education, information and referral.
- **Food Policy Advocate, \$6,000.** This grant supports the food marketing and nutrition advocacy work of the Office for State Affairs in Sacramento which has effected legislation related to such issues as farmers' markets, gleaners' projects, surplus food availability, WIC (women, infants, child health support) and senior nutrition legislation.
- **California Association of Family Farmers, \$10,000.** The Family Farm Organizing Project is an effort to serve the interests of the small to moderate scale family farmer in California through programs of advocacy, constituent education, leadership training and services.



S.F.T.S. held a hearing on a new vision paper for the Southern California Extension Center. Participants (left to right) included Rv. Ross Kinsler, Rv. John Skelly, Rv. Harold Hunt, and Eugenia Cloud.

MAY MISSIONARIES IN SYNOD



Former missionaries and currently overseas associates, Rv. Richard and Bea Smith, offer programs on South America, Asia or the Holy Land. Call Yari at the Synod office for further information.

YEARBOOK '85 ORDER NOW

Now is the time to order the 1985 Mission Yearbook for Prayer and Study in quantities that will save Presbyterians a lot of money. Bulk orders with full payment should be placed before July 15 to guarantee savings of 50 to 60 percent over the cost of single copies. Last year the Synod of Southern California and Hawaii secured more than 6,600 copies at such savings through bulk ordering.

This Mission Yearbook will feature new articles outlining practical principles for doing evangelism within the church; each Sunday page will offer Scripture readings, a prayer of dedication, a hymn, lectionary and a Minute for Mission; 20 pages of full color photos of Presbyterian mission will be presented; and the worship and mission life of Native American Presbyterians will be highlighted.

The bulk ordering process allows presbyteries and congregations to purchase 50 or more copies of the 1985 Mission Yearbook (mailed to the same address) for \$2.00 per copy; 100 or more copies of the Mission Yearbook (in multiples of 50 only) for \$1.50 per copy (mailed to the same address). Send prepaid orders to: Presbyterian Distribution Services, 905 Interchurch Center, 475 Riverside Drive, New York, NY 10115

RACISM FILM TO BE SHOWN

The Racism Committee and the Committee on Social and Ecumenical Concerns of the Synod will be co-sponsoring the showing of "Coming of Age," an excellent, probing and soul-searching film on racism, sexism, homosexuality, etc., produced by New Days Films in cooperation with the National Council of Christians and Jews, on PBS Channel 28, at 10 p.m., Friday, May 11, and several times thereafter. Be sure to see it!

South Africa: Exchanges in Understanding

"Bind Us Together, Lord," is a song we learned in South Africa—a song which speaks of our unity in Christ. Last February the United Presbyterian Women's Organization sent us—25 very diverse women—to learn about South Africa. We were to share with Christians there, learning about what it parallels to our life in the United States.

What did we find? We found a divided and very confusing country—a country of distinct groups (black, colored, Asian, and white), which by law must live apart from each other; a country where black people, who make up 73% of the population cannot vote in national elections; a country where laws control where one may live, what work one may do, and where permits are required if white people want to visit in black areas.

Yet this is also one of the most Christian countries in the world, and a country where the majority of the Protestant white people are of the reformed tradition.

Scenes from our 3½ week stay remain etched in memory:

-The black grandmother at the church in the black township outside Johannesburg who pleaded "Don't forget us."

-The black children playing "My Body is the Temple of the Lord" on the marimbas at a Catholic Church in Namibia;

-Alan Boesak, a colored chaplain at the University of the Western Cape, telling us that, if we don't speak about our experience, we're nothing more than "religious tourists";

-Rows upon rows of corrugated shacks—the new quarters for black people who are being forcibly relocated.

Yet this very confusing picture was a mirror for us. Just as we began to judge the White South Africans for their oppression and racial prejudice, we recalled the separation and prejudice in our own country.

"Bind us together," we sang in a country where Apartheid (Separateness) is the law of the land. And we felt bound together—with each other and with our South African sisters. "Bind us together" is still our prayer—for the people of South Africa, for the people of our own country, and for the divided body of Christ throughout the world.

STATEMENT of the "South Africa: Exchanges in Understanding" participants:

We know by faith that all people are created in God's image and for each other. God's gift to us is our common humanity.

We know by faith that in Christ's life and self-giving our unity has been made stronger and clearer: we are members of Christ's body.

We know by faith that God who reconciles us in Christ is entrusting to us a ministry of reconciliation.

We joined the "South Africa: Exchanges in Understanding" journey (1) to see God's image on the faces of our sisters and brothers; (2) to experience our unity in creation and in Christ; (3) to bear witness to God's message of reconciliation.



Brahams



Chandler

Our sojourn in faith from the USA to South Africa has indeed been an exchange in understanding. Through our varied experiences, we have sensed the triumph of the human spirit over the desolation of the body and mind. We have seen the beauty of the land marred by the government's forced resettlement of Black people into inhumane conditions, with no regard to self-determination and maintenance of community life. In spite of such repression, we have heard prophetic voices confidently expressing their hope for the future. Through dialogue with various persons, we have experienced genuine sharing of frustrations and pains, as well as dreams and hopes for the future.

In spite of governmental control, we experienced among the people we met a sense of urgency for fullness of life, a determination to alleviate human suffering through education, health care, and self-help projects.

We felt that the response to our presence, in some ways has meant an opening of doors, a building of bridges, a new awareness of the need for reconciliation and hope for the future.

COMMITMENT: We acknowledge that anything that places barriers in the way of living our unity in creation and in the church is contrary to Christian faith.

We recognize that God's authentic word for our time may not get through to us unless it is tested and at times corrected by the insights of others different from ourselves.

Therefore, in the spirit of solidarity and prayer with fellow Christians in the USA and in South Africa, we commit ourselves to:

- × share honestly and courageously the truth of our experiences,
 - × work for justice and peace within our own families, our churches, ecumenically throughout our community, and within our country,
 - × become politically involved in legislation and advocacy,
 - × address issues such as housing patterns, racism, education, and the role of women,
 - × support the Sullivan Code and lift up the church's stand on multinationals,
 - × identify and support groups that are building bridges between ethnic groups and among all peoples.
- As we identify the need for change in the lives of others, we see within our own lives the same need. We pledge ourselves to a continuing sensitivity to the issues that separate us in the areas of racism, sexism, and classism.

HISPANIC ADVOCATE AWARDS

Hispanic Advocate Awards were presented to Rv. Dr. Harry (Hap) Brahams, pastor of the La Jolla Presbyterian Church and Rv. Dr. John Chandler, executive presbyter of Los Ranchos Presbytery. "Hap" and John were honored at the Hispanic Commission celebration in recognition of their contribution on behalf of Hispanic ministries in the synod. Rv. Rafael Aragon and Andres Gutierrez, the new chairperson of the commission, made the presentations.

I.O.M. VISITORS



Circulating at present through the presbyteries are the Rv. Fuad J. Bahnan and Wadad Bahnan on an internalization of Mission program. Bahnan is pastor of the National Evangelical Church of Beirut and is informing his hearers on conditions in the Middle East. Maxine Greenlee, Mission Alive chairperson of synod, is the contact person for any churches or groups desiring to hear Rv. Bahnan (pronounced Bach-nan). He holds an A.B. from the University of London, a Th.M. from Princeton Theological Seminary and is a candidate for a Ph.D. from Hartford Seminary. He is fluent in English.

NEW CITIZENS ARE SALUTED WITH RECEPTION

Benigno and Adolfin Ros, who became United States citizens last month, were saluted with a reception by the First Presbyterian Church of Encino.

The Ros family, which includes two girls who also have earned their citizenship, were in a group of Cuban refugees transported in 1962 from Miami, Florida, to Los Angeles, under the auspices of Presbyterian churches.

The Encino church sponsored the Ros family, with Dr. and Mrs. Dale Rode and Mr. and Mrs. Lloyd Crawford serving as their special mentors, coordinating acquisition of housing, employment and other necessities of life.

Mr. and Mrs. Ros were born in Manzanilla, Cuba, where they attended public schools and were married. Ben took advanced courses in business administration before going to work in his father's Chevrolet agency, ultimately taking charge of the firm's used car lot and repair department.

When the pair came to Miami in 1961, Ben worked as a service station attendant.

Since 1966 he has worked for the Encino church as building superintendent and also has served as a deacon and as treasurer of the Nautilus Mariners.

One of their daughters, Margarita, is married to Gerald Beebe and has four daughters and a son, Scott, who recently was accepted at Brigham Young University. The Beebes live in Valencia.

Their other daughter, Isabel, is an assistant manager in TransAmerica's claim department and resides in Sun Valley.



Adolfin and Benigno Ros, center, stand with pastor Robert T. McJill, center, rear; sponsors Joyce and Dale Rode of Encino, left, and Carol and Lloyd Crawford of Irvine.

Southern California and Hawaii
PRESBYTERIAN

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LOVE MADE VISIBLE

Nineteen persons, representing each of the seven Presbyteries, concluded a 10 day urban mission tour in the Synod on April 8, 1984. Three areas of mission had particular meaning for us. We learned and want to share the following:

On Ethnic Ministries and Mission: We discovered that there is much more diversity in our Synod than we ever realized. The ability to worship in one's own language helps each to express needs, feel accepted and feel less isolated. We want to continue to meet with our brothers and sisters in Christ that we may listen to each other and share common experiences. We felt a joyous oneness in Christ that we want to share with our own congregations and others." We met with Hispanic, Filipino, Thai, Cambodian, Korean, Formosan, Japanese, Native American and Black Presbyterians throughout the Synod. We visited the Casa de la Esperanza Orphanage in Tijuana and also the St. Peter's By The Sea Congregation in Palos Verdes that brings overseas pastors to be mission partners through the Internationalization in Mission Project.

On Social and Justice Ministries: "We learned that many people still have very basic needs for food, clothing, shelter and jobs. The church, in addition to helping to meet those needs can also provide the emotional and spiritual support that can heighten self-esteem and confidence and really make the difference in each life. We also learned that those who serve Christ to meet the needs of others are rewarded by having their own lives transformed. There is a place where every person in the church can serve others." We saw mission come alive in crisis centers, programs with senior citizens, children, undocumented workers, refugees, people on welfare and military families.

On Educational Ministries: "We learned that churches can combine their own, community and federal funds to do educational programs that will meet the total needs of a community—the social, economic and spiritual concerns of all age groups." We saw the church responding with day care centers, alternative schools, bible study classes, craft centers, job training. We heard about campus ministry and the Synod Camps & Conferences Program.

In evaluating some feelings experienced on the trip, we felt the following: surprise, fellowship, acceptance, healing, joy, love, affirmation, excitement, contrast, inspired, stretched, tired!, frustrated, appreciation and bubble gum!! (You can think about that one!)

It was an exciting trip—one in which we saw the church alive, well and growing and ministering to the whole person in the name of Jesus Christ. We can't wait to share our story—why not invite one of us to share it with you! Participants were: Santa Barbara: Mercedes Serra; Pacific: Barbara Randall; San Fernando: Margaret Moses; San Gabriel: Betty Hessel, Ruth Yoder, Elsie Klingman, Karen Kiser; Los Ranchos: Polly Lamken, Virginia Black; Riverside: Joseph Karcher, Florence Blacharski, Ilene Jones, Rosemary



Urban Mission Tour visits the Presbyterian Crisis Center in San Diego.



The Creative Child Project at the Westminster Neighborhood Association, Inc., in Watts.



Ms. Orchid Van Beek conducts Bible Study (Lay Pastor Hispanic Congregation at St. Andrews, Redondo Beach)



Pastor Wen meets group in parking lot, telling about plans to rebuild Formosan Presbyterian Church on Olympic Boulevard.

Hearron, Elsie Yochem, Irene Griffin, Mona Oswald; San Diego: Maria Fiorini. Moderator Joan Carpenter and Marion Evans of the Synodical Planning Team led the event. Others on the Planning Team were: Cleopatra Weeden, Pat Niles, Nancy Kersten, Joanne Wheeler and Hilda Cuadra.

Call the Synod or Presbytery Offices for telephone numbers of the participants.

IN DEFENSE OF READING

By Rv. Harriet Crosby

The Church may wish to consider adopting a "new" spiritual discipline into the Corpus of Christian Spirituality.

Our world is speeding through the 1980's propelled by such high-tech "miracles" as video, personal computers, cable TV and various other forms of instant communication. Given the rapidity of technological development, especially those technologies concerned with producing visual images, the ancient art of reading may be in serious jeopardy by the year 2000. We live in an era where words are no longer written—they are "processed"; where we are content to wait for the movie version to come on cable, rather than read the book; where video entertainment and computer games help pass the time, while we claim we have no time to waste reading books.

There is the obvious threat of growing illiteracy in the United States, but the danger, to the church in particular, is much more subtle. We are faced with the gradual atrophy and loss of the imagination. Throughout church history the practice of the classical spiritual disciplines (prayer, meditation, Bible study, worship, etc.) required the healthy, active, creative use of the imagination. In *The Mind of the Maker* Dorothy Sayers claims we are most like God when we create. Using the imagination is an intensely creative activity. Drawing on the history, poetry, stories, and parables of Scripture, use of our imagination enables us to create our own faith images to deepen our personal experiences of the mystery of God.

Reading expands and exercises the private, internal world of our imagination. Rather than depending on the electronics and entertainment industries to provide images for us, reading allows us to create our own unique personal images of ourselves and God. We begin to see with our own inner eye our story and Jesus' story interwoven and recreated in that novel or biography.

HOW MANY Y'ALL?

At the end of 1983, three of the Presbyterian Conference Centers were in operation the complete year, after two of them had been reopened. Rancho La Scherpa reopened in April of 1983. The question is, "How many overnights did the Centers serve guests in this transitional year?"

Big Bear served 6,507 overnights, Rancho La Scherpa served 2,442, and Wyliewoods with its capacity of 36 served 1,671. Pacific Palisades, including its contract for a Los Angeles City Camp program from October through December, served 10,297 for a grand total of 20,917 overnights in 1983.

Of the groups using the Centers, 73% at Wyliewoods were Presbyterian, 52% at Big Bear were Presbyterian, and 57% at Rancho La Scherpa. Pacific Palisades with its sizeable school contract, served 65% non-Presbyterians. Since Presbyterians receive a discount, non-Presbyterian use additionally helps support the Centers when not being used by Presbyterians.

These figures for 1983 can now serve as the base to use for encouraging more use of the Centers in the future.

REVISITING AFRICA

Church World Services has launched a new magazine called *Connections* which is designed to link churches in the United States with churches overseas. The first issue focused on world hunger and included an article by Ann Beardslee, co-director of the Presbyterian Hunger Program. Ms. Beardslee wrote of her experiences in visiting a West Africa village where she and her husband, Howard, had served as missionaries 25 years ago.

She writes, "When we accept the fact that hungry Ethiopians who sleep on cold mountainsides without adequate clothing and blankets; are really our brothers and sisters, the compassion of Christ compels us to be a part of the 'redemption.'" Then we begin to understand that unwittingly we also are part of the 'enslavement.' And then we will not ask hungry Ethiopians whether their government is an 'ally' at this moment in history. We will not say, 'Go wash your hand first' but we will say, 'Come and share our food'."

Church World Service stands alongside our sisters and brothers when it helps the Ethiopian Orthodox Church minister in Christ's name to three million malnourished persons in that country. We are cooperating there with Catholic Relief Services, Lutheran World Relief, the Mennonite Central Committee, the American Friends Service Committee and several other agencies including UNICEF.

New experiences collided with old memories, as my visit to Farakala ended. Chayfoo, the young mother, picked up her heavy pestle and began pounding grain. "Are you tired?" I asked, recalling that her baby was only six days old. "No," she replied, "I'm not tired, for it is time to start preparing today's food."

I listened to the children playing in the courtyard. One little girl sat close to Grandmother Zidi and carefully imitated her every move as the old woman deftly picked the seed from the cotton which would be spun into thread. I realized that this scene has been repeated for centuries and wondered what the next years would bring. What will life be like for my little friend? Will she grow up?

Grandmother Zidi inquired about our three children: Were they well? Were they married? Did they have children? Yes, I responded. They are all healthy and all married. And indeed we are grandparents. And then I remembered a question asked many years ago in another African village: "Why do your children live and mine die?" That woman also had said to me, "I don't understand your God." The piercing reality is that I could not convince her about the love of God except through what I do and how I live.

Chayfoo listened when Grandmother Zidi asked about the health of my family. As I began telling my friends goodbye, Chayfoo looked at me and said, "Take my son and after a few years bring him back home to me." My heart was squeezed with compassion. I could not . . . I should not . . . take Nafoo from his family. But I cannot . . . and I will not . . . forget the Nafos of our world who have the same right to live, and the same right to eat, as I.

**Abound
in Hope**

San Francisco Theological Seminary



SEMINAR FOR PASTORS

The Southern California Extension Center, San Francisco Theological Seminary, has announced a seminar for pastors on "Nurture of Children in Reformed Worship" to be held on May 16 at the Claremont Presbyterian Church, Claremont, from 9:30 a.m. to 4:00 p.m.

Ross Kinsler, the director, working with the Educational Consultants of the Presbyteries, announced the program as a response to a need felt by many pastors in the area of the church's ministry with children and the role of the pastor.

The topic will be "Let the Children Come" and the goal is to enable pastors to study the theological rationale for the participation of children in worship. The Workshop leaders will be Rv. Dr. R. David Steele, pastor, Christ Presbyterian Church, Terra Linda, and Rv. Dr. Richard Green, San Clemente Presbyterian Church.

The C&CS Committee has agreed to support and publicize the event, which will cost \$10.

ART EXHIBITION

"Impressions of Martin Luther King, Jr. His Life and Work" will be displayed between April 27 and May 30 at the Davidson Conference Center, University of Southern California. Admission is free. The artist, Avery Clayton, President of the Western States Black Research Center, will serve as director of this exhibition of works by artists which reflect Dr. King's ideals and purposes.

GENERAL ASSEMBLY NOMINATIONS

New nomination forms for possible nomination to a board or agency of our reunited Presbyterian Church (U.S.A.) at the G.A. level have been designed for use by any member of the denomination. Forms are available from the Synod Stated Clerk's office along with the brochure describing each committee's focus and responsibilities, and outlining amount of time needed to serve.

It is particularly important that ethnic persons, women, young people, and disabled persons complete these forms, so that the diversity of our church can be represented on the various committees.

When a nomination form is completed, it is sent to the General Assembly Office, Room 1201, 475 Riverside Drive, New York, New York 10115, and is kept on file for three years.

Following General Assembly 1984, all nominations not on the new form will be discarded from the files. A letter will be sent to all of those persons currently in the file to ask them to update their nomination form.

Please consider serving the church in this way, and involve yourself in the General Assembly Nominating process.

COLLEGE CAREER CONFERENCE A SUCCESS

Over 80 enthusiastic participants gathered for the annual Southern California Presbyterian College/Career Conference, March 23 to 25 at the Big Bear Conference Center.

Around the theme Life on Christ Today, Journey Inward/Journey Outward the conference explored matters of faith and belief and relationships to the world. The Bible teacher Dr. Herman Waetjen professor of New Testament studies at San Francisco Theological Seminary, led four presentations on the gospel of John.

The planning committee is enthusiastic about expanding the conference next year.



Conferees gather for worship at the Vesper site.



Collegians gave rapt and enthusiastic attention to Dr. Waetjen's Bible studies.

Racial Justice Advocates Academy

EVENT III

June 16

at First United Presbyterian Church
1809 West Boulevard
Los Angeles 90019
(213) 935-5204

Director of Young Couples Ministry . . . Grace Presbyterian Church, Los Angeles (Montebello area). To establish and maintain programs for 18 to 35-year-olds. Ten to twelve hours per week. \$300 month plus mileage. Call (213) 728-9157 for interview.

SCHOLARSHIP TIME

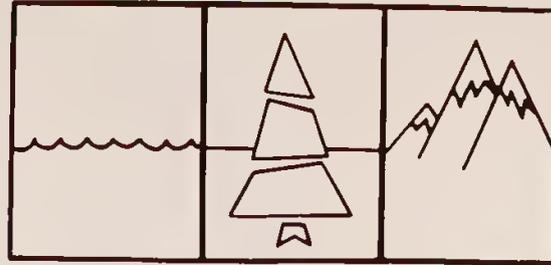
It's not too early to begin thinking of providing scholarships for sending people to the Synod Summer Camps.

Many local congregations, and some presbyteries have scholarship funds to help out. The Synod is trying to provide a supplementary Scholarship Fund for those who have no other resource. The present balance is \$5.00. Contributions can be sent to Camp Scholarships, Presbyterian Conferences, 1501 Wilshire Blvd., Los Angeles, CA. 90017.

NEEDS CORNER

Electric typewriter in good condition needed for Presbyterian Conference Center at Wyliewoods. If you can donate one, please contact Ray Heer in the Synod office.

PRESBYTERIAN CONFERENCES



PEACE-ING LIFE TOGETHER

With summer just around the corner, we are well underway in our preparations for the 1984 Synod Summer Camps. With the Camp theme, "Peace-ing Life Together," we will be offering a diversity of opportunities under the skillful leadership of our Camp Deans. Those pictured participated in a day long Training Session with the Reverend Jim Simpson (Synod Of Alaska-Northwest), focusing on the camping theme and program which was taken from the book of Colossians. It was a meaningful and thought-provoking day for all!

Our Camp Schedule is listed again, with openings still available in many of our Camps. We welcome Mr. Bob Zeile to our Summer Camp registration team. He is a volunteer from Calvary Presbyterian Church, South Pasadena. We are very grateful for the work that he and Mona Gallardo are doing signing up people for Camp. If you need information and/or registration forms, please contact your Presbytery Office, or the Synod Office at 213/483-3840.

We hope you'll choose to be a part of our camping programs!

DODGER DAY BENEFIT PLANNED

Presbyterian Day at Dodger Stadium has been set for Saturday September 29, 1984 at 1:05 P.M. The game will put the Dodgers against the San Francisco Giants.

As a benefit for the Synod's Camp and Conference program, \$1.50 of each \$5.00 ticket sold will be so designated.

Sponsored by the Synod Mariners, they have contracted for 5000 tickets and need to sell them all to get the \$1.50 benefit rate.

Whether a congregation has a Mariner's group or not tickets can be sold in each congregation that desires to do so. Persons interested in being a ticket chairperson for a local congregation are asked to contact their Mariner's skipper or their pastors and then call one of the names listed below. Each ticket chairperson receives a free ticket for the sale of each 50 tickets. They need to attend an information meeting and they will be guests of the Dodgers for the game on Presbyterian Day.

