

and. 5/25/94

(2)

1000 PARK AVENUE
NEW YORK 10028

January 4, 1994

Dear Dr. Moffett:

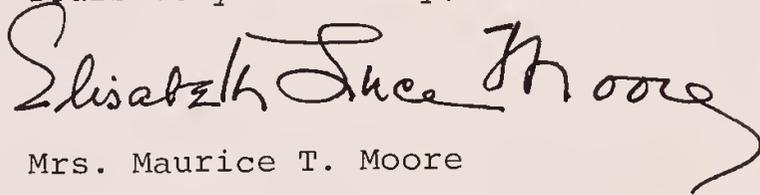
I cannot begin to thank you enough for that "history of Christianity in Asia". I am finding it extremely interesting reading and so intriguing that I hate to put it down.

This surely is a masterpiece, and you must be extremely proud of it. It will not only educate a lot of people on a difficult subject, but will fascinate them with so much new knowledge and inspired interpretation.

If you are ever in New York, I do hope you will come for a visit. I would love to talk with you, not only about this book, but about the next project that I am sure you have already undertaken!

Every good wish to you as another new year starts off so full of potential - and many, many thanks for this magnificent gift.

Yours very sincerely,

A handwritten signature in cursive script that reads "Elizabeth Sue Moore". The signature is written in dark ink and is positioned above the typed name.

Mrs. Maurice T. Moore



PRINCETON
THEOLOGICAL
SEMINARY

June 24, 1994

②

Mrs. Maurice T. Moore
1000 Park Avenue
New York, NY 10028

Dear Mrs. Moore:

Your good letter was one I treasure most among those which are kind enough to write a response to the readings in my volume one of "The History of Christianity in Asia." I am particularly glad that you found it readable. It is not easy sometimes to cover so vast a stretch of history with so many details and difficult names and keep it intelligible.

Yes, I am hard at work on volume two. This will take me from 1500 A.D. clear up to near as I can get to the present. I am going to try to finish the survey in these two volumes. One of the problems in the second volume is the vast amount of material that needs to be read. Sometimes I almost wish Gutenberg had not invented printing. For so large a continent with published books multiplying by the mile, I find I must spend a great deal of time reading books just to decide whether or not they need reading for my purposes.

I had good book reviews and responses and that warms my heart and helps me moving. My wife Eileen also tells me I have to get moving if I am ever to get up to the land of the living. I do hope to get up to the time of my father and my father. They were giants in the mission field in those days.

Thank you for the invitation to drop by if we are ever in New York. Are you still there or have you moved back up into Connecticut? If you are here this summer if you have the time, we could drive up either to New York or to Connecticut and talk about how things are going on volume two.

It is good to see your nephew Henry here at Board meetings from time to time and we are looking forward with great anticipation to the grand new edition to the library, The Luce Library, which is nearing completion and will so much improve our facilities here in the Seminary Library. Will you be coming for the dedication which will probably take place sometime in the Fall?

With all good wishes to you and with love to the whole Luce family which has done so much for the cause of Christian missions around the world.

Sincerely yours,

Samuel Hugh Moffett

Samuel Hugh Moffett, Henry Winters Luce Professor of Ecumenics and Mission, Emeritus

Princeton Theological Seminary, CN 821, Princeton, NJ 08542-0803

[sm-sermn]

Lenten Devotional, 1994. For 17th Sun
For "A Drying Tear: Signs of a Covenant"
Sam Moffett

Third Week in Lent.
The roots of conflict. James 4: 8-10.
Dry your tears? How?

A spirit of divisiveness is tearing at our church. Some blame it on sin, as if diagnosis is a cure. Some hope more tolerance will blow it away. Some weep, but think nothing can be done about it. James disagrees. He says, in effect, it is sin and it is wrong, but there are two things we can do about it.

Most important is repentance. "Purify your hearts". Until tears of repentance clean out the roots of anger in our hearts, disunity will twist and grow and stifle the church into impotence. We must join in the public confession of the battered post-war church of Germany: "We know ourselves to be with our people in a great company of suffering, but also in a great solidarity of guilt."

More than the heart, however, needs changing. James adds a practical admonition, "Cleanse your hands". Repentance is a hands-on matter, As has been said, it is not just being sorry; it is being sorry enough to quit. Then we can dry our tears and begin to help. We are forgiven.

Samuel Hugh Moffett

Jan. 15, 1994

Feb. 1994⁴ P. 17
Princeton Theol. Seminary



A
Drying
Tear:

Signs
of a
Covenant

A Drying Tear: Signs of a Covenant

Introduction

A Drying Tear: Signs of a Covenant is a gift to you from the Chapel Council Liturgical Resource Committee of Princeton Theological Seminary. We hope this booklet will enable and enhance your spiritual life during Lent 1994.

The theme this year is one of the sounds in the garden of Gethsemane — drying tears. The artists and writers of the following meditations reflect upon this theme through seven aids to hearing: *Spirits in Prison, Holy Laughter, The Trading House, Opera for the Silenced, The Sound of Godly Fear, Cornerstones, and Keeping Holy Secrets.*

Beginning with Ash Wednesday, each day of this Lenten booklet is marked by a weekly Psalm, a daily scriptural text, and a brief devotional intended to invigorate prayer and personal meditation. The booklet concludes with an Easter reflection.

A special thanks to each contributor and to the Office of Communications/Publications for facilitating this booklet.

Lisa D. Vincent-Morrison,
Editor

**3rd
Week in Lent**

A spirit of divisiveness is tearing at our church. Some blame it on sin, as if diagnosis is a cure. Some hope more tolerance will blow it away. Some weep, but think nothing can be done about it. James disagrees. He says, in effect, it is sin and it is wrong, but there are two things we can do about it.

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Monday
February 28, 1994
The Trading House:
James 4.8-10

Psalm 132

**Where do you
remember your
sabbaths?**

- Samuel Hugh Moffatt

4)



ANCIENT WORLD FOUNDATION INC.

II PETER 2:5 "...he did not spare the ancient world, but preserved Noah, a herald of righteousness with seven other persons, when he brought a flood upon the world of the ungodly..."



GOSPEL PROJECTS IN GRANITE

PRESIDENT

Charles D. Willis, M.D.

January 25, 1994

VICE PRESIDENT

James C. Willis

Reverend Samuel H. Moffett
150 Leabrook Lane
Princeton, New Jersey, 08540

BOARD OF DIRECTORS

J. Douglas Armstrong
Businessman

Dear Reverend Moffett,

Stan Janz
Businessman

Do you have any further word about the meaning of "Gagarta" or "Gazarta" the original name of the modern Turkish city of Cizre? Thank you for your assistance.
God Bless.

G.L. Johnson
Pastor

Joseph Schmidt, CPA
Accountant

yours truly,

Jay Stevens
Pastor

C.D. Willis B.A., M.D.
Neuropsychiatrist

Charles D. Willis M.D.

James C. Willis
Electrical Engineer

President, AWF

August 9, 1994

Dr. Charles D. Willis, M.D.
Ancient World Foundation, Inc.
P.O. Box 3118
Pinedale, CA 93650

Dear Dr. Willis:

x I must confess that a definitive identification of the town of "Gagarta" or "Gazarta" continues to elude us. I have talked to a number of people but none of them have first hand experience in that particular geographic area. Most seem to think that Cizre, as I had guessed, is still the most likely hypothesis. But we cannot be one hundred percent sure of many things, apart from God's own word, can we?