Los Ranchos: Esther and Marvin Topp (213) 637-3609; Pacific: Chuck and Anita De Lapp (213) 324-5244; Riverside: Ed and Wendy Gibson (714) 681-6766; Santa Barbara: Ray and Lestrud Thurston (805) 985-1032; San Fernando: Ralph and Marie Haas (213) 366-6293; San Gabriel: Keith and Harriet Leonard (213) 337-9995.

BRIEFS

The Rev. & Mrs. Jack (Evelyn) Thomas have been approved to serve as Volunteers in Mission (VIM) at the Presbyterian Conference Center at Pacific Palisades. Jack will serve as Administrative Assistant to Mr. Tom McKindley the Resident Manager and Evelyn will work in the office and serve as a hostess. They will move to the Center in July for a 1 year term. The VIM program is administered through the General Assembly Program Agency.



Jack has served several churches in Southern California. Upon retirement in 1980 he and Evelyn took a trip to 27 Mission Stations of the Presbyterian Church. Calling it "The Trip that Changed Our Lives," they are willing to share it with slides in local church groups. They also have the VIM interpretative slides from General Assembly available (6 1/2 minutes). Phone: 714/537-4614

A five minute Multi-Media Presentation "Expanding Horizons" is available to promote summer camps and conferences and the use of the Conference Centers by church and other non-profit groups. It is ideal for a minute for mission or other uses in the local church program. Please call Jack Thomas, who has volunteered to do the scheduling and arrange for its showing.

Bob Zeile, a member of Calvary Presbyterian Church, South Pasadena, has volunteered to assist with the Registrar duties for the summer camp program.



Naomi Schondel with her daughter and son-in-law, George, and Karen Herreras and granddaughters Kelly at her recent retirement party.

PRESBYTERY TO CELEBRATE KOREAN CENTENNIAL

OLDER ADULTS WEEK

OLDER ADULTS WEEK - May 13-19 - has been set aside as a time for PRESBYTERIANS to consider how the church can help older people in need (in their membership and in the community). It is also a time in which to celebrate the ongoing contributions of older persons in our congregations and society.

Pastors have received from the Presbyterian Office on Aging a one page, two-sided bulletin (yellow) which suggests steps that can be taken by the pastor and the session in making Older Adults Week a significant experience for the church and its mission to those who constitute over 50% of the membership of the Presbyterian Church (U.S.A.).

An additional copy of this bulletin may be secured from the presbytery office. The presbytery Committee on the Church's Ministry with Aging Persons will advise any who seek help with this ministry. Begin by contacting the Rev. Arthur Ihnen, Chp., at 714/837-7280 or Bob Goodwin at 714/956-3691.

Pastor to Head Ecumenical Body

The Rev. Dale C. Whitney, pastor of Geneva Presbyterian Church, Long Beach, was elected and installed as President of the South Coast Ecumenical Council, February 24th.

At the same 31st annual assembly of the Council, Polly Lamken, an elder in the North Long Beach Community Presbyterian Church, was honored as a recipient of one of the "Spotlight Awards" for her devotion to the church and to the larger religious community.

Congratulations to both!



Presbyterian missionaries arrived in Korea one hundred years ago this year. The Presbytery of Los Ranchos will celebrate the faithfulness of the Church to this expression of the Great Commission at its May 12th meeting by calling on the Korean Presbyterian Ministries Commission (KPMC), the Rev. Joseph Song, President, to lead in worship.

Dr. Samuel H. Moffett, Professor of Ecumenics and Mission, Princeton Theological Seminary, and former missionary to Korea, will be the Theological Reflection Speaker.

Dr. Moffett is the son of the pioneer missionary to Korea, Dr. Samuel A. Moffett, whose service was in the north of that now divided country.

The meeting will be held in the new sanctuary of the La Habra Hills Presbyterian Church, 951 N. Idaho Street, La Habra, 213/691-3296. This new building will be dedicated Sunday, May 20th at 7:30 p.m.

Ministers and elder members of presbytery (registered with the stated clerk as elected delegates) will receive full information in the Docket Mailing of April 19, including a meal reservation card to be returned to the host church.

WORTH QUOTING . . . and remembering
Integrity will give peace, justice give
lasting security. My people will live in
a peaceful country. -Isaiah 32:17

May 1984



"MYTHS and MISCONCEPTIONS OF AGING" WORKSHOP ATTRACTS CROWD. The workshop on ministry with aging persons, held April 7th at Regent's Point, Irvine, discovered that there is much lack of information and much misinformation about aging persons. Leadership was provided by the Revs. Doug Edwards and Tom Claggett of the synod Network on Aging, and by members of the presbytery Committee on Ministry with Aging Persons: Jean Jacobs, Orange County Office on Aging, Dr. Otto Gruber, AIM, and the Rev. Bob Goodwin, presbytery staff. The Rev. Arthur Ihnen chairs the committee of our presbytery.

NEW RESOURCES in the Resource Center

Films:

1. "Abound in Hope" Stewardship Study Guide. 16 mm, color, sound, 17 min.
2. "Seeds of Hope" Hunger Study Guide 16 mm, color, sound 27 min.
3. "Beyond War" Peacemaking. 16 mm, Color, sound, 23 min.

Filmstrips:

1. "Witnessing Together in Central Africa"Mission
2. "Navahoe, Story of a People" ..Mission
3. "American Indian"Mission
4. "Born From the People".Central America
5. "Water is Life"...One Great Hour
6. "Up Golden Creek"Aging

Print Materials:

1. VCS Preview Kits from Augsburg, Fortress, and CE:SA Vacation Ventures. All kits include a planning guide, a copy of each grade level teacher's book, a copy of each grade level child/pupil book (ages 3 through adult), teaching packets, song books promotional materials, order blanks.
2. Friendship Press 1984-85 Study Kits for Mission Study: Themes: Korea and Peacemaking. Preview kit includes: Study Guides for Children through Adults; Map; Reading books for all ages; book of poems.

All of these resources will be available for check out after May 12.

PRESBYTERIAL- Central America

Saturday, May 19, 9:30-2:00, Placentia Presbyterian Church. Theme: MISSION IN MOTION - REFLECTIONS ON CENTRAL AMERICA. Speakers will be: Jim White, Campus pastor at CSULB and Chair for Latin American Study and Solidarity (CLASS); Gloria Kinsler, a recently returned missionary in Guatemala; a spokesperson from El Rescate, a refugee center in Los Angeles for Central Americans.

A Mexican lunch made by the women of Divine Saviour will be served. The meeting is open to men & youth also, and all are encouraged to wear costumes. Prizes will be awarded for the best.

For reservations (\$4) and child care, contact Virginia Black 213/431-0331 by May 9. Bring sack lunch for children.

Church Trains Laity for Ministry

Dr. Ronald Sunderland will conduct a workshop on "Equipping Laypeople for Ministry" May 15-18 in the First Presbyterian Church of Downey. The daily sessions will be held from 9 a.m. to 3 p.m.

Dr. John B. Toay is the pastor.

E.L.M. is based on a theology of ministry that pastoral care is a ministry of the congregation and not just pastors.

E.L.M. is a program of the Institute of Religion which is located at the heart of the Texas Medical Center in Houston. The Institute was constituted in 1955 to play an important part in the provision of pastoral ministry to TMC hospitals.

PEACE WITH JUSTICE WEEK

Pastors and sessions are asked to "address the issue of national and international peace and security" during national "Peace With Justice" Week, May 4-13.

A valuable packet of materials loaded with suggestions and an attractive poster with which to announce the week and its activities is available from: Peace With Justice Week, 475 Riverside Drive, Room 712, New York, NY 10115 (212/870-3691).

A sample packet may be examined at the presbytery office.

For further information, contact Betty Crowell or Bob Goodwin, 714/956-3691.



PAT KROMMER, Director, Bishop Oscar Romero Fund and formerly of El Rescate, spoke with members of the Whittier Presbyterian Church April 11th following a Lenten meal.

She spoke of the crisis in El

Salvador and neighboring Central American nations, urging that shipment of arms cease, and allow the people to solve their own problems.

WORTH QUOTING and REMEMBERING: A RESPONSE

Today Jesus is being so carefully humanized, revolutionized, & relativized. He is being given such a human character, a copy of ourselves one could say, that we are losing sight of the fact that he is the Lord God Almighty. He is not polished and exquisite but the One, who through suffering has earned the right to demand our absolute obedience, surrender, and even death. We are in danger of effectively ridding ourselves of him by dwelling on either false premise. He is neither the sweet Jesus of glorious light and countenance nor the troublesome, bearded, disturber of the peace. These are caricatures. He is Lord, with his hands on us and his beloved world.

-Steven Carter, Pastor, La Mirada United

The Acts of Presbytery



The Rev. Fuad Bahnan (L) addressed the March 17 presbytery meeting on Lebanon. He is seen with his wife and moderator Dan Park.



The retirement of the Rev. Dr. Young Hwan Choi (L) was recognized. Rv. Ron Geisman (R) Conducted the ceremony.



Elder Mary Lee (L) spoke for the Santa Ana First Church Session, endorsing Cynthia Cochran (R) to be taken under care. Chp. Becky Prichard stands in the center.



Michael Roberts was received as a transfer candidate and examined for ordination. He passed his trials, and was presented with a call to become assistant

pastor, East Whittier Church.



The Rev. Mike Meador was installed by the presbytery to be the assistant pastor, Covenant Church, Long Beach March 18. Seen above are Elder George Johnson, vice moderator of presbytery, who presided (L), Mike Meador (C), and Dr. Don Emmel (R), pastor.

SUPPOSE GOD GRANTED YOU

a life of 70 years. How would you spend it? An average person would spend it like this:

- Six years getting an education
- Eight years recreating and relaxing
- Six years eating
- Five years riding in a car
- Four years talking
- Fourteen years working
- Three years reading
- Twenty-four years sleeping

How much time to you give to God? If you went to church every week and prayed for five minutes every morning and evening, you would give five months to God — five months out of every seventy years.

SEMINARY NEWS

A seminar for pastors, "LET THE CHILDREN COME", on the nurture of children in Reformed Church worship will be held May 16, 1984. Or. Oavid Steele, pastor, Christ Church, Terra Linda, CA, will be the leader.

This seminar is provided by San Francisco Theological Seminary Extension and sponsored by the Presbyteries of Los Ranchos, Riverside, San Diego, and San Gabriel. Put this event in your calendar.

THE ARMS RACE: SECURITY AND NON-VIOLENCE

This lecture, part of a nine-month series, will be held Friday, April 27, 7-9:30 pm at St. Paul the Apostle Parish, 10750 Ohio Ave., Westwood. The speaker will be the Rev. Richard McSorley, S.J., consultant to the U.S. Catholic Bishops Pastoral on Peace and War, Director of Center for Peace Studies, Georgetown University, Author: "It's a Sin to Make a Nuclear Weapon".

For registration information please call (213) 272-8016.

Dodger Day Help Needed

The Mariners are asking each church in the presbytery to appoint a charperson or Presbyterian Day at Dodger Stadium.

A total of 5,000 are available for sale, which, if all are sold, will produce \$7,500 in support of our Presbyterian Conference Grounds.

Names of chairpersons from each church are to be forwarded to Marvin and Esther Top (213/637-3609).

The game will be held Saturday, September 29th, 1:05 p.m., with the San Francisco Giants.

Chairpersons will be attending an Information Meeting.

MEMBERS OF COMMITTEES ON MINISTRY AND CANDIDATES across the synod met March 19 & 20 at Serra Retreat House, Malibu. The Revs. Jerry Leksa and Alan Gripe, New York, and Mary Atkinson, Atlanta, were the retreat leaders.



THIS and THAT

WOMAN APPOINTED TO EASTERN AREA OFFICE

Jan Simpson-Clement has been appointed to the Program Agency position of associate for women's program, with assignment to the eastern area office.

Many will remember Jan when she was active in presbytery, became Mrs. John Clement (Long Beach Probe Enabler), and with her husband moved to Syracuse, New York when he became the Executive Presbyter for the Presbytery of Cayuga-Syracuse.

WALK THROUGH THE OLD TESTAMENT

First Church, Garden Grove invites young people and adults to "Walk through the Old Testament" Saturday, June 2, in a unique 6-hour Bible seminar. For more information call 714/534-2269.

CHOIR DIRECTOR needed...South Gate Community Presbyterian Church. Thursday evenings, Sunday mornings. Rodgers organ Model 110. \$245/month. Call 213/ 927-8457 or 213/567-4246 for interview.

PERMANENT PART-TIME SECRETARY needed for Garden Grove office of Presbyterian Ministers Fund. Call Al Strong 714/636-2570.

PRE-SCHOOL DIRECTOR sought, 3/4 time. Christ Presbyterian, Huntington Beach. Call 714/962-6791.

ADDRESSOGRAPH & GRAPHO TYPE PLATEMAKER and accessories available..Placentia Presbyterian Church, 714/528-1438.

PART-TIME BOOKKEEPER needed, Community, San Juan Capistrano, \$450/month. Call 714/493-1502 for interview.

DIRECTOR OF YOUNG COUPLES MINISTRY, Grace Presbyterian, Los Angeles (Montebello area), 10-12 hrs/week, \$300/mo. + mileage. Call 213/728-9157 for interview.

CONTINUING EDUCATION OPPORTUNITIES

...from Seminaries: Claremont, Fuller, Princeton, San Francisco
...from Schools: Presbyterian School of Christian Education, National Training Center.
...Examples of leadership: Or. Walter Brueggemann, Wilbur F. Russell, Donald E. Miller
Call the Los Ranchos Presbytery Resource Center for information.

PRESBYTERIANS HAVE NATIONAL MAGAZINE

Do you know that the Presbyterian Church (U.S.A.) has a national monthly magazine? Do you know its name?

Presbyterian Survey is the name of the magazine. It covers in stories and photos the broad spectrum of the ministry and mission of the Presbyterian Church (U.S.A.).

Every Presbyterian who wants to be well informed about his/her church will subscribe to Presbyterian Survey.

Three subscription plans are offered:

- 1) Every Family Plan - \$3.50, churches enrolling all active families;
- 2) Group Plan - \$5.00, churches enrolling 10% or more of active families;
- 3) Individual Plan - \$7.00, individual subscription or cost per subscription if less than 10% enrolled.

Editors are "grateful for clippings of anything you print" that is of universal interest to the larger church.

Be informed! Help inform the church at large!

Subscriptions should be sent to 341 Ponce de Leon Ave. N.E., Atlanta, GA 30365.

Don Wright, synod assoc. executive for mission and stewardship, shared the many resources for helping a particular church do the mission of the Presbyterian Church (U.S.A.) when our Mission Advocates met March 11 in the presbytery conference room. Jo Ann Anders is the M.A. Coordinator.



Presbytery Calendar

May	
1	3:00 pm Social & Ecum. Concerns 7:00 pm Presby. & Congreg. Dev. 7:30 pm Polity & Records
2	1:00 pm Worship & Fellowship
5	SYNOD MEETING - PACIFIC PALISADES
7	7:30 pm Represent. & Ethnic Min.
9	9:00 pm Candidates
12	9:00 am PRESBYTERY - LA HABRA HILLS
15	7:30 pm Communic. & Church Support
17	1:00 pm Committee on Ministry 7:30 pm Mission Development 7:30 pm Peace Concerns
22	7:30 pm Self Development of People
23	1:30 pm New Church Development 2:30 pm Evangelism & Membership 7:80 pm Personnel 7:00 pm Clerks of Session Workshop
29	GENERAL ASSEMBLY BEGINS - PHOENIX
June	
4	7:30 pm Represent. & Ethnic Min.
5	3:00 pm Social & Ecum. Concerns 7:00 pm Presby. & Congreg. Dev. 7:30 pm Polity & Records
6	1:00 pm Worship & Fellowship



WITNESS for PEACE

Two California Witness Seminars to Nicaragua are filling up. Dates are June 26-July 4 and October 15-28. Cost for each trip approximately \$850/person. For more information and reservation, contact Tom Clagett, 3782 Holden, Los Alamitos 90720. (213)430-4679.

The Presbytery of Los Ranchos

330 WEST BROADWAY • ANAHEIM, CA, 92805

(714) 956-3691

ADDRESS CORRECTION REQUESTED



Session Clerks to Receive Training

Clerks of Session will have the opportunity to sharpen their skills with the new Book of Order at a two hour workshop Wednesday, May 23rd.

Sponsored by the Polity and Records Committee (Rv. Mark Goodman-Morris, Chp.) the workshop will begin at 7 p.m. in the large conference room of the presbytery offices, 330 West Broadway, Anaheim.

Changes in the Book of Order which affect sessions and their clerks will be featured. It will be valuable to both new and seasoned clerks of session.

It is suggested that attendees park on Helena and Broadway Streets and enter by the main doors to the presbytery offices (On Helena Street).

Bob Goodwin, stated clerk of the presbytery, will conduct the workshop.

The Los Ranchos READER



Published monthly (Except July and August) by the Presbytery of Los Ranchos, Anaheim, California of the Presbyterian Church (U.S.A.), for its members and friends.

Mary Foster
Bob Goodwin

Layout Editor
Executive Editor

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POSTAL CARRIER-TIME DATED MATERIALS

GENERAL FACULTY MINUTES

May 21, 1984

The General Faculty met in the main lounge of the Campus Center on Monday, May 21, 1984, at 4:00 p.m. Those present were President Gillespie and the following members of the Faculty and administrative teaching staff: Adams, Allen, J. Armstrong, R. Armstrong, Beker, Brower, Brown, Capps, DeBoer, Edwards, Froehlich, Gardner, Hanson, Harkey, Howden, Lee, Meyer, Migliore, Moffett, Roberts, Sakenfeld, Story, Weadon, West, White, and Willard. Beeners, Livezey, Taylor, Willis, and Whitelock were excused. The meeting was opened with prayer by President Gillespie.

Attendance

The Registrar read the names of candidates for 1983-84 to be recommended to the Board of Trustees to receive the degree of Master of Arts in Christian Education. Ms. Gardner moved that those candidates be approved and certified to the Board. The motion was passed.

Nominations

The Registrar read the names of candidates for 1983-84 to be recommended to the Board of Trustees to receive the degree of Master of Arts in Theological Studies. Mr. Moffett moved that the candidates be approved and certified to the Board. The motion was passed.

The Registrar read the names of candidates for 1983-84 to be recommended to the Board of Trustees to receive the degree of Master of Divinity. Dean West moved that those candidates be approved and certified to the Board. The motion was passed.

The Registrar read the names of candidates for 1983-84 to be recommended to the Board of Trustees to receive the degree of Master of Theology. Mr. Moffett moved that those candidates be approved and certified to the Board. The motion was passed.

The Registrar read the names of candidates for 1983-84 to be recommended to the Board of Trustees to receive the degree of Doctor of Ministry. Mr. Moffett moved that those candidates be approved and certified to the Board. The motion was passed.

May 21, 1984

The Registrar read the names of candidates for 1983-84 to be recommended to the Board of Trustees to receive the degree of Doctor of Philosophy. Dean West moved that those candidates be approved and certified to the Board. The motion was passed.

A list of all candidates for degrees, prizes, awards, and fellowships, who were approved by the Faculty and certified to the Board of Trustees, is attached to these minutes and is a part hereof.

Mr. Armstrong reported that Mark Gregory Brett had been nominated to receive the Fellowship in Practical Theology, and Ms. Brown moved that the nomination be approved. The motion was passed.

At the President's invitation, Dr. Tryggve Mettinger spoke to the Faculty regarding his experience as guest Professor of Old Testament, and thanked the Faculty for making his experience at Princeton a happy and productive one.

For the Library Committee, Mr. Froehlich admonished the Faculty regarding deadlines for submission of reserve book lists, and then spoke about regulations regarding circulation of bound periodicals.

Library

For the Committee on Professional Studies, Ms. Edwards reported that permission to graduate in absentia had been granted to two students. She moved that the report be received and the motion was passed.

Professional
Studies

The minutes of the General Faculty meetings of April 18 and May 9, 1984, were approved.

There being no further business to come before the assembly, the meeting was adjourned.

Respectfully submitted,


William Brower

These presents are to certify that after satisfactory examination had upon the course of study prescribed for the degree of Master of Arts with specialization in Christian education, the following students of this Seminary, who also possess the requisite academic credentials, are hereby recommended to the Board of Trustees of the Seminary for the degree of Master of Arts, and that the President of the Seminary is authorized, on the part and behalf of the Faculty, to subscribe his name to the diploma conferring the degree.

Marta Rachel Ash
 Eva Fuad Badr
 Judith Marsh Carlson
 Judith Ann Grantham Darrow
 Kim Jocelyn Dickson
 Frances Marie Oeser Easter
 Michael George Glaser
 Douglas Lee Green
 Cynthia Jane Harris
 Susan Margaret Hudson
 Cesar Antonio Lopez
 Eleanor Mary Nimmer
 Carole Elaine Smith
 Deborah Marianne Wagner

These presents are to certify that after satisfactory examination had upon the course of study prescribed for the degree of Master of Arts with specialization in theological studies, the following students of this Seminary, who also possess the requisite academic credentials, are hereby recommended to the Board of Trustees of the Seminary for the degree of Master of Arts, and that the President of the Seminary is authorized, on the part and behalf of the Faculty, to subscribe his name to the diploma conferring the degree.

Ebenezer Obiri Addo
 Frederick Lee Downing
 Girgis Salih Ibrahim
 Joseph Prakasim

These presents are to certify that after satisfactory examination had upon the course of study prescribed for the degree of Master of Divinity, the following students of this Seminary, who also possess the requisite academic credentials, are hereby recommended to the Board of Trustees of the Seminary for the degree of Master of Divinity, and that the President of the Seminary is authorized, on the part and behalf of the Faculty, to subscribe his name to the diploma conferring the degree.

Albert James Albano
 Jeffrey Lawrence Allport
 Robert Alexander Amon
 William Moore Anderson
 David Russell Anson
 Robert Warren Arend
 Wesley Damian Avram
 Brant Dale Baker
 Michael Lee Barnes

1984:2

Belen Josephine Baroni
James Lee Barstow
Steven Arthur Becker
Robert Philip Benson
Stephen Warren Best
Richard Edwards Blackwell, Jr.
Paul Makoto Boardman
Ruth Adele Rutzen Bone
Howard Whensel Boswell, Jr.
Brian Henry Boughter
Cynthia Eiler Bowman
David Fred Bowman
James Dewart Brassard
Robert Carrahan Brennan, Jr.
Mark Gregory Brett
Brian Richard Bromberger
Patrick Wade Bultema
James William Campbell
Clarence Carmichael, Jr.
Frederick Norbert Castiglioni
Bryan Catlett-Sirchio
Melanie Ruth Hammond Clark
Joan Undine Conner
Christopher Fockwell Cottrel
Marilyn Jean Crawford
Cynthia Elizabeth Warner Crowell
Beverly Jean Crute
Wesley Masanosuke Cummins
Ronald Percy Davis
Gerrit Scott Dawson
Judith Duke Dean
Michael Alfred DeArruda
Merry Lorraine Dill
Sally Jane Dixon
Charles Donald Donahue
Kim Macdonald Donahue
Stephen Dale Eastin
Meg Ann Elliott
Kim Violet Engelmann
Susan Lynne Fall
Timothy Lee Fearer
Ann Dixon Ferrell
Kenneth Henry Fortes
Amy Garside Williams Fowler
Samuel Eric Fraser
Paul Leon Fulks, Jr.
Thomas Henry Gainer, Jr.
Nancy Anne Gardiner
Jill Hartwell Geoffrion
Timothy Clarence Geoffrion
Bruce Philip Gillette
Carol Marie Gregg

1984:3

John Warren Groth
Brenda Alwyn Halbrooks
Stephen Barry Harrison
Suzan Kay Wheeler Hawkinson
Alvyn Wesley Haywood
Beverly Kay Hill
Kenneth James Hockenberry
Richard William Hoffarth, II
Patricia Ellen Davis Howery
Steven Lee Howery
Rebecca Helen Price Janney
Scott Richard Price Janney
Lynn Marie Winkels Japinga
Mark William Jennings
Daniel Carl Jessup
Deadra Elaine Bachorik Johns
Amy Williams Sass Johnson
Terry Hans Johnson
Roland Vincent Jones, Sr.
Barbara Jane Falehoff
Chul Daniel Kir
Paul John Kim
Calvin Haines Knowlton
John Scott Kroener
Richard Allen Lanford
Michael David Leamon
Elijah Yi Churl Lee
Dana Walker Livesay
Barbara Eucher Lucia
Ekema Lysongo-Khar
Gail Nicholas Magruder
Robert John Maravalli
Donald Dearborn Marsden, Jr.
Chris Eugene Marshall
Bradley DeWitt Martin
Diana Marie Hagewood Matlack
Timothy Scott Maza
John Swift McCall
James Clarence McCloskey, III
Stephen David McConnell
Sandy Sylvania McLean
Pamela Noel Jagel McShane
Clyde Landis Mellinger, III
John Scott Miller
Jerres Jane Powell Mills
John Wilson Monroe, III
Kirk Walker Morledge
Steven Michael Mullin
Sue Ann Murray
Harold Hudson Murry
David Paul Myers
Barbara Blythe Andrews Edovie

1984:4

Mary Cevilla Nebelsick
Kathryn Lee Nichols
David Craig Noble
Philip Neil Olson
Angela Charlene Bosfield Palacios
Moon Soo Park
Gayle Behan Parker
Thomas Charles Parker
J Christopher Parkerson
Karen Nancy Patricia
Barbara Evelyn Price Patton
Ernest Martin Post, Jr.
Jeffrey Akbar Qamoos
Mark Blaine Ramsey
Douglas Allan Rehberg
Daniel Owen Rift
William Roberts Ripley
Brian Charles Roberts
Linda Ann Roberts
Paul Edward Roberts
Gary E Robertson
Mary Isabel Robinson
Rochelle Robinson Hearn
Frank Rogers, Jr.
Andrew Glenn Ross
Thomas Leo Rousseau
Karen Louise Helmeke Saunders
Brian Scott Schroeder
Joanne Barrett Scott
Mary Grant Searl
William Robert Sharman, III
Robert Scott Sheldon
Lynn Jean Shepard
Peter Christopher Stewart Sine
Aland Denton Smith
Michael Erwin Smith
Kyung Suk Soh
David James Stark
Donald John Steele
Sharon Rae Stier
Robert David Strachan
Stanley Brian Stratton
Scott Lee Strohm
Robert Daniel Stuart
William Frederick Swegart, Jr.
Sarah Blyth Taylor
David John Templeton
Marcia Jeanne Thomas
Douglas Mark Thorpe
Michael Adams Toburen
Sharon Leslie Vandegriff
Arthur Warren Walker

1984:5

Sally Greene Watkins
 James Kenneth Wellman, Jr.
 Susan Elizabeth Nicholas Whaley
 Stanton Tad Wicker
 Constance Diane Wiegmann
 George Rogers Wilcox
 Kent William Newton Winters-Hazelton

These presents are to certify that after satisfactory examination had upon the course of study prescribed for the degree of Master of Theology, the following students of this Seminary, who also possess the requisite academic and theological credentials, are hereby recommended to the Board of Trustees of the Seminary for the degree of Master of Theology, and that the President of the Seminary is authorized, on the part and behalf of the Faculty, to subscribe his name to the diploma conferring the degree.

Marilyn McCord Adams
 Taeho Ahn
 Ronald Melvin Apgar
 Fred Rockwell Archer, Jr.
 Gerald William Bone
 David Edgar Buck, Jr.
 Chong, Soon Cha
 David Moonjin Chai
 John Joseph Coughlin
 Carolyn Ann Crawford
 Robert Claude Davis
 Cyril Eduardo Dickson
 Robert Edwin Dodson
 Gerald Bernard Easley
 Kerry Matthew Enright
 Robert Henry Madison Gerstmyer
 Paul Edgar Grabill
 Larry Steven Grounds
 Se Won Han
 John Woodward Hart
 Mark Erling Hestenes
 Clarence Emery Hilyard
 David Charles Hymes
 James David Jackson
 Arthur James
 Victor Hezekiah Job
 Kerry Lance Kaino
 David Scott Kincaide
 Laszlo Kontos
 Ralph Anthony Ladmirault
 Jimmy Tai-On Lin
 Hugh James Matlack
 Robert Joseph McDonald
 Willard Blaine McVicker
 Waikhom Ibochaoba Meetai

1984:6

Thomas Joseph Mullelly
 Clement Attlee Ndovie
 Cynthia Craham Neal
 Daniel Edwin Paavola
 Michael Allan Pyburn
 Stephen Calder Row
 Juergen Schuster
 Virginia Lynn Scott
 Chang Sup Shim
 Edwin Charles Stern
 Hasan Sutanto
 Abraham Thomas
 Granville Eugene Tyson
 Michael John Urch
 John Anthony Vissers
 Russell Clarence Wentling
 Prathia Hall Wynn
 Stanley Eugene Youngberg

These presents are to certify that after satisfactory examination had upon the course of study prescribed for the degree of Doctor of Ministry (Prin), the following students of this Seminary, who also possess the requisite academic and theological credentials, are hereby recommended to the Board of Trustees of the Seminary for the degree of Doctor of Ministry (Prin), and that the President of the Seminary is authorized, on the part and behalf of the Faculty, to subscribe his name to the diploma conferring the degree.

Robert Abelson Alper
 John Ignatius Cervini
 Gary LaPaine Davis
 Jacques Andre Denys
 Harry Austin Freebairn
 Robert William Gustafson
 Nelson Otis Horne
 James Wheeler Hulsey
 Derek Alan Maker
 James Lawrence McCleskey
 David Lloyd Moyer
 James Theodore Olsen
 Chester Alton Roberts, Jr.
 Sydney Silvester Sadio
 Richard Ira Schachet
 Jack Donald Van Ens
 Samuel Lee Varner
 Cary Allan Wilburn
 William Raymond Wolfe

These presents are to certify that after satisfactory examination had upon the course of study prescribed for the degree of Doctor of Philosophy, the following students of this Seminary, who also possess the requisite academic and theological credentials, are hereby recommended to the Board of Trustees of the Seminary for the degree of Doctor of Philosophy, and that the President of the Seminary is authorized, on the part and behalf of the Faculty, to subscribe his name to the diploma conferring the degree.

Suzanne Murphy Coyle
 John William Lionel Hoad
 Michael William Holmes
 Susanne Joinson
 Jackson Anaseli Melewo
 John Stephen McClure
 Kathleen Mary O'Connor
 Peri Rasolondraibe
 Richard William Keifsnyder
 Cerardo Cristian Viviers

These presents are to certify that the following students of this Seminary, who have satisfied the conditions for the several awards indicated, are hereby recommended therefor to the Board of Trustees of the Seminary.

The Fellowship in History: Jeffrey Lawrence Allport

The Fellowships in Theology: Helen Josephine Baroni, Frederick Norbert Castiglioni

The Fellowship in Practical Theology: Mark Gregory Brett

The Fellowship in Religion and Society: Brian Scott Schroeder

The Graduate Study Fellowships for the Parish Ministry: Wesley Damian Avram, Robert Scott Sheldon

The David Hugh Jones Prize: Kenneth James Hockenberry

The Robert Goodlin Prize: John Anthony Charles

The Jagow Prizes in Homiletics and Speech: David Edward Murphy, Sally Greene Watkins

The Mary Long Greir-Hugh Davies Prize in Preaching: Dana Walker Livesay

The John Alan Swink Prize in Preaching: John Scott Miller

The Charles J. Reller Abiding Memorial Fund Award: Clarence Carmichael, Jr.

The John T. Galloway Prize in Expository Preaching: Constance Diane Wiegmann

The John W. Meister Award: John Swift McCall

The Samuel Wilson Blizzard Memorial Award: Bruce Philip Gillette

The Friar Club Alumni Award: Carol Marie Gregg

The Edler Garnet Hawkins Award for Scholastic Excellence: Rochelle Pobinson

The Benjamin Stanton Prize in Old Testament: Loren Theo Stuckenbruck

The E. L. Wailes Memorial Prize in New Testament: Joy Janelle Hoffman

The Henry Snyder Gehman Award in Old Testament: Janet Lynn Johnson

The Archibald Alexander Hodge Prize in Systematic Theology: Joy Janelle Hoffman

The William Tennent Scholarship: Victoria Corliss Brown

The Edward Howell Roberts Scholarship in Preaching: Carol Jean Cook

The Presbyterian-University of Pennsylvania Medical Center Clinical Studies Award: James Kenneth Wellman, Jr.

The Raymond Irving Lindquist Fellowship in the Parish Ministry: Michael Patrick Riggins

The Frederick Neumann Prizes for Excellence in Greek: David Paul Lenz, James Clark Satterthwaite

The Frederick Neumann Prize for Excellence in Hebrew: Mary Elizabeth Shields
Prizes on the Samuel Robinson Foundation: Steven Jay Ebling, Meg Ann Elliott, Brenda Alwyn Halbrooks, Keith Ian Harley, Lynn Marie Winkels Japinga, Thomas Charles Parker

By Order of the Faculty
May 21, 1984


William Bröwer
Secretary of the Faculty



THE 18th
ANNUAL MEETING
OF THE ASSOCIATION
OF
KOREAN CHRISTIAN SCHOLARS
IN NORTH AMERICA

Theme:
KOREAN CHRISTIANITY: PAST, PRESENT AND FUTURE

Stony Point Conference Center
Stony Point, New York
May 24-26, 1984

THURSDAY, MAY 24

- 3:30-5:45 Registration
- 6:00-7:00 Supper
- 7:15-9:00 **OPENING SESSION:**
 Convenor Inn Sook Lee, General Secretary
 Columbia University
- Opening Meditation
 and Prayer Syngman Rhee
 Presbyterian Church (U.S.A.)
- Welcome Remarks Sung Kook Shin, Local Committee
 Presbyterian Church, Korean-American
 Ministries
- Program Announcements Wan Sang Han, Program Chairperson
 Union Theological Seminary
- PRESIDENTIAL ADDRESS:*
 "Frontiers in Mission" Sung Koog Hahm
 United Methodist Church
- 9:00 Reception

FRIDAY, MAY 25

- 7:15-7:45 Morning Devotion Tai Young Yoo, Liturgist
 Korean Church of Bronx
 Seung Woon Lee, Meditation
 First United Methodist Church of Flushing
- 8:00-8:50 Breakfast
- 9:00-10:30 **PANEL I: KOREAN CHURCH AND KOREAN CHRISTIANITY
 IN THE PAST**
 Chairperson: Soon Kwan Hong
 East Toronto Korean Presbyterian Church
- "Missionaries and the Korean Church"
 Jai-Keun Choi
 Boston University
 - "The Colonialist Historiography of the Early Missionaries:
 Two Kinds of Justice"
 Jong-Sun Noh
 New Haven Korean Church
 - "The Early Period of Korean Protestant Churches and the Paekchong:
 the Untouchables of Korea"
 Soon Man Rhim
 The William Paterson College of New Jersey
- 10:30-10:45 Break
- 10:45-11:45 **PANEL II: KOREAN IMMIGRANT CHURCH**
 Chairperson: Choon Whe Koo
 Korean-American Church Women United
- "The Korean Immigrant Church and Korean Ethnicity"
 Ilsoo Kim
 Drew University
 - "A Demographic Analysis of Korean Immigrant Church"
 Eui Hang Shin
 University of South Carolina

11:45-12:20	Discussion	
12:30-1:20	Lunch	
1:30-3:30	PANEL III: KOREAN CHRISTIANITY IN SOCIO-POLITICAL CONTEXT:	
	Chairperson:	Minza Kim Boo West Virginia University
	1. "The Triumph of the Propaganda: A Critical Inquiry into 'Koreanized Democracy' under the Park Regime"	Jae Hyun Nam Korean Methodist Church of Mansfield
	2. "The 'Adjustment' of Korean Christians to the Political Oppression"	Myong Gul Son United Methodist Church
	3. "Minjung Theology and Praxis"	Chang-Won Suh Union Theological Seminary
	4. "Theological Reflections on Unification of Korea"	Keun Soo Hong Boston University
3:30-3:45	Break	
3:45-4:45	Discussion	
4:45-5:30	Special Presentation	
	"The Task for the Future of Korean Theology"	Jong Sung Rhee Presbyterian Theological Seminary of Korea
7:00	Banquet:	
	"CENTENNIAL CELEBRATION OF KOREAN CHRISTIANITY"	↙
	Convenor:	Sung Koog Hahm
	Slide Presentation:	
	"Early Beginnings of Christianity in Korea"	Samuel H. Moffett Princeton Theological Seminary
9:00	Special Reception	

SATURDAY, MAY 26

7:15-7:45	Morning Devotion	Byong Suh Kim, Liturgist Woodmere-Lawrence United Methodist Church Dok Hyun Cho, Meditation Korean Central Church of New York
8:00-8:50	Breakfast	

May 25, 1984

9:00-11:00	PANEL IV: KOREAN CHURCH AND THEOLOGY	
	Chairperson:	Sang Hyun Lee Princeton Theological Seminary
	1	"The Centenary of Korean Protestant Church: Its Theological Retrospect and Prospect" Ko Kwang Kim Korean United Methodist Church of Santa Clara Valley
	2	"Taoism and Jesus Phenomenon" Nosoon Kwak Sharon United Methodist Church of Chicago
	3	"From Immigration to Pilgrimage" Sang-Eui Kim First Korean Presbyterian Church of Minnesota
	4	"The Markan Community and the Johannine Community" Joong Suk Suh Korean Church of New Jersey
11:00-11:15	Break	
11:15-12:15	Discussion	
12:30-1:30	Lunch	
1:35-2:40	Business Meeting	
2:40-3:00	Closing Meditation and Prayer	Stephen Moon Capitol Union Presbyterian Church for Koreans
3:00	Adjournment	

Officers of the Association

Advisors: Chai Choon Kim, Shungnak L. Kim

Board of Directors: Minza Kim Boo, Wan Sang Han, Hwasoo Lee, Kyung Suk Soh

Executive Officers: Sung Koog Hahm, President; Steven Rhew, Vice-President;

Sookja Paik Kim, Treasurer; Inn Sook Lee, General Secretary

Local Steering Committee

Seung Mo Park (devotion), Tai Young Yoo (transportation) Hyo Sup Choi, Choong Shik Ahn, Hwain Chang Lee, Seung Woon Lee, Sung Kook Shin, Syngman Rhee, Choon Whe Koo, Haesun Rhee, Byong Dae Hahm, Hae Jong Kim, Wha Sae Park Kim, Chung Wha Ahn, Ben Q. Limb, Hai Won Rhim, Soon Man Rhim, Woo Suk Yang, Chung Soon Kim, Hong Choon Kim, Hyong Kim Han, Myong Gul Son, Sang Hyun Lee and Won Kyu Lee

"A CENTENNIAL CELEBRATION OF KOREAN MISSIONS, 1884-1984"

An Example of the Presbyterian Church (U.S.A.) in Mission

196th GENERAL ASSEMBLY (1984)

PRESBYTERIAN CHURCH (U.S.A.)

Friday, June 1, 1984, 8:00 P.M.

Phoenix, Arizona

June 1, 1984

Historical Highlights of the Korean Church and Korea

- September 20, 1884 ● First Protestant missionary from the former Presbyterian Church in the United States of America arrives in Korea.
- October, 1889 ● First missionary from the Australian Presbyterian Church arrives in Korea.
- October 20, 1892 ● First missionary from the former Presbyterian Church in the United States arrives in Korea.
- September 8, 1898 ● First missionary from Canadian Presbyterian Church arrives in Korea.
- May 15, 1901 ● Presbyterian Theological Seminary founded in Pyengyang.
- 1907 ● First Presbytery formed in Korea.
- 1910 ● Korea annexed by Japan.
- 1912 ● General Assembly formed in Korea.
- 1919 ● Independence movement against the Japanese started.
- September 19, 1938 ● General Assembly forced by Japanese government to worship at Shinto shrine.
- September 20, 1938 ● Presbyterian Theological Seminary at Pyengyang closed.
- April 19, 1940 ● Han Kuk Theological Seminary founded in Seoul.
- 1945 ● Korea liberated from Japan following World War II.
- 1948 ● Korean government established.
- March 28, 1949 ● Presbyterian Theological Seminary at Pyengyang is reestablished in Seoul.
- 1950-1953 ● Korean War
- May 24, 1951 ● Karye-pah withdrew from the church and formed a new denomination.
- April 29, 1953 ● Presbyterian Church of the Republic of Korea is formed after the General Assembly is divided.
- September 24, 1958 ● Presbyterian Church reorganized as two separate denominations.
- September 30, 1960 ● Church withdrew membership from World Council of Churches.
- April 29, 1969 ● Church rejoined World Council of Churches.

"A CENTENNIAL CELEBRATION OF KOREAN MISSIONS, 1884-1984"

An Example of the Presbyterian Church in Mission

Introduction The Rev. Syngman Rhee *stage left*

Prelude: Opening Signal..... The Rev. Philip Park, Narrator *stage right*

Flower Crown Dance
(Court Dance) Korean Classical Music and Dance Company (KCMDC)
in the

"The Beginning of Missions" Dr. Horace G. Underwood ✓
(Descendant of first missionary family)

Drum Dance (Noncourt Ritual Dance) KCMDC

Present "Statistical Report on Missions" The Rev. Insik Kim

Gang Gang Sul Lae (Folk Dance) KCMDC

"The Formation of the Presbyterian Church in Korea" Dr. Samuel Moffett (*stage right*)

Pansori: The Passion from "A Story of Jesus"..... Mr. Dong Jin Park

Fan Dance (Derivative Modern Dance) KCMDC

"The Growth of the Korean Presbyterian Church"..... Mrs. Grace Kim
(A member of the National Korean Presbyterian Council)

Korean Choir

Farmer's Dance..... KCMDC

Welcome to Koreans..... Moderator of the 196th
General Assembly (1984)

Pansori: The Resurrection from "A Story of Jesus" Mr. Dong Jin Park

Prayers..... Second Generation Korean American Youth

"The 23rd Psalm" in Music Composer, Mr. Uoon Young La
Singer, Ms. Woo Chin Lee

Benediction Chairperson of National Presbyterian Council

Program Notes

Introduction

The traditional Korean dance and music being presented tonight dramatize and celebrate the historical background of Presbyterian mission in Korea. Traditional Korean dance may be classified into four main genres: court dance, noncourt ritual dance, folk dance, and modern derivative dance. Another distinction can be made between the restrained and prescriptive classical tradition and the freer folk tradition.

The *pansori* is a vocal genre that is the most unique and dramatic form of music in Korea. The term *pansori* is derived from *pan* (gathering place) and *sori* (singing). Its tradition was developed in the southern part of Korea by professional folk musicians during the eighteenth century. At the beginning of this century, a new version of the *pansori* surfaced. Known as *changguk* (sung drama), it tended to incorporate aspects of a Western operatic style. Korean Christians have adopted *pansori* to communicate the gospel in an indigenous form.

A *pansori* performance is presented by two musicians, a solo singer, and a *puk* (drum player). When performing a long dramatic passage, the *pansori* singer employs *sori* (singing), *aniri* (speech), and *pallin* (dramatic action). The drummer keeps basic rhythmic cycles and sometimes gives the singer *chuimsae* (shouts of encouragement) such as *choci* (nice) or *kurochi* (right on).

Flower Crown Dance

The Flower Crown Dance is one of four court dances developed as early as 37 B.C. It was performed until the end of the Yi Dynasty in 1910. This dance is a court banquet dance in which dancers gracefully perform with flower crowns on their heads. They are accompanied in their dance by a *tarying* and *kukkary* rhythm.

When missionaries from the Presbyterian Church in the United States of America and the Presbyterian Church in the United States arrived in Korea respectively in 1884 and 1892, the Flower Crown Dance was already an integral part of the culture. At the time of their arrival, the missionaries entered a kingdom of absolute monarchs and it was in this setting that the Flower Crown Dance was performed.

Drum Dance

The Drum Dance is a dance in which a woman wrestles with her own agony as she seeks to become a nun. She explores her anguish through this dance. The drums that are played are ordinarily used for prayer.

When Christian missionaries arrived in Korea, they were faced with the challenge of living within a culture and society with a long history and tradition of Buddhism and Confucianism.

Gang Gang Sul Lae

Gang Gang Sul Lae depicts the nineteenth-century invasion, control, and eventual annexation of Korea by Japan. This dance was originally developed by Admiral Soon Shin Lee during the first invasion of Korea by Japan in the sixteenth century.

Gang Gang Sul Lae provides the context in which one may view the growth of the Korean Christian community. It was under such early military invasion and political oppression that the early church began to grow.

Pansori

Pansori is patterned after the Passion of Jesus. It is based on the text "A Story of Jesus." Written by the Christian novelist Mr. Tae Ik Choo, the story is divided into four parts.

The music for the entire story was composed by Mr. Dong Jin Park, a national human treasure of the Republic of Korea.

Pansori reflects not only the Passion of Jesus but it also reflects the struggle of Christianity in Korea during the years of oppression by Japan.

Fan Dance

Since the 1940s, the Fan Dance has represented a creative effort in the field of Korean dance. Because traditional models play a major role, these dances are often regarded as a form of "choreographic syncretism." The Fan Dance is one of these derivative dances. It is included in almost every dance concert in Korea today.

The Fan Dance, in its own way, depicts the new era of liberation for Korea which followed World War II.