I am hoping that on your next expedition you yourself may be able to come up with some more information to help me. In the meantime, God bless you and I will keep on asking questions and seeking answers.

God bless you in your good work.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms



PRINCETON
THEOLOGICAL
SEMINARY

To Princeton Seminary Bulletin
From Samuel Hugh Moffett
February 28, 1994

Publications for 1993.

Articles

"Musings on Asian Church Growth." Ministry, Reformed Theological Seminary. (Fall, 1993): 10-11, 17.

Chapters in Books

"Mission to Korea." In Korean American Ministry, ed. Sang Hyun Lee and John V. Moore. Louisville: Presbyterian Church (USA), 1993. Pp. 16-24.

"Evngelism: The Leading Partner." In Perspectives on the World Christian Movement: A Reader, ed. Ralph D. Winter, Steven C. Hawthorne. Expanded edition. Pasadena, CA and Carlisle, England: William Carey Press, Paternoster Press, 1992. Pp. 207-209.

Book Review

Christianity in China: A Scholars' Guide to REsources and Archives in the United States, by Archie Crouch, Steven Agoratus, et. al.. Princeton Seminary Bulletin 14 (No. 3, 1993): 314-315.

Samuel Hugh Moffett, Henry W. Luce Professor of Ecumenics and Mission, Emeritus (609) 683-1268

150 Leabrook Lane, Princeton, NJ 08540

8



장로회신학대학교

Presbyterian College and Theological Seminary

353 KWANGJANG-DONG, SUNGDONG-KU,
SEOUL, 133-756, KOREA

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FAX : (02)452-3460 (Office)
(02)448-9945 (Home)

TELEPHONES
(02)453-3101-6
(02)457-3511

Jung Woon Suh, S.T.D.
President

Dr. and Mrs. Samuel Moffett
150 Leabrook Lane
Princeton, NJ 08540
U.S.A.

April 7, 1994

Dear Dr. and Mrs. Moffett,

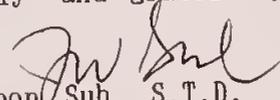
Greetings in the sweet name of our Lord. I hope that this letter finds you healthy and peaceful. I am writing to share some of the exciting news from our school. First, the school is doing well. As of now, 45% of the building construction has been completed, and we are looking eagerly toward its completion, projected for Sept., 1995. Also, recently, Elder Kang, Keum Joo, the father of Dr. Kang, Joong Shin, who used to be the head of TaeGu Dongsan Medical Center, donated 8,000 books.

We are also excited to be the recipient of your books. We plan to build "Moffett Memorial Exhibition Library" to preserve those books. Rev. Lee, Jong Yoon from Chung-Woon Church has already donated \$80,000 for the construction of the memorial center.

Finally, I am enclosing a copy of our new student calendar book for '94.

May you always be healthy and full of peace.

Sincerely and gratefully in the Lord,


Jung Woon Suh, S.T.D.
President

JWS/tdh

[Enclo #9 - * Rev. Lee, Jong Yoon, Chung Woon Church, Seoul, Korea



PRINCETON
THEOLOGICAL
SEMINARY

(8)

July 11, 1994

Dr. Jung Woon Suh
Presbyterian College and Theological Seminary
353 KwangJang -Dong, Sungdong-ku.
Seoul, 133-756, Korea

Dear Dr. Suh:

How wonderful it is of you to keep in touch with us. We enjoy your letters every time we receive them. May the Lord bless you all through this year in your great responsibilities at the Seminary. Your recent letter of April 7 is indeed good news. We are looking forward to hearing of the completion of the building construction and are happy to hear that 45% of the building has already been completed. It was good also to hear that the Kang, Joon Shin gift of 8,000 books.

What a wonderful gift you have received from the Rev. Lee, Jong Yoon of the Chung-Woon Church there in Seoul. You say he is already donated \$80,000 dollars for the construction of the memorial center. May I enclose a letter of thanks to him? Will you please see that he receives it?

I am still working hard on volume two and am very happy to hear of progress made on the Korean translation of volume one. You are very efficient and I am deeply grateful to you for arranging for it.

May the Lord bless you and your whole family. I will be hoping to be able to come to Korea in the Fall of 1995, is that the date you anticipate for the completion of the building project?

Our love to you and to the whole family.

Sincerely yours,

Samuel Hugh Moffett

Samuel Hugh Moffett

SHM/dms
Enc.

150 Leabrook Lane
Princeton, N.J. 08540
April 28, 1994

Research Enablement Program
Overseas Ministries Study Center
490 Prospect Street
New Haven, CT 06511-2916

Dear Mr. Little:

I am attaching to this letter, the final report (due May 1) on my much appreciated \$15,000 REP Grant.

It is presented in three sections:

First, an account of progress on the project, which is Volume II of my A History of Christianity in Asia: 1500 Ad to the Present. Volume I was published late in December, 1991 (HarperSanFrancisco). Vol. II is under contract for mss. completion in September 1995.

Second, a revised outline of volume II, in four pages.

Third, a request for a ^{one}~~two~~-or-^{two}~~three~~ weeks extension on the due date for the accounting of funds received and used.

I will be at the REP Colloquium, June 2-5 with a more complete report of progress. How grateful I am for the assistance the Research Enablement Program has granted me toward this daunting task of trying to bring two thousand years of the history of Christianity on the largest continent in the world between the covers of two volumes.

Sincerely yours,

Samuel Hugh Moffett

COLLOQUIUM (Nashville). June 1994. S. H. Moffett

A History of Christianity in Asia, 2 Volumes

I. Description. A one-author, two-volume history of Christianity in Asia. A History, not The History.

Volume I covers the first 1500 years, the rise and decline of Asian Christianity in its earliest millennium and a half. It aims to correct the neglect by most Western church histories of the almost forgotten story of Christianity's spread across Asia. Historians who focus near-sightedly on the expansion of the church to the West need reminding that in the 13th century the Patriarch of the East (Nestorian) exercised ecclesiastical authority over more of the surface of the globe than the Pope. However, the period ends in disaster with the virtual extinction of Nestorians in Asia.

Volume II (1500 to the present), now in process, emphasizes the significance of the fact that at the moment Asian history records the near end of Christianity in the east, the West rediscovers Asia. It reintroduces Christian mission, revitalizes Asian Christianity, and alters the course of Asian history. It ends on an optimistic note: the rise of Asian's churches.

II. Methodology. Five points-- 1. An admittedly Christian viewpoint. 2. Limiting the geographic scope by using the UN division of Asia into two continents, East Asia and South Asia (thereby excluding Russian Asia), and by leaving out the Mediterranean coast which by Greco-Roman conquest was drawn out of Asia into Western church history. 3. A single-author approach to an English speaking audience, pending possible translations. The drawback is that a single author cannot do justice to the vast linguistic variety of original source materials. I owe a great debt to a host of specialists, Western and Asiatic, to whose monographs, articles and histories my footnotes can only partially bear witness. 4. A balance of historical detail, issue analysis, and narrative flow. 5. Statistics. Research thus far suggests that Christianity in Asia has taken firm root and grown only in rough proportion to its success in achieving a sufficient mass following to make a significant observed effect on national cultures.