Farmer's Dance

The Farmer's Dance, or *nongak*, is the most widely known and appreciated of all dances. It is the oldest known form of dancing in Korea. The boisterous music, recorded at ancient seasonal sacrifices and festivals, is probably the prototype of the present *nongak*.

Many hamlets still have their own communal *nongak* group. These groups frequently perform at various celebrations and major agricultural events.

As a celebration, the Farmer's Dance is an appropriate way of recognizing the phenomenal growth of Christianity in Korea. The seed that was planted by the early missionaries in 1884 has yielded a rich harvest. Today, there are over 5 million Korean Presbyterians. This number represents 11 percent of the total population of Korea.

The 23rd Psalm

The 23rd Psalm has been put to music by composer Mr. Uoon Young La. Although the influence of the West is evident, the song reflects a strong sense of Korean identity and culture.

The 23rd Psalm is a fitting recognition of the struggle and growth of the Korean Christian Church over the last century. It also points the way to the future and does so with hope and confidence in Jesus Christ, the "Good Shepherd."

The Korean Pansori

The Lord's Suffering

Jesus was crucified for all people.

His mother, Mary; his aunt Mary, the wife of Clopas; and Mary Magdalene were at the foot of the cross during his crucifixion.

When Jesus saw his mother, he pointed to John standing nearby and said, "Mother, look, from now on he is your son."

Jesus grew thirsty.

"I thirst! I'm thirsty!" he cried. And he said, "*Eli, eli, lama sabachani? Eli, eli, lama sabachani?*" "O God, why have you forsaken me?"

Then, he said sadly, "It is all accomplished!" He closed his eyes and breathed his last breath.

It was the ninth hour. The sun lost its light and all the earth was darkened.

The veil of the Temple was torn. The mountains and rivers shook and all was noise and confusion.

The crowd which had gathered began to riot. They said to each other, "*Aigo!* (O God!)"

They said that this Jesus, who was crucified, was truly the Son of God! All of them lamented and grieved.

The Sound of the Resurrection

Uhlssignoonah! Juhlssigoonah! Amazing! Wonderful!

Uhlssignoonah! Juhlssigoonah! Fantastic!

Uhlssignoonah! Juhlssigoonah! Hallelujah! Hallelujah!

Hey! All you people! Listen! Hear me, everyone!

Has there ever been such a thing? Our Lord is Risen!!!

Amazing! Wonderful! From there upon that Cross. . .

crucified, sword-pierced. Our Lord is alive from the dead!

That huge door-stone has been rolled away. He has come out alive from the grave!

Like the rising sun in the East as it brings daylight after deepest night;

like the warm spring season returning over the earth, hard-frozen by bitter cold winds;

like new leaves and new shoots budding out on dry leafless branches—

Our Lord is alive again!

Amazing! Wonderful! Hallelujah! Hallelujah!

People of the earth, grieve not!

After weeping, joy comes! After travail, glory!

World dreams are brief but there is eternity.

Resurrection coming after death is a happy event for all humankind.

Amazing! Wonderful!

Hallelujah! Hallelujah! Hallelujah! The Lord of Glory!

The Korean Pansori

The Lord's Suffering

Jesus was crucified for all people.
His mother, Mary; his aunt Mary, the wife of Clopas; and Mary Magdalene
were at the foot of the cross during his crucifixion.
When Jesus saw his mother, he pointed to John standing nearby and said,
"Mother, look, from now on he is your son."
Jesus grew thirsty.
"I thirst! I'm thirsty!" he cried. And he said, "*Eli, eli, lama sabachthani?*
Eli, eli, lama sabachthani?" "O God, why have you forsaken me?"
Then, he said sadly, "It is all accomplished!" He closed his eyes and
breathed his last breath.
It was the ninth hour. The sun lost its light and all the earth was
darkened.
The veil of the Temple was torn. The mountains and rivers shook and all was
noise and confusion.
The crowd which had gathered began to riot. They said to each other,
"*Aigo!* (O God!)"
They said that this Jesus, who was crucified, was truly the Son of God!
All of them lamented and grieved.

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Has there ever been such a thing? Our Lord is Risen!!!
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crucified, sword-pierced. Our Lord is alive from the dead!
That huge door-stone has been rolled away. He has come out alive from
the grave!
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like the warm spring season returning over the earth, hard-frozen by bitter
cold winds;
like new leaves and new shoots budding out on dry leafless branches—
Our Lord is alive again!
Amazing! Wonderful! Hallelujah! Hallelujah!
People of the earth, grieve not!
After weeping, joy comes! After travail, glory!
World dreams are brief but there is eternity.
Resurrection coming after death is a happy event for all humankind.
Amazing! Wonderful!
Hallelujah! Hallelujah! Hallelujah! The Lord of Glory!

THE PHOENIX ASSEMBLY: Boesak, Barmen and Breakfasts

Allan Boesak Moves Assembly With Exposition of Revelation

Morning worship at the Phoenix General Assembly featured daily Bible studies on the Book of Revelation by Allen Boesak, Reformed church leader in South Africa and president of the World Alliance of Reformed Churches. The studies are to be published by Westminster Press.

He began his expositions on Wednesday, May 30, with Revelation 1:1-8. He defined prophecy as a "contradiction of the present because it has a vision of the future. [It] permits people to see visions of truth and justice even in the midst of persecution."

The greeting in vv. 4-7 "is not a simple liturgical formula . . . but a reminder of who the Lord is and a reminder of who Caesar is. The Eternal One who was and is and is to come, is the faithful Lord."

It is the faithful Lord who sustains the people in South Africa who are now "living under plastic provided by the churches, under the rain and wind, whose plastic sheets will be taken away by the police tomorrow because they do not have permission to live there, who will be removed tomorrow because they do not have passbooks, who will be arrested today because their only crime is that they live with their husbands."

Boesak reminded commissioners that "the broken body of Christ was not broken once on the cross, but is being broken every day where people suffer and die for the world."

IN HIS SECOND SERMON on Thursday, Boesak turned to Revelation 5, the opening of the scroll.

In this chapter, John is reminding the Church of the limitations of Caesar's power, for not even Caesar could open the scroll that gives meaning to life. But the scroll must be opened so that the Church will see how much we belong to the people of this world, that "we are not to struggle for the survival of the Church, but for the life of the world." The scroll must be opened so all people may see the miseries of the world and hear the cries of those who say, "How long?"

If the scroll is not open the world will not hear the heartbeat of Christ. If the Church does not learn to cry, "How long?" it will never be able to say, "Come, Lord Jesus."

JUNE 25, 1984

It is in suffering that Jesus is King. The Lamb is not the sweet, gentle lamb familiar to many. He is the "tough little lamb that wears a bell — the leader of the pack." The Lamb is Jesus rising from the dead, "rebellious against this final enemy and becoming the Lamb who will lead his Church."

The music at Thursday's service was provided by the Indian Sign Language Choir of Parker Valley Presbyterian Church, Parker, Ariz., directed by Mildred Laffoon. They provided a balance to the music of the Assembly, which was generally rather formal, by signing to the singing of the director, "How Great Thou Art" and Malotte's version of the Lord's Prayer.

THE NEXT DAY, FRIDAY, Boesak expounded Revelation 12, the vision of woman with child.

The child is the Redeeming Christ, the defenseless mother is the Church, the dragon is the force of evil. "The dragon cannot stand since it represents a life of fear, untruth, slavery, a living death or a deathly living," the preacher said.

Sharing from his own life, Boesak told of the moment when he was flying from Nairobi to Johannesburg and read that documents had been found outlining the planned assassinations of himself and Bishop Desmond Tutu. Both are leaders in the fight for justice in South Africa.

He told of his feeling of disbelief. As he wrestled with it, he recalled, "I began to understand that God would give me the courage to continue in the struggle that I know is right. I also realized that there is no protection in being right."

REVELATION 13 was the basis for Saturday's sermon by this eloquent preacher. It describes the beast from the earth and the beast from the sea.

The beast from the earth is oppressive authority. "But the expectation of authority is never an expectation of fear, for when there is fear, all authority is lost. Authority is the servant of God, and within the community of the faithful, everybody exists to serve everybody else."

The work of the second beast is dehumanization. "The beast looks like the lamb that was slain, but its voice is the voice of the dragon."

THERE WAS no Bible study on Sunday because of the ecumenical service at 10 a.m. and none on Monday because of the General Assembly Breakfast and the commissioning service at the opening of the business session that day.

On Tuesday, June 6, Boesak developed the vision of the New Jerusalem in Revelation 21-22.

His emphasis was on the destruction of the earth. In the future, the earth should be patterned as a place "where people shall be people and there will be room for them to be people." Real power is not power that rules over someone, but power that serves others. When people permit the raping and destroying of the earth, "we are doing it to ourselves." The result of a new earth and a new heaven will be a new world "in which God will feel at home again."

BOESAK'S SERMON on the final day of the Assembly was based on Isaiah 40. In ringing tones, he contrasted "All flesh is grass" with "But the word of the Living One endures forever."

"Everyone can affirm the truth of the statement, 'all flesh is grass,' but it is especially true of the weak, the poor, the powerless, the defenseless of this world."

The mighty of the world, Boesak warned, "must learn that they cannot play the part of gods. They kill and murder, and they call it peace. They terrorize the innocent and defenseless and call it justice. They challenge the Living One, and for a while, we bow down and worship them, but we must remember God's word that 'all flesh is grass.'"

Boesak concluded his series of sermons with these words to the commissioners: "Let us not look into the world and be intimidated by the forces of evil. Let us not be discouraged by our own sinfulness, weakness, and inability to do what is right. Let us, rather, keep our eyes on Jesus Christ the Living One who has died and risen for our sake."

Commissioners gave Boesak a standing ovation at the end of the service. He was warmly received throughout the Assembly, and on one morning, tribute was paid to his wife, Dorothy, who was with him, for her part in his witness in his troubled land.

AT A NEWS CONFERENCE on Monday, Boesak gave four broad guidelines for Americans who want to take action against apartheid in South Africa:

1. Seek alternative sources of information on the situation there.

2. Make apartheid "a priority concern wherever you are."
3. Church action must go beyond solemn pronouncements.
4. Establish relationships with organizations in South Africa engaged in the struggle against apartheid.

"Without economic, political and diplomatic pressures on South Africa, we cannot help the South African government make the changes that are necessary," he told the reporters. "That pressure is the only alternative to violent change in South Africa." □

Assembly from the Evangelical Church of Germany, honored the clergy and laity who had formulated the Declaration.

THE SPEAKER for the Zwingli celebration after the Bible study on Friday was Wallace M. Alston Jr., pastor of Nassau Presbyterian Church, Princeton, N.J. He was joined by Eduard Wildholz, a representative of the Foundation of Swiss Protestant Churches, in recalling the life and influence of the Zurich reformer.

"This proud peasant-patriot, this complicated, devout, stubborn and compassionate man was called by the Lord to be instrumental in reforming his church. Zwingli believed that reformation will always be the destiny of any church that dares to be responsive to God," Alston said.

Reviewing Zwingli's life, Alston pointed out that while Zwingli was only 52 days younger than Martin Luther; and "even though Luther called Zwingli the Elijah of the Reformation, Zwingli consistently resisted being called a Lutheran, saying that he and Luther drank from a common source. If Luther asked, 'How shall I be saved?' Zwingli asked with Calvin, 'How shall the people, the city, the nation be saved?'"

On New Year's Day 1519, Zwingli became the preacher at the principal church in Zurich and, according to Alston, set out to preach through Matthew's Gospel, using Scripture to interpret Scripture. He convinced his hearers that nothing is hindering upon the conscience unless commanded in the Bible.

"For Zwingli," Alston said, "to believe is to commune with Christ. The 'real presence' of Christ is in the faith of the believer rather than in the elements of Communion. Zwingli believed in transubstantiation of life in the Christian community. It is not the bread, but the church gathered around the bread, that becomes the body of Christ in communion."

Alston pointed out Zwingli's "feet of clay": his sexual improprieties and his treatment of Anabaptists. He had some of them drowned. "If Calvin had his Servetus, Zwingli had his Anabaptists," he said. "But the Lord Jesus Christ had a grip on Zwingli's soul."

A facsimile of Zwingli's Bible, the Evangelical Bible of 1541, was presented by William P. Thompson, interim co-stated clerk, as a gift from the church in Zurich. It was received for the Presbyterian Church by Moderator Harriet Nelson. Its inscription bears another statement from Zwingli: "The Word of God must face opposition in order to make manifest its power."

SPEAKERS AT the celebration of 100 years of Presbyterian mission work in **THE PRESBYTERIAN OUTLOOK**

Barmen, Zwingli and the Korea Celebration

There were three special celebrations at the Phoenix Assembly: the 50th anniversary of the Declaration of Barmen, the 500th anniversary of the birth of Ulrich Zwingli and the 100th anniversary of mission work in Korea.

Each was significant in its own right, but the address by Arnold Come on Barmen elicited the most comment and was ordered, by motion in a business session, to be spread upon the minutes of the Assembly.

ARNOLD COME, president emeritus of San Francisco Theological Seminary, was on the United Presbyterian committee which voted to include the Barmen Declaration in the 1967 *Book of Confessions*. It is also a part of the *Book of Confessions* of the reunited church.

The Barmen Declaration was drafted in May 1934 by Reformed theologians, including Karl Barth, and revised and signed by representatives of 18 German Protestant church bodies opposed to the policies of the Nazi regime.

Come brought the Declaration's central theme of the Lordship of Christ home to the General Assembly at the beginning of his address, when he said:

"Fifty years ago, the Christians of a certain land were faced with a terrifying dilemma: the federal government and its powerful leader had seized control of their church government and had dictated a new definition of their faith. The dire results were becoming clear: (1) the ultimate authority in their lives was no longer the free word of God incarnate in Jesus Christ, but was the dictates of the leader of the state; (2) the Christian people of God was identified with the national culture, with the national ethnic strain, and with the historical destiny of that one nation. All other cultures, ethnic groups and their political entities were branded as pagan, demonic, even as sub-human and worthy only for extermination; (3) the Christian service of God was commandeered and made identical with the glorification of that state and its leader.

"If these things were happening today in the United States of America, what action would you be taking in this General

Assembly, the highest court of the Presbyterian Church? What would you do if your government were trying to dictate where and when and what your children might pray, and by amending the Constitution and by the power of taxation, to determine how you shall act in matters reserved for the privacy of your Christian conscience? What would you do if the leader of your government were declaring that the American way of life and values are the truly Godly and Christian way and values, and that other nations and their governments are the instruments of the devil? What would you do if you were condemned as anti-Christian when you raised your voice in criticism of some of our American values and the military exploits and armament policies of our government? What would you do if your government were arresting Christians who were giving sanctuary to refugees from death squads in a neighboring country? And what would you do if, through the conversations heard here, you made the startling discovery that the majority of your fellow commissioners were enthusiastic supporters of these policies? And especially, what would you do if you found your own views outlawed and you were subject to arrest and imprisonment without trial or legal recourse?"

After reviewing what happened in Germany and the effect of the Barmen Declaration on the resistance movement there, Come concluded by saying:

"We in the United States of America never have faced and, God grant, never shall face the kind of tyranny-beyond-law and confusion-of-church-and-state that the Confessing Church in Germany suffered. But the forces of tyranny and idolatry are at work in our society in much more subtle and, therefore, even more dangerous ways." He cited an authority who, commenting on our fascination with the Hitler phenomenon, asked the nagging question "whether we in America would not, given an appropriate turn of circumstances, welcome the kind of remedy that Hitler offered the Germans."

At the celebration of Barmen Leopold Esselbach, an ecumenical delegate to the

Gen. Ass.
 June 1, 1954

Korea included In Shik Rim, moderator of the Presbyterian Church of Korea, Samuel Moffett, son of the founder of the first seminary in Korea, and Horace G. Underwood, grandson of the first missionary directly appointed to Korea and himself a missionary there.

Others who spoke were Young Chan Ree, vice moderator of the Presbyterian Church in the Republic of Korea, Mrs. Grace Kim, a member of the National Korean Council of the Presbyterian Church (U.S.A.) and Insik Kim, a member of the General Assembly staff in Atlanta, Ga.

The story of Korean Christianity was told through song and dance. The Korean Classical Music and Dance Company of Los Angeles performed court and folk dances dating back to 37 B.C.

Dances ranged from formal court dances to boisterous harvest celebrations to a "drum dance." The drums with which the dancers accompanied themselves are those ordinarily used in prayer.

Colorfully attired in blues, yellows, pinks, reds and greens, dancers often used fans and streamers to accent their movements. Most dances were done in groups ranging in size from three to 30. Soloists emerged from and melted back into the groups.

Dong Jin Park, a "national human treasure" of the Republic of Korea, per-

formed a *pansori* that he had written. *Pansori* is a form of song drama. It is considered unique and the most dramatic form of music in Korea.

Nearly 90 members of the combined choirs of the 15 congregations of Hanmi Presbytery sang two modern hymns by Korean composers. "Hamni" means "Korean American." With the women dressed in national costumes, the choir looked and sounded beautiful.

Several gifts were presented from Korean Presbyterians to the moderator of the 196th General Assembly, Harriet Nelson. Among them was a portrait of Jesus composed of more than 845,000 words of the New Testament. The work took more than four years to complete. The artist, Gwang Hyuk Rhee, is a Presbyterian elder from Seoul, Korea, and a refugee from North Korea.

Insik Kim reported to the Assembly that the Presbyterians in Korea have almost met their goal of adding 5,000 churches and 1.5 million Presbyterians by the centennial year. He also noted that the Presbyterian Church of Korea now has 75 missionaries in 25 other countries, including the United States, and that there are now at least 230 Korean-American congregations that are members of the Presbyterian Church (U.S.A.).

Moffett said that there are now five million Presbyterians in Korea. □

Grande Defense Fund which will aid in legal defense efforts for Jack Elder. His trial is scheduled for August.

AT THE FOUNDATION breakfast, the speaker was John R. Dellenbeck, director of the Peace Corps under President Gerald Ford and a former member of Congress. He is now president of the Christian College Coalition in Washington, D.C.

He spoke on the stewardship of possessions and at a news conference after the breakfast expressed concern over the famine that is developing in 24 countries of Africa. He noted that there are nearly 5,300 Peace Corps volunteers on duty in 61 countries and that its budget is at an all-time high. More than 85,000 people have served in the Peace Corps.

C. Everett Koop, surgeon general of the United States, was speaker at the PUBC breakfast attended by 250 people. Koop is an elder from Philadelphia and attends Fourth Presbyterian Church in Washington. The breakfast was sponsored jointly by PUBC and the Covenant Fellowship of Presbyterians.

Koop addressed the issue of abortion, infanticide and euthanasia.

U.S. law, he said, no longer regards human life as sacred. "After a conceitful, conspiratorial collusion, the Supreme Court made abortion the law of the land" and "removed personhood from the fetus," Koop charged.

Roe vs. Wade led directly to infanticide, Koop alleged. "The fetus had no protection so the handicapped newborn was the next target." There is "a certain domino effect: abortion, infanticide, euthanasia," Koop again charged. "The first domino that fell was abortion, which fell with a crash . . . infanticide fell silently euthanasia has been struck and is falling."

"I tremble for this country, for God must judge this nation for 17 million — all legal — since 1973," he stated. "God calls us to protect the weak and defenseless," Koop said. "Can you think of anything more defenseless than a developing baby?"

He cited statistics showing that by the year 2005 there will be 50 million Americans over the age of 65; 25 million of these will be over 75. This age group will be the largest, children the next largest and the working age group the smallest. "Can the middle-age group foot the bill for the old and the children? Will they give up the children? Will they give up the old people?" Koop asked.

"I am pessimistic about it. Let the church prepare for that day now and not be caught in an unbiblical, indefensible position as Christians that they were when abortion overtook us in 1973," he emphasized.

Nine Breakfasts, One Lunch

There were nine special breakfasts and one special organization luncheon at the Phoenix General Assembly, beginning with the *Outlook* breakfast on Wednesday, May 30. We reported on that event in our June 11 issue.

Thursday, at 6:45 a.m., the Racism/Sexism breakfast was held at the Hilton. Jennifer Henderson, head of a hunger coalition in North Carolina, and Patricia B. Reuss of Women's Equity League in Washington, D.C., were the speakers.

Henderson cited statistics to emphasize the continued problems for racial/ethnics and women in areas of employment, health benefits and infant mortality. "We still label people for their class, their race and their sex," she said.

Each speaker spoke of the need to influence legislators in rectifying these conditions.

COMMISSIONERS had to choose from among three breakfasts on Friday morning: the Health, Education and Welfare event, the Presbyterian Foundation, and Presbyterians United for Biblical Concerns. Each had headline speakers.

The HEW breakfast had expected to have Sen. Gary Hart, D-Colo., but he was on the campaign trail. However, the

575 people at that gathering were not disappointed when they heard Diane Elder tell of the work she and her husband are doing at Casa Oscar Romero, a sanctuary home for refugees from El Salvador.

Her husband, Jack, was arrested April 13 on three counts of transporting undocumented Salvadoran refugees. He could face up to six years in prison and a \$15,000 fine for taking three aliens to a bus station in Harlingen, Texas.

Jack and one of their sons were in the East, speaking about their work, when Diane and their three other sons — Jesse, 10, Devin, 5, and John, 7 months — appeared at the HEW breakfast.

She told with simple eloquence of how she, a nurse, and Jack, a school teacher, had felt called to help refugees in 1980, first in their home and then at the Romero Center. Harboring refugees and hearing their stories forced her to wonder: "Is it that God only chooses people from Central America to bear the burden?" Failure to respond, she said, would mean that she valued the life of Central Americans less than those of herself and her family.

Persons attending this breakfast contributed more than \$2,000 to the Rio

THE PEACE FELLOWSHIP breakfast on Saturday featured the Irish wit of Betty Williams Perkins, co-winner of the 1976 Nobel Peace Prize for her work in Ireland seeking to reconcile Protestants and Roman Catholics and care for the children who are the victims of the fighting there.

Mrs. Perkins has married an American and now lives in Ponte Vedra Beach, Fla., and is a member of the Fort Caroline Presbyterian Church where Herbert Meza, longtime Presbyterian peace activist, is pastor. She is executive director of the Jacksonville Citizens Against the Death Penalty.

At the Peace Breakfast, she related with emotion a story about how she became interested in working for peace. She saw three Belfast children killed on the street when the driver of a military vehicle was shot and the vehicle went out of control. After that, Mrs. Perkins said, "I became violently anti-violent because we must not allow children to die. We allow them to die in the world of hunger, too, and that is wrong. Coupled with our work for peace must be work for justice."

She added, "When they gave me the Nobel Peace Prize, I wondered why we need prizes when we are fighting for what is right. But now I know why. A Nobel Peace Prize opens doors and God wanted the doors unlocked. As an Irish housewife, I could not have an audience with the pope or with news media or be speaking at this breakfast."

With a lot of emotion, she added, "Northern Ireland has a problem for every solution — unemployment, bigotry, hatred, mistrust. But when it hurts the children, we must become concerned. Non-violence is truly the weapon of the strong, not the weak."

Some of the longtime leaders of the peace movement in the Presbyterian Church were on the platform and included Ralph Mould, who outlined the long history of the movement which began in 1944 during World War II. The audience sang Happy Birthday as he lit a cake and emphasized, "Life begins at 40 for this organization."

Also at this breakfast, the Peace Fellowship presented its annual Peaceseker Award to Southside Presbyterian Church, Tucson, Ariz. This church gave the first sanctuary to Salvadoran refugees, a movement that has spread throughout the United States. "What they did was dangerous, illegal, improper, imprudent and completely Christian," said Jeanne Welles in presenting the award.

John Fife, pastor, and Susan Parrott, clerk of the session, accepted the award on behalf of the congregation. Many members of the congregation were present on this occasion.



Cartoon by Howard Paris

Saturday noon, there was the luncheon of Presbyterians for Lesbian/Gay Concerns. The speaker was the Episcopalian priest and author, Malcolm Boyd, who publicly acknowledged his own homosexuality in 1979 and spoke of what it meant to him to "come out." Harriet Nelson, moderator of the General Assembly, attended the luncheon and spoke briefly. "As you know," she said, "we are in a church which is in the process of learning what it means to grow and be faithful."

ALL THE OTHER BREAKFASTS were at 6:45 a.m., but the more leisurely Sunday schedule allowed the Women's Breakfast to be held at 8 a.m. More than 500 attended.

Those gathered heard advocates of economic justice for youth, the elderly, Native Americans and undocumented workers. The speakers were Sara Brown, a social worker with Planned Parenthood; Diane Dahlbert, a resident of West Sun City, Ariz.; Alice Paul, a professor at the University of Arizona who spoke on Native Americans; and Ruth Martinez of Roswell, N.M., who shared the concerns of undocumented workers.

Ballet Folklorico of Friendly House in Phoenix performed native dances of Mexico at the beginning of the program. The breakfast was sponsored by the seven women's constituencies of the Presbyterian Church (U.S.A.): Council of Women and the Church, United Presbyterian Women, Committee on Women's Concerns, Women of the Church Committee, Third World Women's Coordinating Committee; Committee on Racial Ethnic Women, and Women Employed by the Church.

A **CAPACITY CROWD** filled the Hilton ballroom for the General Assembly Breakfast on Monday, June 4. The speaker was Lois Wilson, a Canadian minister

and a president of the World Council of Churches.

She began by saying that the early hour was "the Protestant ethic gone wild," and mentioned a T-shirt she saw: "Ladies Sewing Circle and Terrorist Society." She then developed her address around the theme of storytelling: "What story will you be telling in the Presbyterian Church (U.S.A.) over the next few years?" She cited four areas in which the church is called to tell old stories in new ways.

Before she got into that, she recognized what was preoccupying the Assembly by saying, "Who is going to be the next stated clerk may be important to you, but it is not so earth-shaking for the rest of us." She went on to say, "I hope you will not be so preoccupied with your own internal functions that you will not be able to deal with the ecumenical agenda which confronts us."

Her four areas of concern for telling the old story were ecology, poverty, technology and inclusiveness.

Early in her remarks, Lois Wilson spoke of the reunited Presbyterian Church as being in the birth-pangs and not yet born. Later, she referred to the image again when she said that "forced feeding leads to burping," an appropriate comment from a mother of four.

The breakfast began with four choral selections in English and the Navaho language from a Navaho choir made up of members of seven Presbyterian congregations in Arizona and directed by Alma Wilson. Former Moderator Randolph Taylor presided at the event and Oscar McCloud, director of the Program Agency and a member of the executive committee of the WCC, introduced the speaker. □

I believe in the forgiveness of sins and the redemption of ignorance.

—ADLAI STEVENSON

THE PRESBYTERIAN OUTLOOK

Mission, Unity Committee report has plan for dialogue with Lutherans

By Allen Kratz

The 196th General Assembly of the Presbyterian Church (U.S.A.) expressed gratitude and voted to "enter enthusiastically into a period of further dialogue" with Lutheran churches in the United States.

The Assembly took the action in considering a report from its Mission and Unity Committee.

The commissioners also voted to endorse the paper, "A Statement of Policy Directions in the '80s: Hispanic Ministries

in the Southwest United States."

In addition, the commissioners approved making the policy statement available in both English and Spanish — a move which will cost an additional \$50,000.

In other action, the commissioners:

- extended for one year the mandate of a committee created by the 195th General Assembly (1983) to study the relationship of the Presbyterian Church (U.S.A.) to both the National Council of Churches of Christ in the U.S.A. and the World Council of Churches;
- referred to the Ecumenical Coordinating Team and the Advisory Committee on Ecumenical Relations two overtures on beginning conversations toward eventual union with the Presbyterian Church of Canada and the United Church of Canada;

- voted to request the Caribbean and North American Area Council of the World Alliance of Reformed Churches "to begin

appropriate discussions with Orthodox Churches in the United States for the purpose of initiating a Reformed-Orthodox bilateral dialogue";

- referred to its Special Committee on Relationships with the National Council of Churches and the World Council of Churches an overture calling for the World Council of Churches "to act consistently" when it criticizes the role of the U.S. compared to the U.S.S.R. in interventions beyond their borders.

Responding to four overtures calling for yearly reports on the National Council of Churches and the World Council of Churches, and calling for the World Council of Churches to consult with Presbyterian governing bodies before making statements on "potentially controversial" matters, the commissioners urged Presbyterian churches to set up work groups to study existing material about financial support.

Assembly Okays new stated clerk job description

By Theo Gill

A position description detailing the duties of the stated clerk and a new manual outlining rules and procedures for future Assemblies were adopted late Tuesday night and early Wednesday morning by the 196th General Assembly of the Presbyterian Church (U.S.A.).

Because of a backlog of Assembly business, the position description was not formally adopted until ten hours after the election of the Rev. James E. Andrews as the first stated clerk of the year-old denomination. It calls for a stated clerk gifted with ecclesiastical expertise, administrative ability, and communications skills, who will "work in a collegial style within and across agency, council, and governing body lines."

The Rev. A. M. Hart of Grace Presbytery attempted to amend the position description to prohibit the clerk from issuing advisory opinions on interpretation of the church's constitution. "This practice puts the clerk in a position, in effect, of enacting legislation and making law," he said. "It is liable to abuse and is being abused . . . It is intolerable, un-Presbyterian, and abominable."

The Rev. C. Kenneth Hall, moderator of the General Assembly Council, pointed out the opinions of the clerk were purely advisory, intended to help those who were confused by the language of the constitution, and carry no more weight than the person who requested it cares to give it."

The amendment was defeated.

One amendment to the manual of the General Assembly which was adopted last night was a provision to record the votes of Youth Advisory Delegates and Theological School Advisory Delegates in the minutes of the Assembly. The action originated from a recommendation by the YADs and TSADs at this year's General Assembly.

SUNDAY OFFERING

Scholarships for Native American students were benefited in the amount of \$3,300 through an offering taken at Sunday's camp meeting in Bapchule, Arizona.

Method for deciding synod, presbytery boundaries OK'd

By Bill East

The 196th General Assembly of the Presbyterian Church (U.S.A.) Monday approved the method by which the Special Committee on Presbytery and Synod Boundaries will carry out its duties.

The articles provide that the judicatory bodies work on their own boundaries but it also provided for the appointment of a 22-member committee to work with the bodies and to oversee the process. The committee includes 15 persons from the former UPCUSA synods and seven persons from the former PCUS synods.

During the past year the committee has been working simultaneously on developing a plan of operation and considering revision of boundaries from judicatories which already were in the process of carrying out the church's mandate.

While the method of operation approved by the General Assembly labeled the work of

the special committee as primarily consultative, it did, however, make the committee an official part of the boundary approval process.

It requires that each boundary plan be submitted to the special committee for approval before it is forwarded to the General Assembly for action. The method is embraced in the Articles of Agreement, but a committee member said there had been "some confusion" during the past year and that what is meant by "approval" is now clear.

The method of operation also clarifies that presbytery boundary proposals must be submitted to synods before going to the General Assembly.

In addition to approving the method and process under which the committee will work, the General Assembly also approved a number of boundary overtures which had been presented to the committee since its appointment.

Meneilly brings evangelism report to GA commissioners

By Peggy Rounseville

"I think we heard the Spirit say — not in a 'still, small voice,' — 'Now is the day of salvation, now is the acceptable time. Don't keep putting me off year after year . . . I have been known to spit lukewarm Presbyterians right out of my mouth.'" With these words Robert H. Meneilly, chairperson of the Special Committee on Evangelism and Church Growth, presented the committee's report to the General Assembly.

Meneilly told commissioners that on the topic of evangelism "we must repent or we will surely perish." Most of the

"stirrings of the Spirit" on this issue at past General Assemblies were buried by "political budgeting" and "bureaucratic complexities," Meneilly charged.

"Only when we ourselves learn to share our experience with Jesus Christ with others, will we come to understand what we believe ourselves . . . Our renewal, personal or churchwide, comes out of evangelism," Meneilly said.

"Let us remember that every one of the apostles except one became evangelists, and that one became a traitor," Meneilly warned.



The drum dance marked Centennial Celebration of Korean Mission held in Symphony Hall.

Assembly celebrates 100 years of Korean mission

By Peggy Rounseville

"I believe that God wants to see 2.5 billion Asian people evangelized in our time, and I believe this is the mandate God has given us today."

The Rev. In Shik Rim, moderator of the Presbyterian Church of Korea, challenged commissioners with this vision Friday. Rim spoke during a celebration of 100 years of Presbyterian mission work in Korea.

Rim believes it will take "about 2,000" people to carry out this task. "In this centennial year," Rim continued, "we wish to train 2,000 able mission personnel as an expression of our gratitude to God and to American churches to which we are deeply indebted."

Presbyterians in Korea "set a goal of adding 5,000 churches and 1,500,000 Presbyterians by the centennial year, the Rev. In-sik Kim reported to the Assembly. "We are told that the goal is almost met."

Kim is a member of the General Assembly staff in Atlanta, Georgia.

The Presbyterian Church of Korea now has 75 missionaries in 25 other countries "including the United States," Kim added. There are now at least 230 Korean American congregations that are members of the Presbyterian Church (U.S.A.).

"People are born, disciples are born again, but churches have to be organized — blessed are the organizers," Dr. Samuel Moffett, son of the founder of the first seminary in Korea, told commissioners during the celebration. There are now 5,000,000 Presbyterians in Korea, "more than in the United States," Moffett added. (The membership of the Presbyterian Church (U.S.A.) is approximately 3,131,000.)

Dr. Horace G. Underwood, grandson of the first missionary directly appointed to Korea and himself a mission worker in Korea, came to the Assembly especially for this event.

The story of Korean Christianity was also told through song and dance. The Korean Classical Music and Dance Company, Los Angeles, California, performed court and folk dances dating back to 37 B.C.

Dances ranged from formal court dances to boisterous harvest celebrations to a "drum dance." The drums with which the dancers accompanied themselves are those ordinarily

used in prayer. Colorfully attired in blues, yellows, pinks, reds and greens, dancers often used fans and streamers to accent their movements. Most dances were done in groups ranging in size from three to 30. Soloists emerged from and melted back into the groups.

Mr. Dong Jin Park, a "national human treasure" of the Republic of Korea, performed *pansori* that he had written. *Pansori* is a form of song drama. It is considered the most unique and dramatic form of music in Korea.

Nearly 90 members of the combined choirs of the 15 congregations of Hanmi Presbytery sang two modern hymns by Korean composers. "Hanmi" means "Korean American." With the women dressed in national costume, the choir both looked and sounded beautiful.

Several gifts were presented from Korean Presbyterians to the moderator, Harriet Nelson. Among them was a portrait of Jesus composed of over 845,000 words of the New Testament.

Worship actions aim to involve youth and laity

By Theo Gill

Actions aimed at broadening the number of youth and laypersons involved in the leadership of worship were adopted Saturday by the General Assembly.

The Assembly acted to encourage congregations to observe an annual Youth Sunday, in which young people up to the age of 25 would be included in the planning and leadership of the services. Denominational agencies were directed to include youth in the preparation of special materials for future celebrations of Youth Sunday.

In other actions on worship, the Assembly voted to send to the presbyteries for their endorsement five proposed amendments to the constitution of the Presbyterian Church (U.S.A.). Among these were recommendations that presbyteries be allowed to name specific elders to administer the Lord's Supper in the absence of a minister, and that deacons and elders not currently serving on the session of a local church be allowed to assist at the Lord's Supper.

The Assembly took these actions on the recommendation of its Committee on Faith and Worship.

ASSOCIATION OF PROFESSORS OF MISSIONS

Minutes of the Annual Meeting held at
Princeton, New Jersey, June 21-22, 1984

Papers were presented on the theme, "Third World Theologies in the Teaching of Missions."

Dr. Myong Gul Son of the United Methodist Board of Global Ministries addressed the theme from the perspective of Minjung theology.

Dr. Andres Guerrero of the Catholic Theological Union in Chicago addressed the theme from the perspective of Chicano theology.

Dr. Lois McKinney of Wheaton Graduate School presented a paper and conducted a workshop entitled "Praxis and Pedagogy" from an evangelical perspective.

Business Meeting

1. The meeting was called to order at 11 a.m. on Friday, June 22nd, 1984, by the President of the Association, Dr. Lawrence Nemer.
2. The minutes of the 1983 Annual Meeting were accepted as circulated.
3. The financial report was presented by the treasurer and accepted. Current balance is \$321.86. The treasurer reminded members that dues are payable annually.
4. New members were introduced and welcomed into the Association.
5. The nominating committee presented the following slate of officers for 1984-85: President: Lois McKinney. Vice-President: Samuel Moffett. Secretary/Treasurer: Alan Neely. These members were elected unanimously. The outgoing officers were thanked for their terms of service.
6. It was moved by Richey Hogg that a joint committee be asked to review the relationship between the APM and the ASM during the planning sessions for next year's meetings. After discussion, it was moved by Gerald Anderson that this motion be tabled. The motion to table was passed by a vote of 23-10.
7. It was moved by John Webster that the Executive Committee bring to the next meeting of the Association their specific recommendations for action which the Association should take concerning the identity and future of mission professors within the theological seminaries of the U.S.A. This provoked a lengthy discussion, which necessitated an adjournment of the meeting for lunch until 2:30 p.m. On reconvening, the motion was passed.
8. Topics for next year's annual meeting were invited from the floor. Suggestions included: The Identity of the Missiologist; Missiology as an Academic Discipline; Methodologies of Study in Missiology; History of Missiology; Inter-Disciplinary Approaches to Missiology.
9. The meeting was adjourned at 3:00 p.m.

June 1984
APM
Minutes
1984

Association of Professors of Missions

Report of Annual Meeting, June 21-22, 1984

Our annual meeting was held at Princeton Theological Seminary. The program was effectively presented and well received. I am enclosing a copy of the minutes and David L. Watson's financial report.

Our next meeting will be at Trinity Evangelical Seminary, Deerfield, Illinois, June 20-21, 1985. The theme will be "The Future of Missiology: Tradition and Change." Presentations will be made by Professors James A. Scherer of the Lutheran School of Theology at Chicago; George W. Braswell, Jr., of Southeastern Baptist, Wake Forest, N.C.; and Robert A. Evans, formerly of Hartford Seminary Foundation and now Director of Plowshares Institute.

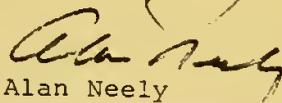
Jim Scherer will present a major paper on "The Future of Missiology as an Academic Discipline in Seminary Education" and will bring us up to date on developments since 1970.

George Braswell and Bob Evans will deal with some methodology issues by introducing some recent innovations in the teaching and study of Missions, such as the World Religions Workshop, the Traveling Seminar, and the Case Study Approach. These, together with some designated respondents and plenary discussions, will be a challenging and informative two days.

Full details of the program plus information regarding accommodations will be included in the joint APM/ASM announcement you will receive next Spring. Please make your plans to attend the annual meeting on Thursday and Friday, June 20-21, 1985.

Also, will you please return to me at your earliest convenience your 1985 dues. You may use the following coupon for your reply. We are looking forward to seeing you in June.

Sincerely,



Alan Neely
Secretary-Treasurer

Dear Fellow Presbyterians,

The enclosed document is what came out of the meeting of concerned Presbyterians in Mt. View, California, there for the Presbyterians United for Mission Advance meeting. It was the fifth in the still-to-be-officially-organized Presbyterian Forum for Cross-Cultural Mission: Evanston, Princeton, Glendale, Mt. Alverno, Mountain View, CA. Coming up yet is another on Nov. 3 and 4 in Baltimore. Except for the one at Evanston, all have been composed of mission related people who were in that particular area for some other purpose.

At the suggestion of several, the enclosed overture was drawn up to be presented to church sessions and (hopefully) submitted to presbyteries all over the country and thus to the General Assembly. We are also planning on submitting it directly to the Design Committee through someone on it with whom one of our group is acquainted.

Preceding the meeting at which this overture was drawn up, a great deal of discussion had gone into presenting a structural plan to the Design Committee itself. Morton Taylor advised us, however, that we would be wise to approach the problem in several stages, depending on what the Design Committee is covering at any particular time. He suggested that right now their chief concern was the basic philosophy of mission and advised us to state what we felt this should be in the form of an overture. We expect at later meetings to further refine the original document drawn up at the Evanston meeting, referring especially to the one-page condensation submitted by Dr. Honeycutt for presentation to the Design Committee.

This letter is merely to keep all participating parties up to date. It is also being sent to others who have expressed interest and to the members of the Missions Committee of the PUBC which called the original meeting.

I am including below a list of those who were present at each of the above listed meetings. We feel the urgent need for ongoing discussions of this sort all over the country, and would urge each one of you to take advantage of any opportunity which may bring together a number of persons concerned about cross-cultural mission outreach by our church.

Roster of those participating:

Evanston (Called by Roberta Winter, Missions Committee Chairman for the PUBC). Harold Kurtz presiding): G. Thompson Brown, Bruce Gannaway, Matt McGowan, Harold Kurtz, Eileen Moffett, Paul Pierson, Walt Shepherd, John Coventry Smith, Ralph and Roberta Winter, Dudley Woodberry.

Princeton (Called and chaired by Sam Moffett): G. Thompson Brown, Ken Goodpasture, John Hendrick, Norm Horner, Clifton Kirkpatrick, Harold Kurtz, Oscar McCloud, ^{for} Miller (of the Presbyterians in Cross-Cultural Mission organization), Sam and Eileen Moffett, Robert von Oeyen, Jr., Jim Phillips, Dave and Sara Scotchmer, Charles West, Philip Wickeri, Ralph and Roberta Winter.

Glendale (Called and chaired by Murray Russell): William Cunningham, Otto DeCamp, Peter Geddes, Jim Hagelanz, Mellicent Honeycutt, John Huffner, Daryl Johnson, Lee Kleiwer, Don McCurry, George Munzing, George Riddenhouse, Virginia Roundy, Esther and Murray Russell, Marguerite Schuster, Roberta Winter, Dudley Woodberry, Don Wright.

Mt. Alverno, CA (at the PUMA conference. Called by Roberta Winter): Mellicent

June 23, 24 '84

June, 1984

Honeycutt, Paul Pierson, Murray Russell, Roberta Winter, Dudley Woodberry.

Mountain View (Called by Roberta Winter, chaired by Harold Kurtz): Murray & Esther Russell, Neil Elsheimer, Ralph & Roberta Winter, Morton Taylor, Ruth Graham, Jim Sillerod, Ruth Schwicke, Harvey Hockestra, Neil Elsheimer, Doug Garrard, Janene Scovel, and ? Grubb (missionary of former UPUS church).

We would appreciate being also kept informed by all of you.

Yours, in him
Roberta Winter

Hitchcock Presbyterian Church
6 Greenacres Avenue, Scarsdale, NY 10583



SUMMER
PREACHERS
AT
HITCHCOCK

1984

Worship - 10:00 a.m.

September 2

Dear Hitchcock Family and Friends,

The summer of 1984 promises to be a rich and full time in our life together. We have created special programs that will minister in unique ways to our whole community. In addition, The Session has decided to continue Sunday morning worship at Hitchcock for the summer.

A number of outstanding preachers and Christian leaders have been invited to challenge us from their own experience to discover the joy, vitality and responsibility of our faith. Mary Jane Newman, our new Director of Music has invited several artists to complement our worship experience musically. Together, a festival spirit will be generated here at Hitchcock in the summer of '84.

The Church School will also be open. Two pre-seminary students will be added to our staff for ten weeks to learn about the church as well as share in the ministry of teaching and pastoral care. Many volunteers, the backbone of our community, will be part of making our life here from June 24 through September 2 an exciting and deeply valuable time.

Plan to join in—it won't be the same without you!

Lovingly,



Bob MacLennan



The Reverend Donald I. Thiel

Don Thiel has been the Associate Pastor here at Hitchcock since the fall of 1979. He came to us from the Presbyterian Church in Pennington, New Jersey. Prior to that he pastored churches in Pittsburgh and in Baltimore. He went to Maryville College in Tennessee, received his Bachelor of Divinity degree from Western Seminary in Pittsburgh and his Master of Theology degree from Princeton Theological Seminary. Don's caring pastoring, his enthusiasm for the youth and his love of music and dramatics have endeared him to this congregation.

Sermon: "Consecrated Labor"
Text: Proverbs 16:3

Worship—10:00 a.m.

August 26



Dr. James Washington

Currently Dr. Washington is a Professor of Church History at Union Theological Seminary in New York City. He was educated at University of Tennessee, Harvard University Divinity School, and received his Ph.D. at Yale University. Dr. Washington is a Baptist minister and was a pastor prior to teaching. He has written many books and articles and has lectured widely. He has been very involved in the boards and committees of the Baptist Church.

Sermon:
Text:

Worship—10:00 a.m.

June 24



Dr. James Walkup, Jr.

Jim Walkup, familiar to most of the Hitchcock family, has been the director of the Counseling Center of Southern Westchester since 1972. He was educated at Davidson College, Princeton Theological Seminary and Andover Newton Theological Seminary. He is Vice President of Foundation for Religion and Mental Health, member of American Academy of Psychotherapists, Clinical member of American Association of Marriage and Family Therapists and Diplomat, American Association of Pastoral Counselors.

Sermon: "Rekindling the Spirit"
Text: II Timothy 1:1-7

Worship—10:00 a.m.