III. Outcome. Volume I is published, recommended by the History Book Club, and translated into Korean. 15 chapters of Volume II are in first draft, bringing the narrative up to mid-19th century for two-thirds of Asia.

IV. Importance for world mission and for non-Western Christianity. Asia itself makes the project important: a third of the world's land surface, two-thirds of the world's population, and home to six of the world's major religions: Confucianism, Buddhism, Hinduism, Judaism, Christianity and Islam. Yet Christianity is numerically smaller than all but Judaism in Asia: Why?

Second, Asian church history has been ignored by the West, and is not much better known by the Asian churches despite a Christian impact on Asia out of all proportion to its relatively small numerical size.

My conclusion is that if the Christian world mission is to be effective in the 21st century, Western Christians need to read more third-world church history, and Asia's Christians must produce more third-world church history. But such regional surveys must rise above nationalism. The sin of over-nationalizing is the mirror image of the previously more common sin of over-Westernizing Asian church history.

My project, I hope, will be one small but significant step toward a continental perspective in the writing of the history of Christianity in Asia.

RESEARCH ENABLEMENT PROGRAM

Research Colloquium

June 2-5, 1994

Nashville, Tennessee

Evaluation by Participants

The REP staff welcomes your evaluation of this year's research colloquium. Any comments or suggestions you make concerning the program and accommodations will assist us in planning future meetings.

1. One of the major goals of the colloquium is to provide grantees the opportunity to present their projects and receive constructive feedback from other scholars. Do you feel the length and organization of the program were suitable to accomplish this goal? What suggestions would you have to improve the program format?
2. What specific ideas did you receive at the colloquium to improve your project (for grantees only)?
3. Another important objective for the colloquium is to create an environment for concrete networking between scholars--mentoring relationships between senior and younger scholars, collaboration between scholars of different disciplines and from different parts of the world. How did you experience this taking place at the colloquium? What new professional associations outside your own discipline did you become aware of?

PROJECT PROPOSAL: History of Christianity in Asia, vol. 2.

I am under contract to Harper/Collins for a second volume of A History of Christianity in Asia. The first volume (Beginnings to 1500) will appear in late summer or fall 1992, and is being advertised (see enclosures). Volume 1 begins with the traditions of St. Thomas in India, and Addai in East Syria. It follows the Nestorians to China in the 7th century, Christianity under Islam, the pax mongolica in the 13th century, and ends with the dawn of the age of discovery which brought the west back into Asia. Volume 2 will bring the story up to the 20th century. The manuscript on which I am already working (4 chapters completed) is tentatively due in 1993 or 1994.

Source materials for the modern period are so extensive that I must be freed to concentrate intensively on reading and research as well as writing. For that I will need financial help. Hence the application for a grant.

I plan on at least two trips to Asia, and numerous periods in mission libraries in England, Italy (the Vatican Mission Library), Geneva, and the USA (especially Yale, the Billy Graham Center at Wheaton, the Missionary Research Library at Union NY, and Fuller). The Speer Library at Princeton Theological Seminary has opened its archives to me and has graciously offered me a study (without stipend) for the project. As emeritus I also have full access to the great Firestone Library at the University.

Though the literature on the subject is vast I have some advantage in that my doctoral mentor was Kenneth Scott Latourette at Yale whose 7-volume History of the Expansion of Christianity is a classic. My working bibliography in the first volume came to nearly 50 pages, and sources for volume 2 are even more numerous.

The writing of history is never without an informed bias which is better recognized and acknowledged than hidden. Historical bias in this secular age can be very anti-Christian. My own presuppositions and perspectives are thoroughly and openly Christian. But the Christian historian is under obligation both to the public and to his own faith to be honest in the treatment of fact and sources, faithful to the rules of academic integrity, and as objective as human nature ever allows.

My estimated budget is very tentative and approximate:

Graduate student research assistance	\$ 9,000
Travel	6,000
Compensation for loss of usual earned income	10,000
Miscellaneous (supplies, equipment, etc.)	<u>5,000</u>
	30,000

Perhaps I should add that my annual pension is about \$17,000 which does not include Social Security payments of about \$17,000.

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BILLY GRAHAM CENTER

ARCHIVES
708/752-5910

May 13, 1993

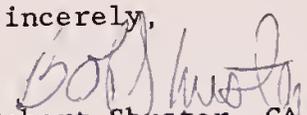
Dr. Samuel H. Moffett
Professor of Mission and Ecumenics
Princeton Theological Seminary
31 Alexander Street
Princeton, NJ 08540

Dear Dr. Moffett:

I am sorry I missed you during your visit to campus. David Malone of the Wheaton College Archives told me you stopped by the Archives exhibit we had set up. He also mentioned that you had decided to give your papers to Princeton Seminary Archives. They will certainly be well taken care of there and will be available to scholars. However, as you know from our correspondence and conversations since 1983, we would also be pleased and honored to have your records here at the Graham Center Archives, where they would be available, along with the records of many other mission professors, as well as mission workers and agencies. If for some reason you decide not to place your papers with Princeton and would like to have them available here at the Center, please let me know. I would be happy to talk with you about it.

David also said you mentioned the papers of your father. As I recall, I had advised you when we had talked before that the Presbyterian Historical Society was an excellent institution and the most appropriate site in the United States for them. I still think that is true. I still think that is true but if for some reason you decide not to place them there, I would be happy to talk with you about placing his materials (of a copy of the micro-film of them) here.

Sincerely,


Robert Shuster, CA
Director of Archives

Enc.

cc: David Malone

WILLIAM H. TURLEY
411 Wyntrelea Drive
Bryn Mawr, PA 19010

3

May 17, 1994

Reverend Dr. Samuel Moffett
150 Leabrook Lane
Princeton, NJ 08540

Dear Dr. Moffett:

Your presentation at the MBF weekend activity in the Bryn Mawr Presbyterian Church should be heard by all the Stewardship Committees in all the PCUSA churches nation-wide. A tape of your message would be invaluable.

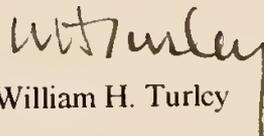
I benefited also from our brief conversation after your presentation. Memories of my Korean experiences with Bruce Hunt and Dr. Malsbury not to say the close working relationship with Dr. Yak Sin Lee and the Air Base outside Chinhae were not easily put aside after talking with you.

Because of that I went into my scrap book and made a copy of what I believe is the only record of the Air Base at K-10's contribution to the construction of the Presbyterian Seminary at Pusan in 1954.

The letter was written on very thin paper and didn't copy perfectly - but can be read, I hope. I copied the envelope too so you could see the effective relationship between Dr. Yak Sin Lee and the missionary staff in Pusan.

I hope by sharing this I can convey how great it was to hear you and meet you. I'm convinced of the smallness of our world and of the largeness of our future home.