July 1 and July 8



The Reverend Robert S. MacLennan

Bob MacLennan, a native Californian was educated at Occidental College in Los Angeles and Princeton Theological Seminary. From his pastorate at the Presbyterian Church in Stony Point, N.Y., then to Lincoln, Nebraska, he went to Bonn, Germany where he pastored an interdenominational church largely made up of members of the diplomatic corps. At his most recent pastorate, he was the Teaching minister in Edina, Minnesota. Mr. MacLennan is working on his thesis on the subject of Early Christian Anti-Semitic Literature for a Doctorate in Ancient Studies. He has been Senior Pastor at Hitchcock since September 1983 and has enlivened this church with his humor, his deep concern for people and his stimulating sermons and Bible studies.

July 1 Sermon: "A New Basis for Nationhood"

Text: Deuteronomy 8:11-20

July 8 Sermon: "A New Basis for International Relations"

Text: Luke 22:24-27 (30)

Worship—10:00 a.m.

August 12 and August 19



Dr. Mary Faith Carson

Mary Faith Carson comes to us as an elder, a minister and a professor. She was the first woman to earn her Ph.D. degree at Princeton University. She also received degrees from Salem College, Presbyterian School of Christian Education in Richmond, Union Theological Seminary in Richmond. Since 1967, Dr. Carson has been a professor of New Testament at Moravian College in Bethlehem, Pennsylvania and is chairman of the Department of Religion. She is the author of "Praise God... Worship Through the Years".

Aug. 12 Sermon: "We Have An Example"
Text: I Peter 2:21-25

Aug. 19 Sermon: "Shattered Expectations—A Life Made Whole"

Text: Luke 7:36-50

Worship—10:00 a.m.

August 5



Dr. Diogenes Allen

Dr. Allen was educated at University of Kentucky, Princeton University, Oxford University and Yale University. He has been a pastor of the Presbyterian Church, Professor at York University in Toronto, Canada, and is presently a Professor of Philosophy at Princeton Theological Seminary. He has authored many books and articles for publication.

Sermon: "Reaching Out"
Text: Luke 16:19-31

Worship—10:00 a.m.

July 15



Dr. Donald W. Shriver, Jr.

Dr. Shriver is presently President of the Faculty at Union Theological Seminary in New York City. Graduate of Davidson College, Union Theological Seminary in Virginia, Yale Divinity School and Harvard University, he is an ordained Presbyterian minister. Dr. Shriver has been a professor of Religion at North Carolina State University, Professor of Ethics and Society at Emory University and professor of Urban Church Ministry at Union Seminary in New York. He has been active in many committees and boards of presbytery, synod and General Assembly as well as National and World Council of Churches.

Sermon: "The Road to Reconciliation"
Text: Matthew 6: 9-15
II Corinthians 5:18

Worship—10:00 a.m.

July 22



Dr. James I. McCord

After 24 years as President of Princeton Theological Seminary, Dr. McCord retired and went on to serve as Chancellor of Post-Doctoral Center of Theological Inquiry. A native Texan, he was Instructor of Philosophy at University of Texas, Dean and Professor of Systematic Theology at Austin Presbyterian Seminary. Dr. McCord has been serving the Church in its national and international organizations, including membership on the Executive Committee of the World Alliance of Reformed Churches since 1954. He now serves as President of the United Board for Christian Higher Education in Asia.

Sermon: "Prayer—Our Lifeline"
Text: Luke 22:39-46

Worship—10:00 a.m.

July 29



Dr. Samuel Hugh Moffett

Born in North Korea of missionary parents, Dr. Moffett lived and went to Pyongyang Foreign School. His further education includes degrees from Wheaton College, Princeton Theological Seminary, Yale University, College of Chinese Studies, Peking, Cambridge University, and Columbia. He is an ordained Presbyterian minister and has served churches in this country. Dr. Moffett was a missionary to China from 1947-1951 and to Korea from 1955-1981, where he taught in seminaries and was in official positions. Presently he is a Professor of Ecumenics and Mission at Princeton Theological Seminary.

Sermon: "Clay Pots"
Text: II Corinthians 4:7
Scripture Reading II Corinthians 4:5-11

Worship—10:00 a.m.

July 29, 1954

Aug. 1984

100 Years of Missions In Korea Celebrated

PHOENIX, 6-2-84 (PCN) — "I believe that God wants to see 2.5 billion Asian people evangelized in our time, and I believe this is the mandate God has given us today."

Rev. In Shik Rim, moderator of the Presbyterian Church of Korea, challenged commissioners with this vision. Rim spoke during a celebration of 100 years of Presbyterian mission work in Korea.

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"People are born, disciples are born again, but churches have to be organized — blessed are the organizers," Rev. Samuel Moffett, son of the founder of the first seminary in Korea, told the commissioners during the celebration. There are now 5,000,000 Presbyterians in Korea, "more than in the United States," Moffett added.

Rev. Horace G. Underwood, grandson of the first missionary directly appointed to Korea and himself a missionary in Korea, came to the Assembly especially for this event.

"Our great desire is that the Presbyterian Church of North Korea will be able to come out once more



Scene from the "Centennial Celebration of Korean Missions, 1884-1984" presented on Friday evening, June 1, in Symphony Hall, Phoenix, AZ. Rev. In Shik Rim, moderator of the Presbyterian Church of Korea, spoke at the celebration.

above ground," Rev. Young Chan Rhee, vice-moderator of the Presbyterian Church in the Republic of Korea, told commissioners. "I believe North and South [Korea] will be reunified and that the church must play a vital role in that reunification," Rhee said.

"Korean history is one of suffer-

ing, frequent invasions, and being conquered by neighboring countries," Mrs. Grace Kim, a member of the National Korean Presbyterian Council of the Presbyterian Church (USA) said. The Korean War, she reminded commissioners, drove many thousands from their homes. "Many lost all possessions and loved ones. They suffered great hardships as re-

fugees, but turning to God, wherever they went they built churches . . . Their faith in God sustained them," Kim added.

The story of Korean Christianity was also told through song and dance. The Korean Classical Music and Dance Company, Los Angeles, CA, performed court and folk dances dating back to 37 B.C.

What Would You Do?

Anniversary of Barmen Declaration

PHOENIX, 5-31-84 (PCN) — Christian faith in the face of political tyranny was celebrated as the 196th General Assembly observed the fiftieth anniversary of the Theological Declaration of Barmen.

The Declaration was drafted in May, 1934, by theologian Karl Barth and signed by 18 German Protestant church bodies opposed to the policies of the Nazi regime. It is included in the confessional standards of the

those who gathered at the German city of Barmen 50 years ago.

"They confessed Jesus Christ as Lord of the whole world, and of their lives," Esselbach said. "Today the Barmen Declaration confronts us with the question: What are the heresies and temptations of our world, so that we may not fall into them?"

Rev. Arnold B. Come, past president of San Francisco Seminary, took up the theme of the Declara-

tion and by the power of taxation, to determine how you shall act in matters reserved for the privacy of your Christian conscience?"

"What would you do if the leader of your government were declaring that the American way of life and values are the truly Godly and Christian ways and values, and that other nations and their governments are the instrument of the devil?"

"What would you do," he said, "if

U.S. Asked to Urge Korea To Support Human Rights

PHOENIX, 6-5-84 (PCN) — The General Assembly voted to urge the U.S. government "to act in support of human rights in the Republic of Korea." It especially called on the U.S. government to impress upon the government of the Republic of Korea "the importance of restoring a genuinely free press" and "the right to peaceful assembly." It further urged that election laws be reformed, and that the Special Law which "continues to ban 99 prominent citizens from participating in

military aid to the Marcos government in the Philippines.

The Assembly called upon the U.S. government to "remove any nuclear weapons from U.S. military installations in the Philippines and to assure the Filipino people that none will be maintained there in the future."

The Assembly further urges that economic aid to the Philippines be conditioned upon "the return to full constitutional government" the free

ATTN: WALTER SMYTH

JUST RECEIVED YOUR TLX AND APPRECIATE INFORMATION. REASON FOR MY CONVERSATION WITH BG WAS THAT HE CALLED ME ON SATURDAY AND DIRECTED ME TO CALL HIM PERSONALLY AS SOON AS I HAD MORE FACTS ON PARK, CHO CHOON AFFAIR. NOW, FOR YOUR FURTHER INFO I SUMMARIZE MY TELEPHONE CONVERSATION BELOW :

I HAVE CONFERRED WITH DR HAN, KYUNG CHIK : DR CHO, YONG GI : DR KANG, BYONG HOON : DR HAN, KI MAN : AMERICAN MISSIONARY LEADERS : BILLY KIM : AMONG OTHERS AND CONSENSUS IS THAT THIS IS VERY SERIOUS MATTER BUT WILL PASS AND WE SHOULD CONTINUE WITH ALL PLANS AND ACTIVITIES. THIS HAS JOLTED CHRISTIAN COMMUNITY RESULTING IN CREDITIBILITY AND CONFIDENCE LEVEL AT ALL TIME LOW AMONG NON CHURCH PEOPLE. YOUNG NAK CHURCH SYMPATHIC AND LOVE THEIR FORMER PASTOR BUT SHOCKED AND REALLY DON'T KNOW WHAT TO DO. ELDERS AND FORMER MODERATORS OF GENERAL ASSEMBLY ARE SERIOUSLY CONSIDERING MATTER AS DR HAN LEADS IN PRAYING FOR WILL OF GOD. BOTH PARK AND WIFE STILL IN JAIL AWAITING CERTAIN PROSECUTION. WHEN MOVED FROM ONE DETENTION QUARTERS TO ANOTHER THE OTHER DAY THE MEDIA COVERED SHOWING MANACLES ON BOTH PARK AND WIFE. HIS HEALTH IS NOT GOOD WITH REPORTED CANCER IN STOMACH. WE HAVE ALSO LEARNED THAT HE IS NOW FASTING DURING CONFINEMENT. DR HAN HAS VISITED HIM AND IN TYPICAL KOREAN CUSTOM HAS PUBLICLY ACCEPTED FULL RESPONSIBILITY IN THAT HE SELECTED HIM AS HIS SUCCESSOR. DR HAN IS BEARING GREAT PAIN OVER ENTIRE MATTER AND TOLD ME PRIVATELY HOW DEEPLY HE REGRETS THIS AND IS VERY MUCH ASHAMED -- THAT IT IS TIME FOR ALL TO REPENT.

PARK AND WIFE WERE APPREHENDED THRU 21 JUN AT KIMPO AIRPORT WHEN CUSTOMS OFFICIALS FOUND THEM ATTEMPTING TO SMUGGLE USD47,893 IN CASH (US GREEN): USD12,000 IN CHECKS AND TWO BANKBOOKS FOR USD150,000 DEPOSITED AT CITIBANK NEW YORK. IT IS FEDERAL OFFENSE TO TAKE MORE THAN USD5,000 OUT OF COUNTRY. IT IS LIKewise NECESSARY TO REGISTER ANY AMOUNT OVER THIS UPON ENTRY INTO USA.

I UNDERSTAND PARK WAS LEAVING CHURCH FOR ONE YEAR DUE TO MEDICAL REASONS AND MOVING TO STATES. I LEARNED THAT HIS DAUGHTER MARRIED A BUDDIST THE DAY BEFORE HE LEFT HIS CHURCH. AFTER HIS ARREST THE ELDERS TERMINATED HIM PERMANENTLY AS PASTOR. THE MONEY WAS DISCOVERED IN WRAPPING PAPER AROUND VASE AND HIDDEN IN SHOES IN LUGGAGE. IT HAS BEEN REPORTED THAT PARK'S ARROGANT AND DEFIANT ATTITUDE PROVOKED OFFICIALS MORE AND AT ONE TIME REPLIED THAT HE KNEW NOTHING OF THIS MONEY AND THAT IT WAS HIS WIFE'S FAULT.

THERE IS A MOVE AMONG LARGE GROUP OF PRESBYTERIAN NCC/WCC PASTORS WHO HAVE RESPONDED IN RESOLUTION CHARGING GOVERNMENT FOR NUMBER OF INCIDENTS INVOLVING HUMAN RIGHTS, PARTICULARLY THE KYUNG-JU RIOTS TWO YEARS AGO. SOME FEEL THERE IS FEELING THAT EVIDENCE HAS BEEN FABRICATED. THE TIMING OF THIS ACTION BY CHURCH LEADERS, I BELIEVE IS UNWISE IN VIEW OF PARK AFFAIR. GOVERNMENT COULD REACT WITH MEASURES THAT WOULD BE DIFFICULT FOR ALL EFFORTS OF CELEBRATION. BAD NEWS TODAY WHEN I WAS INFORMED THROUGH OUR AD AGENCY THAT WE CANNOT PURCHASE TV COMMERCIAL TIME ON GOVERNMENT OWNED KBS-TV TO ADVERTISE BG AND CELEBRATION MEETING.

Apr. 1954

POLICE INVESTIGATORS ARE TRYING TO DETERMINE HOW PARK AMASSED USD150,000 IN RECENT DEPOSITS IN US BANK WITHOUT KOREAN OFFICIALS KNOWLEDGE. THERE ARE VERY STRICT FINANCIAL EXCHANGE REGULATIONS HERE AND EVERYONE IS WELL AWARE OF THIS LAW. TRIAL IS CERTAINLY EXPECTED AND ALL PRAY THAT AMMESITY WILL BE GRANTED FOLLOWING TO PERMIT HIM TO LEAVE COUNTRY. THE SOONER THE BETTER IN ORDER TO PUT THIS BEHIND US. IT IS TRULY SAD AND UNFORTUNATE THIS HAS HAPPENED AS HE IS A GREAT MAN BUT NOW HE IS A BROKEN MAN WHO HAS BROUGHT SHAME UPON HIMSELF AND ALL HE REPRESENTS. HE HAS BEEN DESCRIBED BY SOME KOREANS AS A "DEAD MAN"-- HE WILL NEVER HAVE A PLACE IN CHRISTIAN LEADERSHIP AGAIN. MANY HAVE FEELING THAT PARK'S CASE IS NOT AN ISOLATED ONE AND THAT POSSIBLE TIGHTER GOVERNMENT INVESTIGATIONS AND REFORMS ARE FORTHCOMING.

SUNDAY I VISITED FOUR DIFFERENT CHURCHES TO HEAR AND FEEL RESPONSE AND ATTITUDES OF PEOPLE. ATTENDANCE SEEMED GOOD, BUT LOT OF PRIVATE HUDDLES AND CONVERSATION AT YOUNG NAK. SAMPLING OF SERMONS: ROM 8.28 : GOOD SAMARITAN : WHAT IS GOD'S WILL FOR US : AND LOOKING UNTO JESUS. DR HAN PREACHED THREE TIMES AT YOUNG NAK. HE LOOKS VERY TIRED AND WEARY. PLEASE PRAY FOR HIM.

DR HAN ASSURED ME THAT ALTHOUGH THIS INCIDENT HAS HURT CELEBRATION PREPARATIONS WE WILL CONTINUE WITH DETERMINATION. GENERAL ATTITUDE OF LEADERSHIP IS POSITIVE AND THAT PARK ISSUE WILL SOON DIE DOWN, B BUT AT SAME TIME A DEEP SENSE OF GUILT AND SHAME EXISTS THROUGHOUT CHRISTIAN COMMUNITY. KOREANS FEEL DEEPLY. SPECIFICALLY ALL LEADERS RESPONDED TO MY QUERY THAT BG SHOULD COM E NOW MORE THAN EVER. MY MAJOR CONCERN IS HOW ALL THIS WILL EFFECT OUR PREPARATIONS DURING THESE LAST DAYS.

BG SAID FOR ME TO PROCEED WITH FULL SPEED AHEAD AND KEEP HIM INFORMED. HE ALSO TOLD ME OF LETTER WRITTEN BY OUR NUMBER TWO TO THEIR NUMBER ONE AS WELL AS GENERAL LIVESAY AND THAT HE WOULD SEND ME COPIES IMMEDIATELY. HAVING THESE COPIES WILL BE EXTREMELY HELPFUL TO ME. I UNDERSTOOD FROM YOU THAT TELEX WAS SENT INFORMING ME OF THIS BUT NONE RECEIVED AT THIS END.

I WILL CONTINUE TO MONITOR CLOSELY ALL EVENTS AND REPORT ACCORDINGLY. PLEASE PROVIDE BG WITH COPY OF THIS TELEX AS HARD COPY OF MY VERBAL REPORT. THANK YOU.

& I TRUST THIS REPORT WILL BE HELPFUL TO YOU. GRATEFUL FOR YOUR PRAYERS AND GLAD TO HEAR OF GOOD RESULTS IN BIRMINGHAM.

WARM REGARDS,

HENRY HOLLEY

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Celebration in Korea: **100 Years With the Gospel**



Above, at Yoido Plaza, one million people listened to the Gospel message. Ten million more watched on television. At left, above, 5,000 pastors attended a seminar with Billy Graham. Middle, in spite of a ban keeping many cars off the streets, people came by bus and on foot to the Anniversary Celebration. At right, Billy Graham and the Reverend Dr. Han, Kyung-Chik, chairman of the 100th Anniversary event

They came by foot across the Han River to the runway of the once-major Seoul airstrip, now called Yoido Plaza. Traffic was held back except for buses, which stretched as far as the eye could see, waiting to pull up and discharge passengers. On the people came to that 120° sunbaked asphalt, packed in by marked sections until a million people were there. They had come for the closing service of the 100th Anniversary Celebration of the Protestant Church in Korea.

But that was only a fraction of those who might have come, for early that morning a government-imposed "gasoline savings exercise" placed a ban on all even-numbered license plates so that only one-half of the privately owned automobiles were allowed on the streets. Yet, by bus and on foot the people came for the

event, an event too important to miss. Still, although many had to stay at home, they didn't have to stay away. A nationwide television broadcast, sponsored by the network itself, took the hour-and-a-half service to the entire country, with an estimated ten million participating around their television sets. So, when Billy Graham stood to speak Sunday afternoon, August 19, he had an audience of 11 million people.

Mr. Graham had been invited to this event by the Korean Church. They had wanted him to come in spite of Mr. Graham's three-month schedule of "Mission: England" that had just ended, which had taken him to six cities across the nation. That the Koreans wanted him was emphasized by the Reverend Dr. Han, Kyung-Chik, chairman of the 100th Anniversary event.

by Russell T. Hitt

No season of the year is quite like Christmas. Most of us have memories of happy family gatherings, the Christmas tree, the house decorated with evergreens, mistletoe and poinsettias. Even the rush of wading through the ever-lengthening Christmas card list, the last-minute shopping and the wrapping of presents are intrinsic parts of the holiday hullabaloo. Sometimes, in an off moment, we may remember that this annual festival commemorates the birth of Jesus Christ.

During the first three centuries of the Christian era, so the historians tell us, the church

to join in a spontaneous performance of Handel's "Messiah." One can hardly escape the message of redemption even in our day of religious indifference.

When I was a young newspaper man working for the "International Herald Tribune" in Paris, a group of us attended the beautiful midnight mass held in the Cathedral of Notre-Dame. It was a glorious musical event, even though many of us were unmoved by the central message of the

What started out as a duty turned into unmerited reward.

During the last 25 years we have spent each Christmas Eve with a group of close Christian friends. It is always a great evening—with lots of food, bright talk and roars of laughter. The evening generally ends with moments of prayer.

But one Christmas Eve in particular stands out vividly in my mind. It was December, 1968. That was the year Apollo 8 was making the first circumnavigation of the moon. The crew consisted of Colonel Frank Borman, Captain

and closest Christian friends we watched this epochal spectacle on our television set. Then we heard the voice of Frank Borman: "For all the people back on Earth," he said, "the crew of Apollo 8 has a message that we would like to send you." Then Anders began reading, "In the beginning God created the heaven and the earth," and Anders continued for four verses of Genesis 1.

Then Lovell took up the reading, "And God called the light Day, and the darkness he called Night."

When Lovell had read through the eighth verse, Borman picked up the familiar words: "And God said, Let the waters under the

"I've Been Thinking About Christmas"



opposed the pagan custom of celebrating birthdays. Yet there is some evidence that a purely religious celebration of our Lord's birth was included in the Feast of the Epiphany on January 6.

The serious-minded Puritans condemned Christmas festivities and this spirit was carried over to America by the Pilgrims. It was not until the 19th-century wave of Irish and German immigration that Christmas observance was revived in our country. Both Roman Catholics and Protestants soon were celebrating the holiday.

My own parents belonged to a group of strict believers who discouraged making much of the Christmas holidays. As I recall, I was six years old before my father relented and brought home a Christmas tree and set it up in a living room lined with Scripture texts. I still remember the little red cast-iron fire engine that was one of my first Christmas gifts.

It's true that many of the ways we celebrate the holiday come from heathen and non-Christian sources. The Church at Rome set December 25 at the time of the winter solstice to turn the people away from the entrenched practice of observing the Saturnalia, one of the merriest of the pagan Roman festivals. Maybe our glittering Christmas trees hark back to the practice of tree worship in ancient Rome and Egypt.

In our own day we are treated regularly to diatribes against the commercialization of Christmas. There is no denying the truth of this. Yet every year I'm thrilled again and again by the majestic music that sounds forth from our stereos and television sets that herald the story of the Incarnation. In the city of Philadelphia, Pennsylvania, hundreds of amateur singers jam the Academy of Music

religious ceremony. Even Christian ritual is empty when the heart is not attuned to the glory of the Incarnation.

I'm sure the teacher of the adult Sunday School class in my home church would not have approved my attending that Christmas Eve midnight mass. A sober-faced, almost unhappy man, he always stressed the fact that our Lord was a "Man of Sorrows." One who never smiled. It surely is true that Jesus was a "Man of Sorrows," who suffered the incomprehensible agony of the cross. That is the wonderful paradox of our faith—because he suffered, we can



rejoice. Gladness and jubilation have become our birthright by God's Grace.

What warm feelings of nostalgia wash over us as we recall the happy Christmas experiences we shared with our children. Those were priceless times—maybe more significant in retrospect. And, in due time, these precious moments were duplicated with grandchildren.

On some occasions we included single friends in our family gatherings. One grumpy elderly widow, who was irreverently and privately dubbed *Mis. Souppuss* by our incorrigible children, completely melted when she finished off her plum pudding. From that particular meal forward we had won a friend for life.

As so often happens, we felt we were the beneficiaries when such guests joined us for holiday meals.

James A. Lovell, Jr., and Colonel William A. Anders. Borman was a lay reader in the Episcopal church, Lovell was Episcopalian and Anders a devout Catholic. That Christmas Eve they joined in a sacred service the world will never forget.

On the morning of December 24 Apollo 8 had entered the moon's sphere of gravitational influences and three astronauts—the first men



in history—would see the other side of the moon. From their sky-borne vehicle they witnessed a sight withheld from man since creation.

In their lunar pathway they saw the distant ball of Earth from one window of their satellite and new vistas of the moon from another. In the happy company of our dearest

heaven be gathered together into one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good."

The commander added: "And from the crew of Apollo 8, we close with good night, good luck and a Merry Christmas. And God bless all of you."

It was a time of rare emotion. The mixture of the season, the immortal words, the ancient moon and the new technology made for an extraordinary, effective setting.

We were humble worshipers of the One whose birthday was about to be celebrated—as it had been for centuries—as a part of this holy, joyous Advent season. The television spectacle caused us to recall that "all things were made by him." Even above the sun and moon which he had formed, he was "the light [that] shines in the darkness."

This was the Word made flesh, the One who lived for a time among us. The astronauts were witnesses to his power in creation. We are the recipients of his redemptive Grace.

Instead of shrinking from celebrating the holiday, we should rejoice that this marked the beginning of a new era. Heaven's Best joined us at Bethlehem, and we worship Immanuel—God with us.

Russell T. Hitt for 22 years editor of *Eternity* magazine, now serves as contributing editor of *Eternity* and news editor of *Evangelical Newsletter*. He is the author of several books including *How Christians Grow*. Dr. Hitt and his wife Lillian live in Merion Station, Pennsylvania, and attend Presbyterian Church of the Covenant in Bala Cynwyd. ©1984 B.H., Graham E. Angelistic Association.

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God Said It...

Generosity

by William H. Baker

Week One:

Generosity— Of God.

MEMORY VERSE: "He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?" (Romans 8:32, NASB).

What does this mean? God himself is the primary example of generosity. In fact, generosity is the greatest token of his love, for when Jesus stated to Nicodemus that "God so loved the world," he set forth that love in terms of God's giving his "only begotten Son" to the

world as a provision for man's salvation.

God gives the very best gifts, although these gifts may not always be just what we think we want. Instead he provides what we need.² In the Sermon on the Mount Jesus taught that no father, if his son asks him for a fish, will give him a snake.³ And it is probably safe to say that no father, if his son asks him for a snake, will give him a snake! James declares the principle this way: "Every good thing bestowed and every perfect gift is from above."⁴

To appreciate the generosity of God, observe some of the things the Bible says that God gives. God gives wisdom in the midst of trials "liberally."⁵ He satisfies the "thirsty" soul, and the "hungry" soul he fills with "what is good."⁶ This probably refers to spiritual blessing such as justification, sanctification and Biblical truths. But most comprehensively God has given the "earth . . . to the children of men"; "life and breath and all things"⁷ to all; and eternal life to those who believe in Jesus Christ.⁸

Our response to God's generosity is an important element in God's principle of Grace in his dealings with us. Man tends to be legalistic, and he tries to do good works to achieve the blessings of God. But in God's principle of Grace his blessings lead us to do good works. Legalism says, "Do this or that in order to gain God's blessing." Grace says, "Since God has so generously blessed you in Christ, do this or that in grateful response."

The Bible says, "Beloved, if God so loved us, we also ought to love one another."¹⁰

Week Two:

Generosity— In Serving God.

MEMORY VERSE: "For whoever wishes to save his life shall lose it, but whoever loses his life for My sake, he is the one who will save it" (Luke 9:24, NASB).

What does this mean? The essence of selfishness is "saving" (preserving) one's life. Jesus deliberately uses unusual, paradoxical language in order to shock his listeners into reality. One's "life" here is what he selfishly clings to as important, the universal trait of unregenerate mankind. The ultimate goal of such a life is eternal loss in the Lake of Fire.

How then do we "lose" our life for Christ's sake, so that we "save" it? Judging from the context of Luke 9:24, we do this by following Jesus Christ as his disciples. This begins by confessing Jesus as the Christ (Messiah) who died and rose again.¹¹

This leads to two things: worship and ministry. In the Old Testament the priests worshiped and ministered in the Tabernacle, and when Paul uses the words "service of worship"¹² (one word in the Greek) in regard to the believer's consecration of himself, he is using an expression that pertains to the activities of the Old Testament priest. This consecration of life leads, of course, to exercising our spiritual gifts as members of the Body of Christ, according to Romans 12:3-8.

William H. Baker is professor of Bible and Theology at Moody Bible Institute, Chicago, Illinois, and is the author of the book, "Worthy of Death." He and his wife, Emma Louise, are the parents of four children and live in Wheaton, Illinois. ©1984 Billy Graham Evangelistic Association.



And We Can Live By It

Learning to Be Generous

by Judith George

It's mine!"
"No, it's mine!"

Children's voices echo up the hall amid screams of protest as the sound of crying increases. I hurry down the hall to intervene, thinking, "Won't they ever learn to share?"

There in the midst of strewn lock-blocks, dolls, cars and coloring books sit my two children fighting over the same toy, as if it were the only one in existence. I send them to their rooms with the words, "God wants us to share!"

Judith George is a housewife and free lance writer who has written several articles and poems. Mrs. George and her husband, Richard, are the parents of two children and live in Sparta, Wisconsin. The Georges attend St. John's Evangelical Lutheran Church. ©1984 Billy Graham Evangelistic Association.



Photos: Russ Busby/©BGEA



He recalled Mr. Graham's visits to the troops during the Korean War, "when you preached not only to our military, but gave light and the hope of the Gospel to the Korean people." He said, "I cannot forget the 1973 Yoido Plaza meetings when you brought light to our growing churches. We begged you to come again. You are here. We are grateful to you and grateful to God."

The Korean Church, which has grown to take in a quarter of the entire population of the Republic of Korea, has 4,000 churches in Seoul alone, whereas 100 years ago there were fewer than one hundred Protestants in the entire country. Today Korea has some of the largest churches in the world, including one with 390,000 members. The Korean Church, born in hardship, suffering through persecution, growing during the Korean War and now entering prosperity, has felt all of the pressure that "growth" brings—personality cults, leadership struggles, morality problems—and they knew it. There was repentance, there was commitment. The five-day centenary celebration included other events at the Yoido Plaza, focusing on reconciliation, church unity, unification and peace.

Mr. Graham's schedule in Korea was packed with public and private meetings with clergy; with civic, governmental and military leaders and with missionaries. He spoke to 5,000 pastors, challenging them to proclaim the Gospel. Mr. Graham, using the letters to the seven churches in the book of Revelation, listed the things that God knew about the church, including the church of Korea, and he gave a ringing call to faithfulness.

On Sunday when Billy Graham stood to preach to that vast audience, he invited the people to pray with him: "O God, speak to me." And across the plaza they prayed—one million voices. Then he challenged the people: "The only way to God is through Christ. You must repent, change your mind and change your way of living and live your life with Christ as Lord and Savior." When he invited those who would accept Christ to raise their hands, thousands did. As those thousands of hands were raised in response to the invitation to accept Christ, the people were told, "Your lifted hand is an outward symbol of something you are saying inside, that you are giving your heart to Christ as best you know how. You are surrendering your heart and mind and will to Christ." Then he asked the Christians to stand if they were willing to say, "Lord, use me." And they stood by the hundreds of thousands as Mr. Graham led them in prayer: "Receive us we pray; we dedicate ourselves to You to practice Christ in everyday life." The entire plaza was filled with standing people.

Dr. Samuel Hugh Moffett, who is Henry W. Luce professor of missions and ecumenics, as well as head of the church history department at Princeton Theological Seminary, was born and reared in Korea and served as a missionary there until three years ago.* He returned to Korea for this centenary celebration. He said of what happened at Yoido Plaza: "This filled a great need. There was depth here, and I'm so grateful! I kept thinking, 'This is where my father crossed the Han River in January, 1890, when there were fewer than a hundred Protestants in all Korea.'"

Salvation Army Lieutenant Colonel Paul Rader, who also was a missionary to Korea until this past year when he took the post of principal of the Salvation Army School for Officer Training in New York, said, "The Koreans did this themselves. They organized it themselves, got the people there. The significance of Dr. Graham's presence was in raising the standard of the centrality of the evangelistic task for Korea today as the hope of the future of the nation. Of course, he's the kind of preacher who can rally the somewhat scattered forces of the Korean Church. That's why his presence here was so important. Another thing was the response. That response to what he was saying I found encouraging, vital and immediate. That said to me that the right notes were being sounded."

The Korean Church has been a lighthouse to the world through their evangelistic commitment, their church growth and their early morning daily prayer meetings—people leave their homes at 4:00 in the morning to pray at 4:30 in the church every day. One after another openly speaks of his faith in Christ, whether he is a waiter in a coffee shop or a minister of government affairs.

The anniversary meeting was a historic occasion in church history, and it was not missed by the press. All week long television, radio and newspapers were filled with the Centennial events. Whole supplements pointed to the growth of the church and to the coming of Billy Graham. Banners stretched across many thoroughfares proclaiming the event. The government issued a postage stamp commemorating the 100th Anniversary. At a special luncheon given for Mr. Graham, the Minister of State for Political Affairs, the Honorable Lee, Tae-Sup, welcomed Mr. Graham, and President Chun, Doo-Hwan invited the evangelist to his office for a personal visit.

Another welcome and sign of blessing came minutes before the start of the Sunday Centennial service when, though the sun was shining and only a few clouds dotted the sky, there was suddenly a growing sound of awe from the throats of the people seated there. They could see what those on the platform could not see—behind the platform was a rainbow.

The Reverend Dr. Billy Kim, pastor of Central Baptist Church in Suwon, director for Far East Broadcasting in Korea and director of Youth For Christ-Korea, translated for Mr. Graham. He summarized the event at Yoido Plaza as he saw it: "The Spirit of God is here. Billy Graham preached with authority and with keen understanding of the Korean situation. I felt that the message communicated with the people. This will help in the days ahead."

That day 11 million people heard the call to follow Christ—what that will mean to the country and to the world only the next 100 years will tell. The evidence of commitment was there that Sunday in Seoul; the fruit of that commitment is yet to be gathered. In Korea God has a people who are willing to obey—he will honor that.

Roger C. Palms

*See Dr. Moffett's story about the early years in Korea, "Korea's Unconquerable Christians," "Decision," July-August, 1984

For Accepting Gospel

Billy Graham Appeals For Heavenly Reward

By Cho Sang-hee

Lauding the "tremendous performance" of the Korean athletes in the Los Angeles Olympic Games, the American evangelist Billy Graham speaks up for the "heavenly reward" for accepting the Gospel. Rev. Billy Graham, visiting Seoul to preach at the centennial of the Korean Protestant Church, so stated yesterday in a meeting with the press at the Westin Chosun.

Opening the conference with the remark on the athletes, being welcomed at nearby city hall plaza, the Southern Baptist minister told the reporters how up-to-date it was that Bible message delivered to Greeks some 2,000 years ago, citing the first Pauline epistle to the Corinthians about runners for the prize.

Describing the Korean Church, both the Protestant and Catholic, as "one of the fastest growing churches in the world," Dr. Graham said that he would recall among the audience at the Sunday (Aug. 19) rally at the Yoi-do plaza for his scheduled preaching, the past history of Korean Protestant Church and its changes in the last decade.

The North Carolina-born evangelist was here in 1973 for a crusade. In 1952, he visited the war-torn country and preached in uniform for military men in Pusan and Taegu and some other cities.

Asked of his chance of visit-



Billy Graham

Midopa Department Store

ing north Korea for his worldwide evangelism, the Rev. Billy Graham said, "If I were invited and allowed to preach without any restrictions, I would be glad to go."

The head of the Billy Graham Evangelistic Association said, however, "We don't have much knowledge about the 'silent church' in the north."

Citing the harassment upon the Roman Christians of the early church and the difficulty of the apostles' work there, the evangelist said the seed of Gospel should be sown everywhere, to the end of the world.

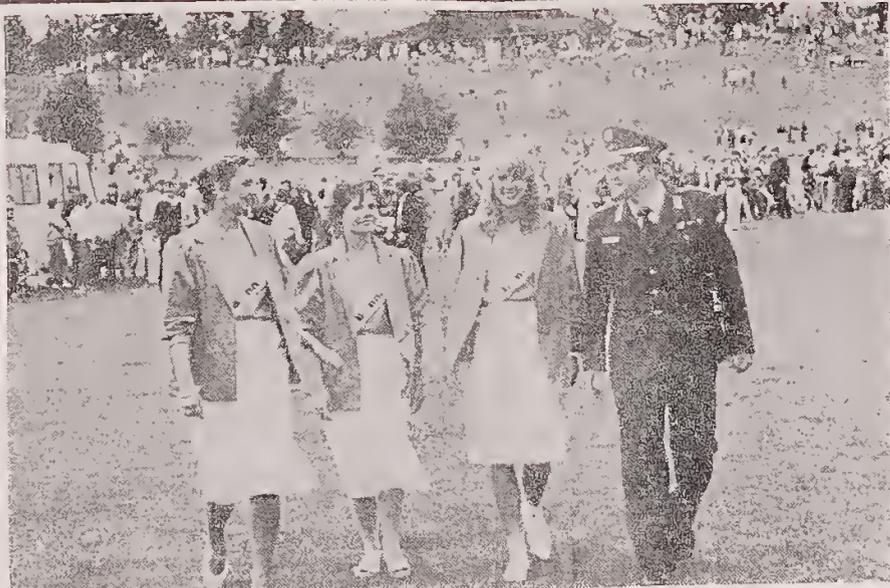
"Jesus never promised an easy life," said Dr. Graham, stressing the denial of the self and the will to carry the cross, which he regards as a key to the development of the Christianity and the church.

The Rev. Billy Graham, whose five-day crusade in 1973 in Seoul claimed a cumulative attendance of 3.2 million, attributed the rapid growth of the Korean Protestant Church to its characteristics as the church emphasizing the prayer, the Gospel and the education both for missionary objectives and social development.

"When I was here in 1952 I found hundreds of people got together at five o'clock in the morning in the church. I took the finding back to America but nobody seemed to believe it. I believe that it's still in the practice (here)."

Asked to comment on recent scandal concerning the Rev. Park Cho-choon's illegal taking out of dollars abroad, Dr. Graham declined to do so saying he has little information on the subject.

On the Rev. Moon Sunmyung's ministry and imprisonment of the founder of the Unification Church, he said, "Rev. Moon has a great charisma ... I have seen him on TV (without personal meeting)." Dr. Graham added that the majority of American Christians regard the religious movement "a cult or heresy."



Women show the logo featuring the word "Bonn" on their shirts in this picture. Designer Doris Schlueter-Casse has won the Toulouse-Lautrec award for her logo design featuring the word with a set of female lips set at an angle as a substitute for the letter "O." The logo, a promotion gimmick for the city of Bonn, has been imitated in many variations.

Rev. Moffett Married, Religious Women Comes to Seoul Volunteer for Social Work

The Rev. Samuel Hugh Moffett, a noted American missionary who left Korea in 1981, came to Seoul to attend the 100th Anniversary of the Korean Protestant Mission.



A son of the pioneer missionary in north Korea, Samuel A. Moffett, the young Moffett returned to the United States with the termination of his field service here and became a professor at his alma mater, Princeton University.

The Pyongyang-born minister is teaching ecumenics and mission as a Henry Luce professor at Princeton Theological Seminary, in Princeton, N.J.

Dr. Moffett will preach for the foreign congregation of Seoul Union Church this Sunday at 9:30 a.m. at the Grand Ballroom of Westin Chosun.

A majority of women who are ready to serve as volunteers are from the middle-income bracket, religious, inexperienced, and in their 30s and 40s with a high school education or more, a recent survey of 279 women who were admitted at the Women Volunteers Bank showed.

"Desire to serve" is what motivates 22.5 percent of the applicants to the unpaid career, according to the survey result released by the Korean National Women's Institute which runs the Women Volunteers Bank, the first such body to pool and distribute a women's free workforce at the request of various social organizations.

Fourteen percent, on the other hand, are applying to offer service to "make better use of free time," while 13 percent expect the career "would help improve one's own self," and 5.2 percent state "a good means of social commitment" as reason for

Harpist Mun to Give Joint Recital With Schlomovitz

Prince Vies With Jackson, Springsteen

NEW YORK (UPI) — Prince Rogers Nelson, the newest wunderkind in popular music, is giving both Michael Jackson and Bruce Springsteen a run for the money as the most important rocker of the year.

The shy, diminutive 26-year-old rocker from Minneapolis has an album, "Purple Rain," and single, "When Doves Cry," that both hit No. 1. That alone is no mean feat in a summer when both Springsteen and the Jacksons have new albums and are on tour.

Perhaps even more impressive is his film debut in "Purple Rain," widely regarded as one of the best rock movies ever made.

In the absence of in-depth interviews, which he has declined for a year, the rumor mill is grinding away at full speed. Prince is quickly becoming a larger-than-life figure of the proportions Jackson has cut for himself.

There is the gossip: He is deeply religious, he idolizes Jimi Hendrix, even that his favorite foods are chocolate-dipped strawberries and doritos. And the mysteries: Does he date his co-star, Apollonia of Apollonia 6? What happened to her predecessor, Vanity of Vanity 6?

Paramount in the new Prince mythology is the belief that "Purple Rain" is an autobiographical sketch of the rocker, heretofore known for the hit singles "Little Red Corvette" and "1999."

UK Novelist Priestley Dies

LONDON (AP) — J.B. Priestley, one of Britain's foremost novelists and essayists, died Tuesday (Aug. 14), his publishers announced Wednesday. He was 89.

Author of more than 100 works from best-selling novels to plays and criticism, the portly, pipe-smoking Yorkshireman was also famous as a champion of causes — an ever-present social critic who enjoyed controversy.

During World War II, his popular series of Sunday BBC

Social Events

Peruvian Ambassador to Korea Jorge Chavez-Soto, right, hosted a luncheon at this official residence in Seoul Thursday for Adm. Ricardo Zevallos, second from left, visiting chairman of the Peruvian Joint Chiefs of Staff.

Among the guests of the luncheon meeting were Gen. Lee Ki-baek left, chairman of the ROK Joint Chiefs of Staff, and Adm. Oh Kyung-hwan, second

from right, chief of ROK naval operations.

Adm. Zevallos, who is currently commanding general of the Peruvian Navy, is to leave Seoul today, winding up his five-day tour to Korea at the invitation of Adm. Oh.

While staying here, Zevallos visited the forward area and major industrial complexes. He also had talks with senior government officials and military officers.



Granville Watts, the Seoul bureau chief of Reuters, gave a reception yesterday to mark the recent opening of the news agency's new office on the second floor of the Samwhan Building, Unni-dong. The evening function was

attended by members of Seoul Correspondents Club and officials of the Korea Overseas Information Service.

The Reuters office had formerly been on the 10th floor of the same building overlooking the Secret Garden.

Weekend on Tube

"Day of the Animals" (*) (KBS-2, 9:30 p.m., Saturday)

duration will leave you limp. Made-for-television film. (Dir: Ronald Wrye)

Christopher George, Leslie Nielsen, Michael Ansara. Yarn about how aerosol sprays turn some animals into man-killers. George and Ansara play the fearless leaders of a wilderness tour. Pointless and repulsive. (Dir: William Girdler)

"Stalag 17" (****) (KBS-3, 1:10 p.m., Sunday)

William Holden, Don Taylor, Otto Preminger. Among the best of the prison-camp films, alternately suspenseful, dramatic, comic, brilliantly directed by Billy Wilder. Holden's performance as a cynical sergeant suspected of being a spy won him the Academy Award — rest of the cast is fine, especially Sig Ruman as a guard. Excellent World War II film.

"Death Be Not Proud" (***) (KBS-1, 10 p.m., Sunday)

"The Blue Knight" (***) (AFKN, 3:30 p.m., Sunday)

George Kennedy, Alex Rocco. George Kennedy plays

Aug. 17, 1984

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ATTN UUN BAILEY

FOLLOWING IS NEWS RELEASE. QUOTE BILLY GRAHAM PREACHES TO ELEVEN MILLION IN SINGLE EVANGELISTIC MEETING IN KOREA UNQUOTE T(S) BEGINS: QUOTE SEOUL, KOREA---EVANGELIST BILLY GRAHAM PREACHED TO ELEVEN MILLION PERSONS IN A SINGLE EVANGELISTIC MEETING SUNDAY, AUGUST 19, WHEN ONE MILLION GATHERED AT YUIDU PLAZA IN SEOUL, KOREA AND TEN MILLION MORE VIEWED THE SERVICE ON NATIONWIDE TELEVISION IN A CELEBRATION OF THE 100TH ANNIVERSARY OF THE PROTESTANT CHURCH IN KOREA. DR. GRAHAM WAS INVITED BY THE KOREAN CHURCH TO BRING THE MESSAGE AT THIS SIGNIFICANT EVENT IN WORLD HISTORY AND IN SPITE OF A GOVERNMENT ORDERED GASOLINE SAVINGS EXERCISE THAT BANDED ONE-HALF OF THE PRIVATELY OWNED CARS FROM THE STREETS, PEOPLE JAMMED THE ENTIRE FORMER AIRPORT RUNWAY LENGTH AND WIDTH OF YUIDU PLAZA IN THE HEART OF SEOUL TO HEAR THE GOSPEL WHILE A NATIONAL TELEVISION NETWORK SPONSORED THE ONE AND ONE-HALF HOUR LIVE TELECAST OF THE MEETING TO THE NATION.

BILLY GRAHAM, WHO HAD JUST COMPLETED AN EXTENSIVE THREE MONTH, SIX CITY PREACHING MISSION IN ENGLAND, WHERE OVER A MILLION PEOPLE ATTENDED AND (NUMBER) RESPONDED TO THE INVITATION TO ACCEPT CHRIST, WAS AT FIRST UNSURE THAT HE WOULD BE ABLE TO GO DIRECTLY TO KOREA FOR THE HEAVY SCHEDULE OF PUBLIC AND PRIVATE MEETINGS AS WELL AS THE YUIDU PLAZA ENGAGEMENT. BUT THE REVEREND DR. KYUNG-CHIK HAN, CHAIRMAN OF THE COUNCIL FOR THE 100TH ANNIVERSARY OF THE KOREAN CHURCH CONTINUED TO URGE HIM TO COME ON BEHALF OF THE 20 DENOMINATIONS AND 25 PARA-CHURCH ORGANIZATIONS INVOLVED. DR. HAN RECALLED DR. GRAHAM'S VISITS TO THE TROOPS DURING THE KOREAN WAR QUOTE WHEN HE PREACHED NOT ONLY TO OUR OWN MILITARY BUT GAVE HOPE AND THE LIGHT OF THE GOSPEL TO THE KOREAN PEOPLE. UNQUOTE THEN HE SAID, QUOTE I CANNOT FORGET THE 1973 YUIDU PLAZA MEETINGS WHEN YOU BROUGHT LIGHT TO OUR GROWING CHURCHES. UNQUOTE DR. HAN CONTINUED, QUOTE WE BEGGED YOU TO COME. YOU ARE HERE. WE ARE GRATEFUL TO YOU AND GRATEFUL TO YOU. UNQUOTE

THROUGHOUT THE COUNTRY, KOREAN NEWSPAPERS, TELEVISION AND RADIO PROGRAMS NOTED THE CENTENNIAL EVENT. POSTERS AND BANNERS WERE DISPLAYED ON THE STREETS. BILLY GRAHAM HELD MEETINGS WITH MILITARY, CIVIC AND GOVERNMENT LEADERS INCLUDING A VISIT WITH PRESIDENT CHUN, DOO HWAN, AND HE SPOKE WITH CHRISTIAN LEADERS AT VARIOUS GATHERINGS INCLUDING A PASTOR'S CONFERENCE WHERE 5,000 LISTENED TO THE EVANGELIST AS HE CHALLENGED THEM WITH BIBLICAL ANSWERS TO THE PROBLEMS FACING THE CHURCH TODAY AND GAVE A RINGING CALL TO FAITHFULNESS IN PROCLAIMING THE GOSPEL.