Sincerely,


William H. Turley

WHT:slh

Presbyterian Mission I

APO 59

Enter Island

July 24, 1954

Dear Bill Turley,

The Bank says they
cannot cash the \$300⁰⁰
MPC check which Chaplain
Walters gave us to have
water put into the Seminary.
Chaplain Walters said if
we returned it to you, you
would see that we get it
in Money Orders or some
other form. I can cash
money orders made out
to me "Bruce J. Hunt"
here, also Bank Drafts
and Cashier's Checks.
Possibly, however, the
Chaplain's office would

Wm H. Fairley,

Kindness

of

Dr. Lee, Yak-Sui

Presb. Seminary, Pusan, Korea

prefer to send it to our
head office "The Council ~~the~~
on Foreign Missions of the
Orthodox Presbyterian Church
728 Schaff Bldg. 15th &
Race, Phila. 2, Pa.
asking them to send it to
us "designated for
having water piped
into the Korea Theological
Seminary, Pusan, Korea."

I wonder if there will
be any trouble with the
check because I have
already endorsed it.

As it looks like we
may be able to get going on
this project soon, your
early attention to this
matter will be appreciated.

Sincerely

Frederic F. Hunt

August 9, 1994

Mr. William H. Turley
411 Wyntrelea Drive
Bryn Mawr, PA 19010

Dear Mr. Turley:

This is a belated response to your good letter with that most interesting information about your experiences as a chaplain in Korea back in the 1950's. I am very happy to add this to my collection of letters of missionaries in the early days in Korea from the 1890's clear down to World War II and the Korea War. The work of the chaplains needs to be remembered. ^{They} ~~we~~ did so much to counter the negative impression made by the behavior of some of the American troops there. Fortunately the Koreans today have largely forgotten the bad things and remember ^{with} ~~the~~ great appreciation what the American ^{army} was able to accomplish in keeping South Korea free. x

I was happy to see that you knew Bruce Hunt, or at least had a note from him. Bruce was the son of a colleague of my father and my colleague also in Korea although he was older than I. He was dearly loved by the Korean people for the way he could speak the language like a native and the way he loved the Lord Jesus Christ. Perhaps the most important historical information ^{in your letter} ~~is~~ the rare record of the contribution of the air base at KTM to the construction of the Presbyterian Seminary at Pusan. x

May the Lord bless you in your good work and someday I hope our paths may cross again.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms



MIAMI UNIVERSITY

Department of History

254 Upham Hall
Oxford, Ohio 45056
513 529-5121

1

May 24, 1994

Dr. Samuel Hugh Moffett
Princeton Theological Seminary
Princeton, NJ 08540

Dear Dr. Moffett,

I believe that I may have forgotten to enclose my review of your book in the envelope I sent to you recently.

Also enclosed is an article by Kazuo Enok, who speaks about the Ongut background of Yabhalla.

Yours truly,

A handwritten signature in cursive script that reads "Edwin Yamauchi".

Edwin Yamauchi

History Department



1

**THE FIRST PRESBYTERIAN CHURCH
OF FLORENCE**

**DR. ROGER K. GULICK, PASTOR
DR. JOSEPH R. CRAWFORD, ASSOCIATE PASTOR**

June 1, 1994

Dr. Sam Moffett
150 Leabrook Lane
Princeton, NJ 08648

Dear Dr. Moffett,

I am writing concerning our mission conference which we have each year the end of February or the beginning of March. I would ask you if you might be available to be our main speaker in 1996. I have been at First Presbyterian Church for six years and began a missions conference my first year here. I was involved in starting the World Missions Task Force for the Covenant Fellowship of Presbyterians and worked with your wife in Presbyterians for Renewal as they got their missions task force off the ground. For a number of years, missions has been my main emphasis besides my pastoral work as a senior pastor.

Through these last six years more and more of our people have become involved in missions by an increase in giving, by a number of folks going on one week to a month mission trips and by a general increase in knowledge of what is going on in the world. Recently we have had Harold Kurtz, Robertson McQuilken and Christy Wilson as mission conference speakers. In '95 we are having Dwight Smith, president of United World Missions and of "The Alliance".

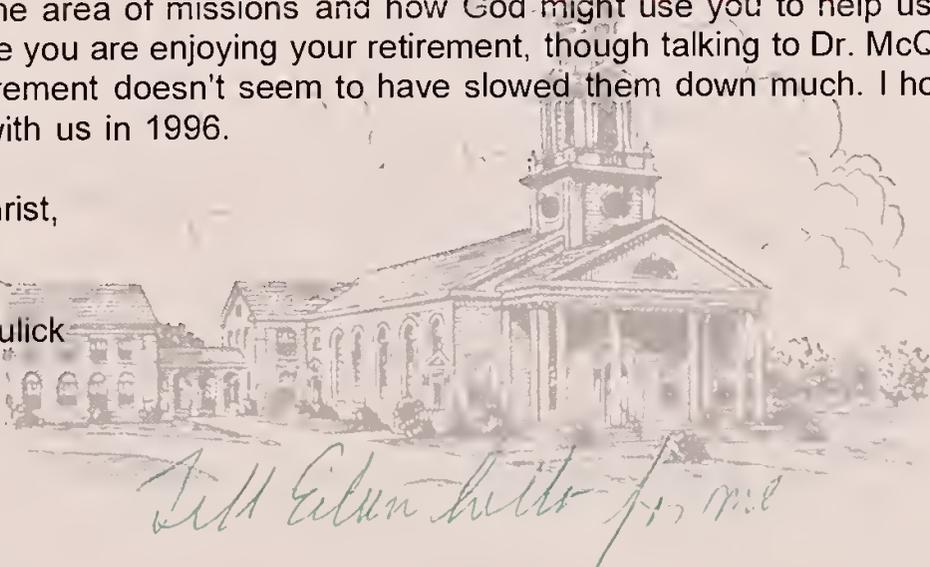
We are fairly flexible on our dates, late February to early March. If you are able to say "yes" to our invitation, we can talk later about the needs of First Presbyterian Church in the area of missions and how God might use you to help us grow.

I hope you are enjoying your retirement, though talking to Dr. McQuilken and Dr. Wilson, retirement doesn't seem to have slowed them down much. I hope you will be free to be with us in 1996.

Yours in Christ,


Roger K. Gulick

RKG/kwc



Tell Edna hello for me

Jan - Feb

1996



FIRST PRESBYTERIAN CHURCH

807 Superior Avenue, Oostburg, Wisconsin 53070

Phone (414) 564-2936

James A. DeCamp, Pastor
Paul J. Van Loon, Pastor Emeritus

2

June 1, 1994

Dr. Samuel Moffett
150 Leabrook Lane
Princeton, NJ 08540

Dear Uncle Sam:

We trust this spring is going well for you and Aunt Eileen. We are enjoying the most beautiful weather this area has seen in some time. This is a wonderful community, and Ruth and I are blessed to be here.

The reason I am writing is to ask if you might be able to speak at our annual Community Reformation Day Service on October 30, 1994, at 6:00 p.m. Oostburg has four Reformed churches: congregations in the OPC, CRC, RCA and PC(USA). This service is a tradition in our community, and coordination for it happily falls to me this year.

You'd be welcome to come the Friday or Saturday prior, whenever is most convenient for you, and stay with us for the weekend. It would also be an honor to have you preach to our congregation in our worship service that morning.

We hope your schedule will allow you to be with us in October.

I'll look for you at General Assembly; the Folks mentioned that you all plan to be there for a few days. We certainly have a long enough list of things to pray about this year, don't we?

Continued blessings on you both.

With you in His service,

James A. DeCamp



(2)

August 8, 1994

The Rev. James A. De Camp
1st Presbyterian Church
807 Superior Avenue
Oostburg, WI 53070

Dear Jim:

I dictated a letter to you a whole month ago but it seems to have been a defective spool and I am going to have to begin all over again.

Thank you so much for asking me to speak at your Annual Community Reformation Day Service October 30, 1994. I had hoped to be able to be with you, but the nearer that date comes the more crowded my calendar also becomes and I will be in the midst of trying to finish up volume 2 of the History of Christianity in Asia.

So I am most regretful to say that I will not be able to come to beautiful Wisconsin. Eileen wishes she could have come with me.

May I suggest an alternative? Our nephew, David Hackett, has recently gone on the staff Presbyterian Frontier Fellowship, working with Harold Kurtz in this year before Harold retires. He has an extensive speaking schedule. But if he is free he would, I think be very good for your church. Let me give you his phone number and address. It is the Rev. David Hackett, 14512 Northeast 5th St., Bellevue, WA 98007. His telephone number is area code (206) 641-8796. He recently had a very wonderful trip with about two weeks in India which brought him home most excited about these new opportunities for Frontier Work for Presbyterians.

It was good to see at General Assembly. It did not go nearly as far as we wished, and I came away really rather discouraged. But now as I look back and see a little more clearly what was accomplished, I feel that we may have turned a corner and are beginning to pull back to former theological foundations. If so, then perhaps we can continue to move in that direction a clearer grasp of biblical position on social issues. We live and hope and we keep praying.

It's been good to hear about Dorothy's work in Chicago. Blessings on your whole family.

Sincerely yours,

Sam Moffett

SM/dms

6 June 1994

Dear Eileen and Sam:

It seems very bad to be writing to you in June about a message or a Christmas card; but thank you for both the card and the message.

I should be honoured to review Sam's book: but if you are indeed coming to Britain about now, you may find more effective help. I would not be in the least offended. Best wishes for the rest of the work, the publication & the reception of the book. I feel entirely confident!

Our life goes quietly on. The Lord has called more of our family to himself, which called also for adjustment on our part. We expect now to stay in Cornwall to the end. Our only complaint about Falmouth is that the nearest library is nearly 100 miles away in Exeter University.

Church life is very hard. The C of E is collapsing & lacks leadership. We expect we shall make our way to Rome, the only Church here that has not caved in on all moral issues. It is also the only Church with an imaginative sense of mission based on faith. One sheds lots of tears.

I have virtually finished my study of the Book of Changes for Durham University. It is a popularizing work, aiming to show the position reached by modern historical studies of the book. I have also started work with the Durham staff

By air mail
Par avion



Great
Britain
Postage
Paid



Aerogramme

Dr & Mrs S H Maffett
150 Leabrook Lane
PRINCETON
NJ 08540
U.S.A

Name and address of sender

Rutt
3 Marlborough Court
FALMOUTH
Cornwall

Postcode

TR11 2QU

An aerogramme should not contain any enclosure

To open slit here

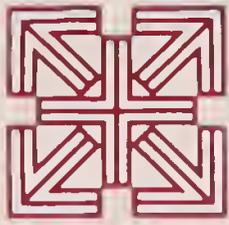
as a English-language dictionary of Korean culture & literature.

Jean is deeply immersed in the care of the mentally ill.
We are both very well.

If you have time, we should love to see you. Alas,
we cannot offer a room in this little house & we are a very
long way from London: but some other meeting might be possible.
Our telephone number is 0326-312276.

Warmest greetings

Ruth & Jean.



PITTSBURGH THEOLOGICAL SEMINARY

(2)

20 June 94

Dear Sam:

I assume you know by now that we chose Scott Songquist for our McClure chair. We appreciated your contributions to the process. I truly believe the Holy Spirit was mightily at work here. With Mangis, Austin, & Fuller vying with us & Seminary political dynamics we witnessed a miracle. Scott told Margaret that he was impressed when you chose Princeton over Fuller some years back even though you would be somewhat alone.

I also appreciate you sending me the McKelvey piece on Sophia. Mavren sent the Willis, et al.

Blessings & Best Wishes,
Charles

CHARLES PARTEE

2

August 18, 1994

Professor Charles Partee
Pittsburgh Theological Seminary
616 N. Highland Avenue
Pittsburgh, PA 15206

Dear Charles:

Thank you for your good letter of a month or so ago. I was delighted to hear that Pittsburgh had secured Scott Sumquist for the McClure Chair. I know you will not be disappointed in him. I understand that there was considerable jockeying to get him between Austin in Texas and four in California and Memphis of the Cumberland Reformed Church. I am sure he made the right choice and I know he will be depending on you for good advice when he begins to get settled.

Blessings on you and your own good work. We came away from General Assembly a little disappointed that they did not do everything we wanted them to do, but very grateful indeed for the number of good actions they finally took. The actions on homosexual weddings and on the moral standards for the ministry are both of them significant improvements on past regulations. I am beginning to think that we may have turned the corner in the road to the future for our denomination, and I devoutly hope that is so. Another good sign which almost shocked me was the call of Don McCullough to San Francisco. He needs to be very much in our prayers in what will undoubtedly prove to be a difficult situation.

You are very much on the mark in your observation that we should start thinking carefully about what we really mean by "essential tenets of the Reformed Faith". The statement as it stands leaves considerable liberty for hermeneutical manipulation. Eileen joins me in wishing you and your family the very best throughout the rest of this year in your good work.

Power to you.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

3

August 18, 1994

Mr. John C. England
Programme for Theology & Cultures in Asia
13 Hilldale Place
Christchurch 2
New Zealand

Dear John:

Many thanks for your complimentary copy of the splendid book you have put out on "Doing Theology with Asian Resources". This will be a valuable resource book for anyone taking Asia seriously, and anyone who doesn't take Asia seriously these days is on the wrong track.

I also appreciated the copy of your research in progress "Asian Christian Writers in the 16th to the 18th Centuries". At the moment I am writing on Sri Lanka as I inch forward painfully toward the 19th and 20th centuries, and I find your notes very helpful. Sri Lanka does not get a great deal of attention in the libraries I have been consulting although interestingly enough I found a good deal of material out at the University of Washington in Seattle.

4
Volume 2 goes very slowly. The more I get to the present the more books I find although they are very uneven in the treatment of Asia as a whole. You are absolutely right in focusing on indigenous writers. I think that this is probably the most neglected area by the historians of previous generations on missions. You mentioned you had not yet heard from Dan Hardy. I do hope that they may someday be an opening for you here at CTI, and I will mention that to him. At the moment he is away on a visit to England but I shall see him when he returns.

I have to read

Power to you in your good work.