THE HISTORIC OCCASION AT YUIDU PLAZA WAS THE CLIMAX OF A WEEK OF MEETINGS WHERE CHRISTIANS REPENTED OF NATIONAL AND PERSONAL SIN AND SOUGHT TO EXPLAIN THE GOSPEL OF CHRIST TO THEIR NEIGHBORS. THE MEETINGS AT YUIDU PLAZA LEADING UP TO THE SUNDAY EVENT WITH BILLY GRAHAM UNITED THE CHRISTIAN CHURCH THAT HAS ALREADY GROWN TO TAKE IN ONE QUARTER OF THE POPULATION OF THE REPUBLIC OF KOREA WITH OVER 4,000 CHURCHES IN SEOUL ALONE INCLUDING THE LARGEST CHURCH IN THE WORLD WITH 370,000 MEMBERS.

EACH DAY DURING THE CENTENNIAL CELEBRATIONS, SPECIAL NEWSPAPER SUPPLEMENTS AND PHOTO STORIES DESCRIBED THE HISTORY OF THE KOREAN CHURCH, ITS PLACE IN THE WORLD CHURCH TODAY AND LISTED BILLY GRAHAM'S INTERNATIONAL MINISTRY DESCRIBING THE EVANGELIST AS QUOTE A MAN OF GOD FOR THE WORLD. UNQUOTE END OF RELEASE.

ROGER PALMS
CHUSUN HOTEL

CHUSUN K23745
BG TEAM MPS

010.1 MIN

Aug. 19, 1984



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1984-85 Schedule of Courses*

Sept. 13: Orientation. 9 00-11 45 A M All adult residents are expected to attend. **Reception and tea,** 3 30-4 45 P M All residents, staff and visitors are invited

Sept. 17-21: THE KINGDOM OF GOD: RECOVERING A BIBLICAL VISION OF MISSION. Dr. Arthur F. Glasser, professor of theology and mission, and former dean, School of World Mission, Fuller Theological Seminary

Sept. 24-28: SPIRITUAL GROWTH THROUGH MISSION IN COMMUNITY. Sr. Maria F. Rieckleman, M.M. M.D., professor of psychiatry and pastoral counseling, Loyola College of Baltimore; and Rev. Thomas E. Clarke, S.J., author and lecturer. Cosponsored by Maryknoll Mission Institute

Oct. 2-5: Effective Communication with the Folks Back Home: A Writing Workshop for Missionaries. Robert T. Coote, OMSC staff, former managing editor, *Eternity*

Oct. 8-12: Reading Week World Christian Encyclopedia. David B. Barrett, ed. (Oxford, 1982), especially pp. 1-121. This week will conclude with a discussion led by OMSC staff, Friday morning, Oct. 12.

Oct. 16-19: Crucial Issues in Mission Today. Dr. Gerald H. Anderson, director, OMSC, former United Methodist missionary in the Philippines

Oct. 22-26: THE FUTURE OF WORLD EVANGELIZATION: SCENARIOS, STRATEGIES, RESOURCES. Dr. David B. Barrett, editor, *World Christian Encyclopedia*; missionary of the Church Missionary Society, Nairobi, Kenya

Oct. 30-Nov. 2: History's Lessons for Tomorrow's Mission. Dr. Samuel H. Moffett, professor of Mission and Eccumenics, Princeton Theological Seminary. Cosponsored by the Center of Continuing Education, Princeton

Nov. 5-9: WHEN FAITH MEETS FAITHS: CHRISTIAN WITNESS IN TODAY'S PLURALISTIC SOCIETIES. Patrick Sookhdeo, pastor and director of In Contact Ministries, London, member Lausanne Study Group, "Christian Witness to Muslims"

*Capitalized titles indicate an intensive seminar, which entails eight sessions with lecturer; all other courses entail four sessions. Intensive seminars meet morning and afternoon; other courses meet mornings only. All church and mission-related personnel are welcome to participate in the OMSC Study Program, whether or not they are in residence on the OMSC campus. Tuition. Intensive seminar — \$45 per person per week; all other courses — \$30 per person per week

Nov. 13-16: Evangelicals and Roman Catholics in Mission: Convergences and Oivergences. Rev. Thomas F. Stransky, The Paulists

Nov. 26-30: THE ADVANCE OF THE GOSPEL AMONG PRIMAL PEOPLES: LESSONS FOR WIDER WITNESS. Dr. Andrew F. Walls, professor of Religious Studies, University of Aberdeen, Scotland

Dec. 3-7: UNDERSTANDING YOURSELF AS PERSON, PARTNER AND PARENT. Dr. John Powell, professor of Counseling and Clinical Psychology, Michigan State University.

1985

Jan. 7-11: GOOD NEWS FOR EVERYONE, EVERYWHERE. A comprehensive, month-long survey of the world Christian mission, cosponsored with OMSC by the Theological Students Fellowship and 30 seminaries. If students can come for only one week, they may choose any week, academic credit is offered by the student's own school. The first week's theme: **CONTINUITY AND CHANGE IN MISSION**, presented by visiting lecturers from the seminaries.

Jan. 14-18: GOOD NEWS FOR EVERYONE, EVERYWHERE: NEW FRONTIERS IN CHRISTIAN WITNESS. Visiting lecturers from the seminaries.

Jan. 21-25: MISSION IN THE AMERICAS: AN INTER-AMERICAN PERSPECTIVE. Dr. Jorge Lara-Braud, director of the Council on Theology and Culture, Presbyterian Church in the U.S.A.

Feb. 11-14: BLACKS IN MISSION: TO AMERICA AND BEYOND. Ms. Mary Jane Patterson, director, Washington Office, Presbyterian Church in the U.S.A.; Dr. Gayraud S. Wilmore, professor of Afro-American Studies, and dean, New York Theological Seminary; Dr. J. Oscar McCloud, director, Program Agency, Presbyterian Church in the U.S.A. This seminar will be held at the *Center of Continuing Education, Princeton Theological Seminary*, which is cosponsoring the seminar.

Feb. 18-22: Reading Week. Announcing the Reign of God, by Mortimer Arias (Fortress Press, 1984). This week will conclude with a discussion led by OMSC staff, Friday morning

Feb. 26-Mar. 1: Health-Care Issues in the Two-Thirds World: An Indian Christian Perspective. Dr. LBM Joseph, director, Vellore Christian Medical College and Hospital, India

Mar. 4-8: SOCIAL CHANGE THROUGH NON-VIOLENCE: THE WITNESS OF SCRIPTURE AND EXPERIENCE. Dr. Hildegard Goss-Mayr, Vice President,

International Fellowship of Reconciliation, and Dr. Richard Baggett Deats, U.S. director, F.O.R. Cosponsored by F.O.R., Maryknoll Mission Institute and OMSC, at Maryknoll, New York

Mar. 11-15: THE GOSPEL IN CONTEXT: THE WHY AND HOW OF RESPONSIBLE WITNESS. Dr. Charles R. Taber, professor of World Mission, Emmanuel School of Religion, Johnson City, Tenn., formerly with United Bible Societies and missionary of the Brethren Church in West Africa

Mar. 18-22: RELIEF AND DEVELOPMENT: MISSION'S NEW HOT POTATO. Dr. Teri Ward, Institute for International Education, Michigan State University. Cosponsored by World Concern, World Relief, and World Vision Int'l.

Mar. 26-29: "Sinai," "Zion," and "Jubilee": Three Models of Mission in the Third World. Dr. James M. Phillips, associate director, OMSC, former Presbyterian missionary in Korea and Japan.

Apr. 9-12: Christian Witness in the Turmoil of the Middle East. Dr. Norman A. Horner, former associate director, OMSC, recipient of 1982 Walsh-Pnce Fellowship for study of the Middle East churches

Apr. 15-19: "UNREACHED PEOPLES"—AN ANTHROPOLOGIST LOOKS AT EVANGELICAL APPROACHES TO THE UNFINISHED TASK. Dr. Miriam Adeney, lecturer in anthropology and missions, Seattle Pacific University, and adjunct professor of anthropology and missions, Regent College, Vancouver. Cosponsored by Christian & Missionary Alliance, Liebenzell Mission, OMS International, SIM International, and Worldwide Evangelization Crusade

Apr. 22-26: EVANGELIZING WORLD CLASS CITIES. Dr. Raymond J. Bakke, Northern Baptist Theological Seminary, and consultant for urban evangelism, Lausanne Committee for World Evangelization. Cosponsored by Inter-Varsity Evangelism, Latin America Mission, World Evangelical Fellowship, and World Vision.



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"History's Lessons for Tomorrow's Mission"

Dr. Samuel H. Moffett, - 117

Dr. Ronald C. White, Jr. - 112

October 30-November 2, 1984

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Oct. 30, 31

Introduction to Ministry

RE 183

Paper #6

by

Roger D. Bennett

11/29/84

NMI 29, '84

Dr. Samuel Hugh Moffett has been and is a very important and influential disciple in the spread of the Good News of Jesus Christ. Dr. Moffett has been a vital part of many areas, including missions, ministry, teaching, writing, reconciling, and preaching.

Most famous for his missionary work in Seoul, Korea and also in China, Dr. Moffett now teaches missions at Princeton Theological Seminary in the United States.

Many influences have shaped Dr. Moffett's vision for ministry. The earliest and most important influence was his family. His father was a pioneer missionary who was stoned in the streets of Pyongyang, Korea when he arrived there many years ago. He was very respected by all of the Moffett children, especially the boys. His mother was also a great teacher and missionary.

Dr. Moffett is one of five brothers who ended up working for the Church in the United States and abroad. This shows the influence the family had on the Moffett children. And yet, his father and mother did not force them into the religious field. "My father raised us, not wanting his boys to go into ministry for the wrong reasons, simply to follow the family tradition. That's not the way to become a minister or a missionary."

College and seminary also had strong influences on Sam Moffett's ministry. He attended Weaton College and later, Yale University. While at Weaton, he became part of S.F.M.F.

(Student Foreign Missions Fellowship) which helped peak his interest in the mission field.

Later he attended Princeton Theological Seminary, where he learned much and was influenced in many ways. While at Princeton as a student, he wrote a missions newsletter which kept him up on all of the current missions information.

All of his growing up years, as well as his schooling and early ministry years worked together to influence his vision for ministry.

Dr. Moffett has relied on several strong sources for strength and motivation during his ministry. His main source for this strength and motivation is Scripture. He feels everyone, and especially a person in ministry, needs a "spiritual undergirding, not just a rational approach." Through his daily Bible reading he has received much needed direction, strength, and motivation. *(repetitious wording)*

He also talks about the need for prayer as a main source. Prayer seems to be such an obvious source to him that he treats it almost like eating or breathing. Without prayer, there would be no strength or motivation at all.

Fellowship with other Christians was another way to tap into the support he needed. Many of his closest friends were also going into professional ministry, and they were able to give strength to each other.

He also relied heavily on the Church as a "support center." He was upheld by his training in the church as a boy, and his

needs -> be pushed out!

repetitious -> not necessary

experiences in the church have carried him throughout his ministry.

Samuel Hugh Moffett received his first real call from God to the professional ministry while still in college. His older brother, a minister in a small church in North Dakota, asked Sam to take over as Assistant Pastor for him as he went off to the mission field. Sam agreed to work there for one summer. After college, the Presbytery asked him to come back. So, for six months between college and seminary, he continued his work as Assistant Pastor of this small, struggling church. He feels that this was his main call into professional ministry.

He also tells about his call to the mission field in China, which came while he was a student at Princeton Theological Seminary. The Chairman of the Board, Robert E. Speer gave what Sam calls a "rousing talk" on the mission field in China. One quote sticks in Sam Moffett's mind in regards to the number of unbelievers in China. Speer said that "a person's second hand on their watch could tick for nine and a half years without counting the number of unbelievers in China alone." This was Samuel Moffett's call to China and missionary work.

Dr. Moffett has been blessed with a wide variety of gifts which have equipped him for the diverse forms of service he has encountered.

One of his favorite gifts is a great love of Christian literature. The collection of books in his home on the Prince-

*→ I would like to see his notes on this
I'd better
ask him about
his people call*

) Includes in most of H.

Nov. 1989

ton Seminary campus would put many small libraries to shame. This love of Christian literature has in turn made Samuel Moffett a very knowledgeable and educated individual.

Good point!

Along with this love for Christian literature, he has been given a very good memory. He remembers a large percentage of all that he reads. This also adds to his vast reservoir of knowledge.

As well as reading, he also has been given a talent for writing. Two of his books, Where'er the Sun (1953) and The Christians of Korea (1962) are important writings on missionary work in China and Korea. Also, he joined with his wife, Eileen to write a small book on spiritual life called Philippians: Joy For an Anxious Age.

Another gift is in the area of communications. He seems well equipped to get his point across very well to almost anyone. And he's been able to break the barrier of culture in working with the Chinese and South Koreans.

Another of his many gifts is that of reconciliation. He has the ability to bring individuals and groups back together after a breakup or falling out.

Do you have an example of this? It would have been interesting to hear -

and Preaching is also enjoyed very much by Samuel Moffett. He's had many opportunities to preach to audiences very small, as well as very, very large (as was the case with the Korean churches in Seoul).

One last gift I would add to this long list is the gift of genuine humility. He cares little about himself, and would

prefer to talk about missions and ministry more than about his life. In this way he is an example to us all.

As with everyone, Sam Moffett has had to battle with his own personal weaknesses. The ways he has handled these weaknesses are worthy of noting.

To start with, he relies on his wife's criticism to call attention to his weaknesses in a loving way. He says that we all "need someone to call attention to our weaknesses, not in a carping way, but in a positive, supporting way." His wife is also very supporting in the overcoming of these weaknesses.

Sam has a very Biblical view on overcoming weaknesses. According to him, the important thing is to be able to "recognize them and then not defend them, but repent." He feels it's very important to "try to discipline them out of your life," so as not to be trapped by them.

Through the inspiring work of Dr. Samuel Hugh Moffett, many people have come to know Jesus Christ as their Lord and Savior. For us, his life can be used as an example of a strong Christian individual and leader. Our world could certainly use more Christians like Sam Moffett.

Nov. 1974

A
B

Very thorough; especially well done on Muffet's
gifts and weaknesses! He is truly an
inspiring man, and you caught a good bit
of the essence of his life.

(A-)

The main thing that would be helpful in the
writing of the paper is the suggestions I have
made on organization. Otherwise, clearly
written.



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- Author of three books, the latest *Gardens in the Wilderness: The Adventure of the Church*



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A Study of the Five-Year Plan for Evangelism
A Forum based on the Document

F. The Future Of Our Seminaries

G. Communication Within The System

H. The Laity In God's Strategy For The Church And The World

Partial List of Speakers and Leaders

Cecilio Arrastia - Associate for Resources and Service,
Evangelism Program, The Program Agency, Presbyterian
Church (U.S.A.)

F. Dale Bruner - Professor of Religious Studies of
Whitworth College

Gary W. Demarest - Senior pastor of the LaCanada
Presbyterian Church near Pasadena, California

Arlo D. Duba - Dean and Professor of Worship, University
of Dubuque Theological Seminary

James Alexander Forbes, Jr. - Associate Professor of
Worship and Homiletics, Union Theological Seminary, New
York, New York

Leighton Ford - Ordained Presbyterian minister working as
Vice President of the Billy Graham Evangelistic Association

Roberta Hestenes - Ordained Presbyterian minister and
Associate Professor of Spiritual Formation and Discipleship -
Fuller Theological Seminary

Melicent Huneycutt - Director of Christian Growth on
Nurture at Central Presbyterian Church in St. Louis

Bruce Larson - Senior Pastor of the University Presbyterian
Church in Seattle, Washington

James I. McCord - Chancellor of the post-doctoral Center
of Theological Inquiry at Princeton Theological Seminary

Samuel Hugh Moffett - Henry Winters Luce, Professor of
Ecumenics and Mission at Princeton Theological Seminary

Lloyd John Ogilvie - Pastor to First Presbyterian Church
of Hollywood, California

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The Wheaton College Crusaders, 1964 NCAA Division III National Soccer Champions. Left to right: Mark MacDonald, Peter Felske, Tom Schmidt, Darr Matthews, David Green, Chris Hagemann, Ed Meadors, Brian Weld, Tom Engstrom, John Searle, David Kouwe, Tim Daniels, Andrew Taylor, Cameron Roxburgh, Randy Felder, Steve Shannon, Paul Helseth, Jamie Brabenec, Coach Joe Bean, John Page. Not pictured: David Woll

Carlos Vergara '82

The 1984 NCAA Division III Championship closes off Wheaton's first 50 years of soccer.

Capstone Season

by Ted Carlson '81

A Hollywood scriptwriter would have a hard time coming up with a better scenario for the men's fall soccer season. Twenty-three straight games without a loss—following an opening game defeat—culminated in the team's first NCAA Division III National Championship. The victory capped off the first 50 years of Wheaton soccer.

The Crusaders opened their 50th season with a 1-0 loss at the hands of Midwest Metropolitan Soccer

Conference—rival Northern Illinois University. The defeat was the first for Wheaton in four years of conference play. The loss ultimately cost the Crusaders the league championship.

The team rebounded from the loss with 17 straight victories before ending the regular season with a pair of 1-1 ties. Included in the victory string was a stirring 5-3 overtime victory over Wisconsin-Green Bay in which Junior Andrew Taylor scored four goals. Wheaton fought back from

2-0 and 3-2 deficits to put the game into overtime. The Crusaders clinched the game on a goal by Dave Wolf '86.

Wheaton faced Rockford College in the opening round of the playoffs just one week after battling the Regents to a 1-1 tie. Ninety minutes of regulation time and 20 minutes of overtime failed to produce a goal for either team, necessitating a penalty kick shoot-out to decide the game. Taylor, Wolf and Steve Shannon '86 scored



Carlos Vergara '82

Wheaton Forward Steve Shannon '86 battles Brandeis University's Dov Bulka for possession of the ball.



Coach Joe Bean (center) shows deep emotion and assistant coach Dick Erickson '72. He was

before Rockford could get on the board. Junior Pete Felske wrapped up the shoot-out and the game for Wheaton with his penalty kick.

Mark MacDonald '86 scored both Wheaton goals in a 2-1 victory over Washington University (St. Louis) in the Regional Championship game. The defense allowed the Bears only three shots on goal, all in the first half of play.

In the national semi-finals, Wheaton exploded for three second-half goals against Kean College (New Jersey) to win 3-0. Taylor opened the

Wheaton Alumni



Carlos Vergara '82

as his winning team is honored by NCAA officials and appreciated by Wheaton fans. Coach Bean is flanked by trainer Roberta Kuechler also assisted by Bret Hall '79, professional soccer player with the Cleveland Force. Bean was named NCAA Division III Coach of the Year

scoring one minute and thirty-eight seconds after intermission and assisted on goals by Wolf and MacDonald.

Three thousand fans on East McCully Field watched Wheaton and Brandeis square off for the national championship. The Crusaders scored first. Senior Dave Kouwe blasted a shot past the Judges' defensive wall after a Wheaton free kick. Brandeis tied up the game before halftime and the two teams remained deadlocked for the rest of regulation time and two ten-

minute overtimes before moving into sudden death overtime.

Five minutes into sudden death, Taylor went after a loose ball in front of the Brandeis goal and was tripped in desperation by the goalie. Kouwe calmly put in his second goal of the game on the ensuing penalty kick and the national championship belonged to Wheaton, 2-1.

Kouwe and Taylor were repeat selections on the All-America team and were joined on the All-Midwest squad by Wolf and Tim Daniels '85. All four players were

named to the All-Conference team along with Freshman Goalie Chris Hagemann. (Chris set a school record this season with 13 shut-outs.)

"This season is the culmination of 49 years of commitment to Wheaton soccer," said Coach Joe Bean. "We had the privilege of representing a lot of former coaches and players in the climactic finish of a national championship. It was evident that this team was also representing Jesus Christ with their soccer talent—and that He should get the credit for their success."●

Ray Smith '54



Many of Wheaton's earliest soccer players were present to celebrate 50 years of Crusader soccer. Left to right, back row: Parker Woolmington '39, Sam Moffett '38, Ed McCausland '39, Howard Fischer '38, and Bradford Steiner '39, members of the original 1935 team, and Jim Young '39 of the '38-'39 team. Front row: Marjorie Lohn McCausland '39, Florence McDullie McKellin '26, First Coach Jim McKellin '35, Eleanor Young.

Former coaches and players—and the current squad—gather to celebrate 50 years of Wheaton soccer.

Celebrating 50 Years

On December 7 over 300 guests attended the Wheaton Soccer 50th Anniversary Banquet. Former players and coaches—and the current squad—gathered to celebrate "A Tradition of Excellence."

On hand were five members of Wheaton's first soccer squad, the 1935 team: Howard Fischer '38, Ed McCausland '39, Sam Moffett '38, Bradford Steiner '39 and Parker Woolmington '39. The team's founder and first coach, Jim McKellin '35, also attended.

Former coach Bob Baptista '48 was master of ceremonies for an evening that included a phone message from another ex-coach, Cliff McGrath '58, who was with his Seattle Pacific University team preparing for their NCAA Division II soccer championship game the next day. Members of past conference and regional championship teams were recognized, as were former coaches McKellin, Baptista, Dave De Vries '49 and Wes Morris '47, M.A. '52.

Howard Moffet '39, LL.D. '68, a high scoring forward on the 1935-38

teams, was inducted into the Crusader Club Hall of Honor in absentia with his son Howard, Jr. '65, and brother Sam receiving the award in his stead.

The 1984 National Championship team was also honored. Wheaton President Richard Chase read a motion by the board of trustees that commended the team and commissioned championship rings for the players.

The finale of the evening was a multi-media show highlighting the first 50 years of Wheaton soccer. •

by Ted Carlson '81

Dec. 1984