Sincerely yours,

Sam Moffett

SHM/dms

Samuel H. Moffett, letter dictated. June 24, 1994

1. Dr. Roger K. Gulich, 700 Park Av. Florence SC 29501-5149
- ② The Rev. James A. De Camp, 1st Pres. Ch., 807 Superior Av. Oostburg WI 53070.
- ③ William H. Turley, 411 Wintrelea Drive, Bryn Mawr, PA 19010.
- ④ Dr. Charles D. Willis, M.D., Ancient World Foundation, P.O. Box 3118, Piedale, CA 93650.
- ⑤ Donald E. Douglas, Ph.D., Dean, Biola University, School of Intercultural Studies,
13800 Biola Ave., La Habra, CA 90639-0001.
- ⑥ Rev. James R. Tony, Palos Park Presbyterian Community Church, 12312 S. 88th St. Ave.
Palos Park, IL 60464.
- ⑦ Dr. Richard J. Mouw, President, Fuller Theological Seminary, 135 North
Oakland Ave., Pasadena, CA 91182.

7

June 24, 1994

Mr. John Sun
Evangelical Mission & Seminary Int'l, Inc.
36 Alpine Road
Towaco, NJ 07082

Dear Mr. Sun:

Thank you for your good letter asking for information about a number of former China missionaries who might have known your father. I am no expert and not even a "world historian", and it is very difficult to trace former missionaries who are no longer living. Let me below give you what little information I may have about some of them.

1. Rev. W.M. Hays. Dr. Hays, of course, is no longer living, and his son, John Hays who was for a while in China and later in Indonesia is also no longer living. I do not know whether any others of his family survive.

2. Arthur M. Romig is retired and living in New Mexico. His address is: 104 Camino Matis, Sante Fe, NM 87501.

4. Rev. Kenneth Campbell. No information.

5. Clifford Chaffee, Rev. Retired, Westminster Gardens, 1420 Santo Domingo Ave., Duarte, CA 91010.

6 & 7, Van Norman and Hall. No information.

8. Ms. Dorothy Wagner, Retired. I will have to look up her address in Pasadena and add it to the letter after you write the first draft.

9 through 15. No information.

16. Leighton Stuart. For Dr. Stuart I think you had better contact the State Department. As former ambassador, they may have records about him. I do not have information.

May the Lord bless you in your research and in your seminary work at the Evangelical Mission & Seminary International in Towaco. May your ministry and your studies prepare you in every way for God's service in his church.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms



Palos Park Presbyterian Community Church

12312 South 88th Avenue, Palos Park, IL 60464

708-448-5220

Pastors James R. Tony, E. David Coates, Douglas R. Fulmer

June 30, 1994

Dr. Samuel H. Moffett
150 Leabrook Lane
Princeton, NJ 08540

Dear Dr. Moffett,

As has always been the case, it was great to hear you speak again at General Assembly. In fact, with attribution, I stole your subtitle for the sermon I preached on returning to Palos -- "It's the Theology, Stupid!"

I am writing simply to ask whether you can see your way clear to schedule time to be the speaker at our biennial Missions Conference here in Palos. Our Missions Committee has indicated again the desire to invite you and is able within wide parameters to schedule to meet your convenience if you can see your way clear to do this. We are looking at possible dates in the spring of 1995, not too close to Easter, or in the fall of 1995 almost any weekend in September or October.

I appreciate your graciousness in indicating that such a consideration was not impossible and I pray that we will be able to work out a date for this conference. You may be interested to know that we took your advice and invited Dr. Christy Wilson for our conference last September. He was enthusiastically received.

Thanks for your gracious consideration.

Cordially,

James R. Tony

cc: Beverly Ebersole, Missions Committee Moderator

F
R
O
M

Ralph D. Winter
William Carey International University
533 Hermosa Street
South Pasadena CA 91030

Sunday, July 10, 1994

TO

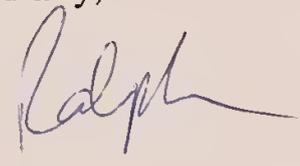
Professor Samuel Hugh Moffett
150 Leabrook Lane
Princeton NJ 08540

Dear Sam and Eileen,

Just thought I would take a moment and plot off a graph from the recent issue of *Christianity Today*. There is a flaw in their graph which accounts for the dip of the curve which I have plotted. I'll have to look that up in *Operation World*. They have two many lines between the vertical amounts in the lower portion.

I guess you are holding your breath as we all are regarding the sudden turn of events in Korea. Boy, was Carter's trip timely! Hope those gains can be conserved.

Cordially,



Ralph D. Winter

William Carey International University

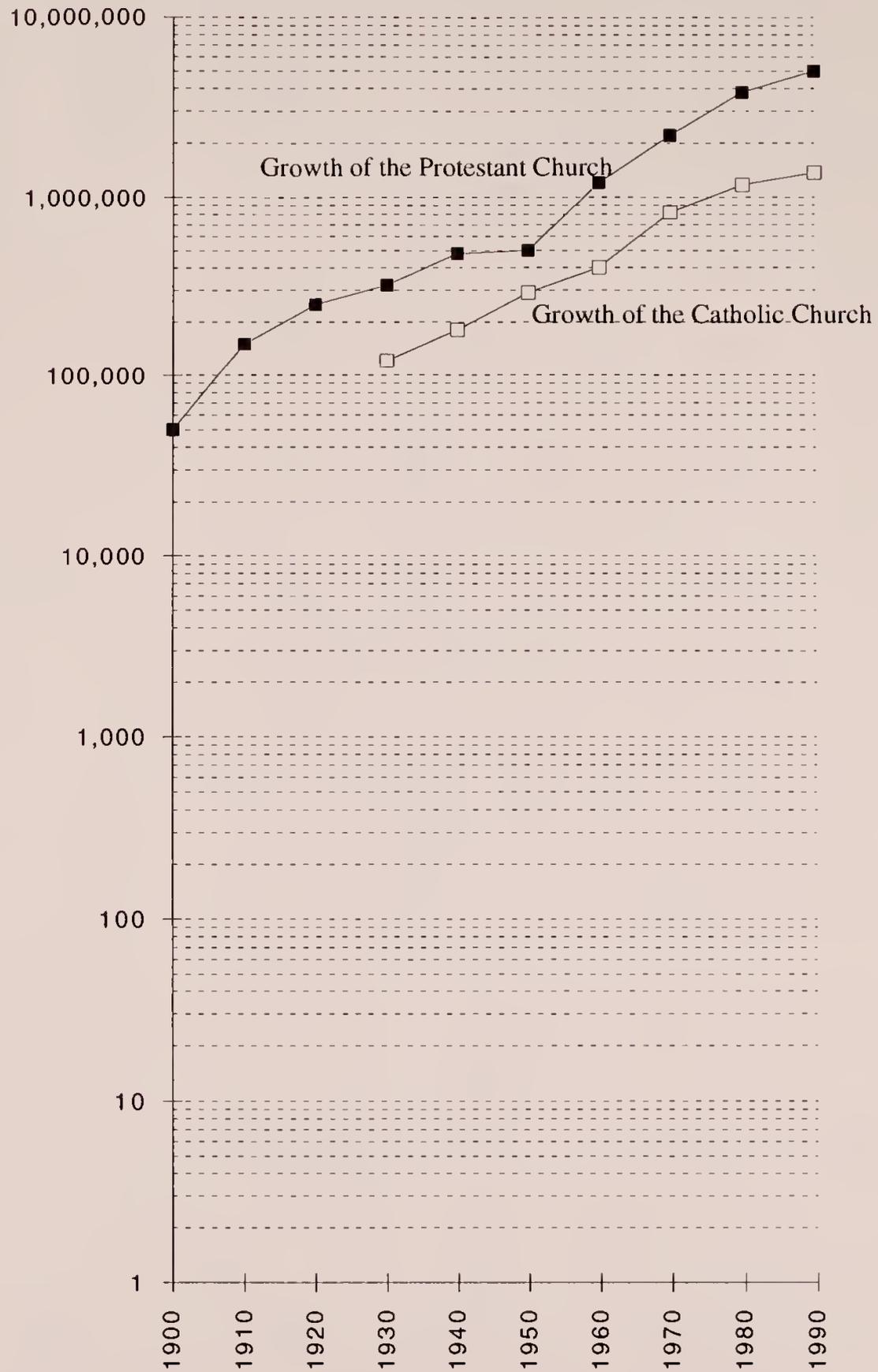
Office address: 1539 E. Howard Street, Pasadena CA 91104
Home address: 533 Hermosa Street, South Pasadena, CA 91030

Office phone: 818 398 2137
Home phone: 818 799 8339

Office fax: 818-398-2185
Home fax: 213 682 2047

Data drawn from a graph in *Christianity Today*, sourced from Marlin Nelson, Patrick Johnstone

Korean Church Growth



...cialist for AIDS-related issues, Dénes Bánhegyi. "He responded to my proposal in 24 hours," Grész says.

a curriculum based on Christian principles for use in Hungary's schools.

By Thomas S. Giles in Budapest.

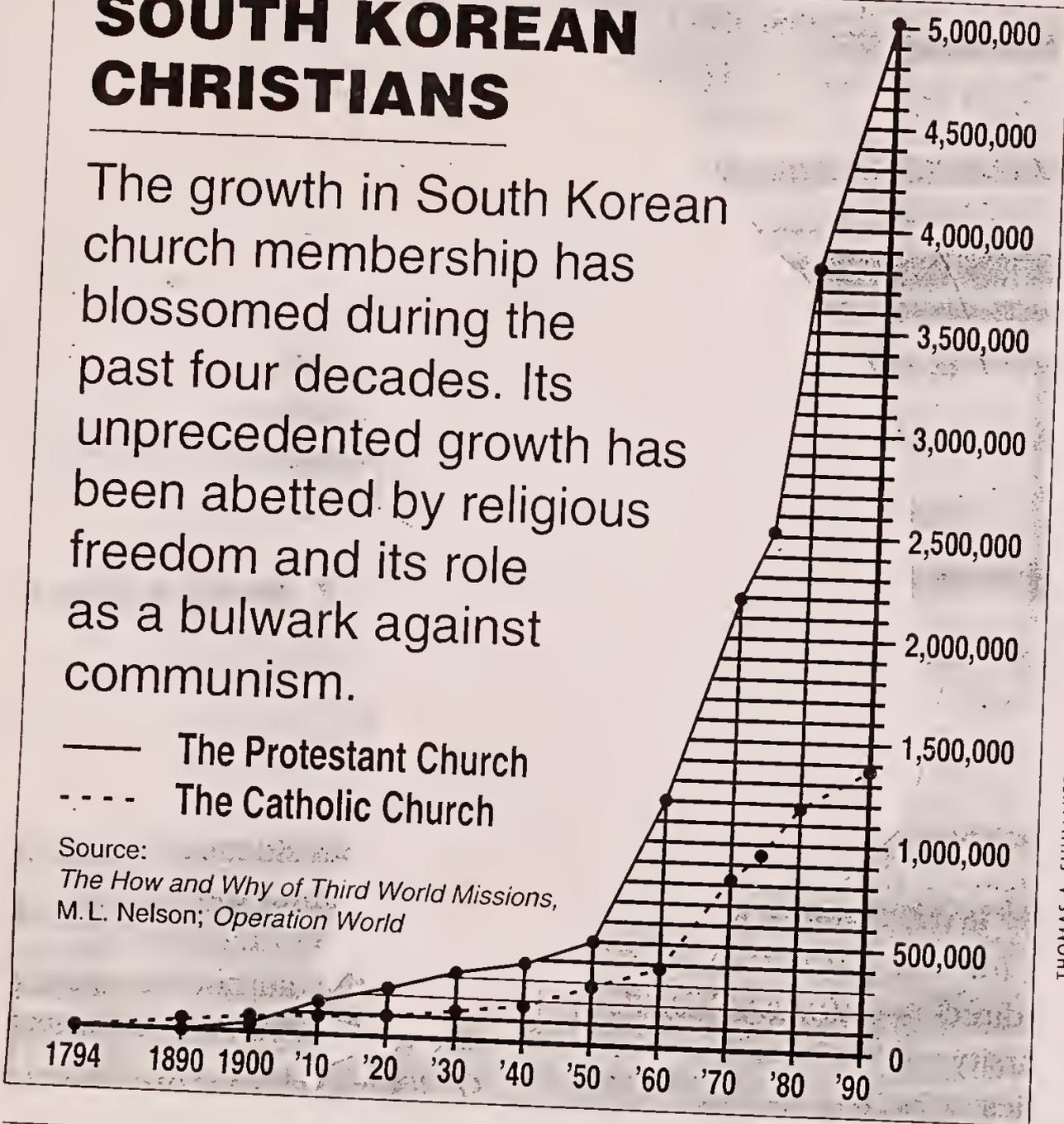
students, died May 13 in Berkeley, istry spanned 60 years and he began work as a church planter in China for the China Inland Mission. He also founded a missions department for InterVarsity C

SOUTH KOREAN CHRISTIANS

The growth in South Korean church membership has blossomed during the past four decades. Its unprecedented growth has been abetted by religious freedom and its role as a bulwark against communism.

— The Protestant Church
 - - - The Catholic Church

Source: *The How and Why of Third World Missions*, M. L. Nelson; *Operation World*



CAMBODIA

Khmer Rouge Releases

Melissa Himes, a Food for the Hungry worker taken captive by Cambodian rebels March 30 (CT, May 16, 1994, p. 48), was released unharmed May 11. Himes, 24, of Winston-Salem, North Carolina, returned to the United States a few days later. Two Cambodian Food for the Hungry staff members were also freed.

Though Himes's captors had demanded cash, vehicles, a well-drilling rig, and other material, they eventually settled for two truckloads of humanitarian aid.

Himes suffered no ill effects from the experience and, in

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August 30, 1994

Dr. Ralph D. Winter
Wm. Carey International University
533 Hermosa St.
South Pasadena, CA 91030

Dear Ralph:

Frontier Mission
It is always good to hear from you for you are very much as always in our thoughts and prayers. We enjoyed the news from you through your magazine, which I quote from faithfully, with the latest information from the mission field.

Your note of July 10 makes me think that the next time I see you I want to sit down and have you explain to me why your graphs ~~are~~ so often needed to correct ^{those of others} ~~from others~~ like Marlin Nelson.

Is it because ^{others} very ~~simple~~ ^{simple} incremental ^{numerical increase} ~~for their~~ ^{curves,} ~~careers~~ and you have a mathematical formula to give a truer measure of growth? Anyway it's been too long since I have been able to chat with you about many, many things.

Yes, we are very much concerned about the events in Korea, particularly in the North. The ^{son} of the old dictator is very much an unknown quantity. What I have heard ^{about} from him so far is not too savory, but his situation is such that ^{he} ~~it~~ maybe grasping for ways to hang onto his power, and that ^{in turn} might open him up in a new way to international contacts. ^{Perhaps} ~~That~~ ^{could} ~~in turn~~ could shake him out of the complete isolation from the real world in which he has been brought up.

The situation in South Korea, is most encouraging. The president is a Presbyterian elder from the more conservative large Presbyterian denomination. His new prime minister ^{taught} for us at ACTS at one time not so many years ago and is still on the Board of Trustees at ACTS. When President Hahn of ACTS said, "I suppose you will now be too busy to pay much attention to our little school". He replied, "I pray for ACTS twice every day still."

Power to you, and our love to you both.

Yours,

Samuel Hugh Moffett

SHM/dms

Aug. 30, 1994

When the Headman Dies

By Stephen W. Linton

North Koreans revered Kim Il Sung as an old guerrilla fighter, a master of strategy. Always a step ahead of his enemies, he would suddenly appear to confound and crush his opponents. His death last week was his last surprise attack. Kim Il Sung is dead and no one knows what to make of it.

Few Americans ever learned about North Korea or made friends with its people. Most who tried were denied entrance to Mr. Kim's "paradise on earth." Western analysts dismissed him as a "Stalinist dictator." Because the death of a tyrant is an opportunity for progress, by this line of reasoning, his death should be considered a positive development for Korea and for American interests in East Asia.

But the exact opposite is true. Whatever one may think of the late President of the Democratic People's Republic of Korea, his untimely departure could create a whole new set of problems for Korea and the world. Only a wise and measured response

Stephen W. Linton, a research associate at Columbia University's Center for Korean Research, met with Kim Il Sung in North Korea as a consultant to the Rev. Billy Graham.

may avoid another major setback in the Clinton Administration's hope to defuse the threat of a potentially nuclear North Korea.

The key is a better understanding of who Kim Il Sung was to the people of North Korea, and who his son, Kim Jong Il, hopes to be in their eyes. In Pyongyang, citizens weep openly before the towering statue of the man they reverentially called their Great Leader. To dismiss these spontaneous expressions of grief as the workings of a bizarre personality cult is to miss a chance to learn about the bonds that made Mr. Kim one of the most loved and most hated men of this century.

His hold on the North Koreans, so incomprehensible to outsiders, was rooted in rural village culture. Traditional society in Korea has always been cemented by a matrix of personal relationships, kinship loyalties and the Confucian cult of the family. North Korea, with a relatively homogeneous population of 22 million, acts like a rural village writ large. What happens when the village headman dies?

He leaves behind a society without a center. Because the headman provides both spiritual and political leadership, and because his authority is both personal and moral, his death leaves a gaping hole that needs much time and effort to mend. Only after a new leader emerges does the community completely regain its sense of identity and purpose. If confronted by a serious

challenge from the outside during this critical period of transition, the community may begin to pull apart.

Because social conventions are not generally written down in this kind of society, the absence of a strong personality at the center is far more disruptive than in societies where tradition is codified into laws. Succession from village headman to village headman is a delicate procedure that can take far more time and social energy than in societies with clear legal traditions. The outcome can never be taken for granted because the successor

Give North
Korea time
to regroup.

must be accepted by his people as having unquestionable moral authority to rule them — what Confucius called the mandate of heaven.

The more ambiguity, the more resistance to the transition, the more time required and the more the community is put at risk. If the transition takes too long, the social fabric will begin to fray and petty disputes can spin out of control.



PRINCETON
THEOLOGICAL
SEMINARY

9

July 11, 1994

The Rev. Lee, Jong Yoon
Chung-Woon Church,
Seoul, Korea

Dear Pastor Lee:

Grace to you and peace through our Lord Jesus Christ, and our love to your whole family: They are all very dear to us.

The President of the Presbyterian Theological Seminary, Dr. Jung Woon Suh, has given me the glorious news of your very generous gift of \$80,000 with the construction of the memorial seminary which will be dedicated in memory of my father, Dr. Samuel Austin Moffett. How wonderful of you and your people to pay this tribute to a missionary who by the grace of God and with the help of so many wonderful Korean Christians in those early days, helped to establish the beginnings of the Presbyterian Church in Korea. For all that you have done through your own congregation, not only in your ministry in Seoul but in the outreach of the Korean Church around the world we give thanks to God.

I hope to be able to attend the dedication of the memorial building to my father in 1995. It will be a great source of joy to me if I can meet you then and thank you personally for what you are doing and what you have done. We remember the old days in Andong, and our visit to your church in Seoul on our last visit with great joy.

Mrs. Moffett joins me in wishing you and Kangja's family God's grace and strength in your ministry throughout this year and through all the years ahead. Power to you.

Yours very sincerely,

Samuel Hugh Moffett

Samuel Hugh Moffett

SHM/dms



Calvin College

(1)

TO Sam
FROM Jim Bratt
DATE 7/13/94
RE

The enclosed is a review of your book by my uncle, Ed Van Baak, formerly head of CRC World Missions.

We are back in the CRC Jerusalem, finding Zion to be troubled by wrangling over women's ordination. Nice that some things don't change?!

Beste,
Jim

August 18, 1994

Prof. James Bratt
Calvin College
3201 Burton SE
Grand Rapids, MI 49546

Dear Jim:

Many thanks for the review you sent me of volume 1 by your uncle Ed Van Baak, formerly head of the Christian Reformed Church World Missions. I was delighted to see his very favorable review. Be sure to thank him for me. He was more than generous and I am extremely glad that he is pleased.

I've been a follower at a distance of the work of the Christian Reformed Church in World Missions through my friend Dick ^{van} ~~von~~ HANSEMA, formerly president of Grand Rapids Bible College. He and his wife Thea are old friends of ours.

We miss you at CTI. The studies are filled once again and I am not quite as well acquainted with the new occupants as with those of last year. It was a good fellowship indeed. Power to you back in the second Jerusalem there at Grand Rapids. Everybody knows the primary Zion is here in Princeton. But I'll not argue. We miss you. Blessings on you and your good work and don't forget us. Come back anytime for a visit. We have an extra bed in our home.

With all good wishes,

Samuel Hugh Moffett

SHM/dms

July 18, 1994

Dr. Samuel Hugh Moffett
150 Leabrook Lane
Princeton, N.J. 08540

Dear Dr. Moffett:

I appreciated hearing from you last year regarding my request on leads for my proposed book on transforming biblical texts. You mentioned Sun Chu Kiel and the influence your father's quoting Matthew 10:28 had on his conversion. I have two questions.

1. Do I have the name and spelling correct? ⁽¹⁾
2. What books or other sources give details of ⁽²⁾ his conversion and subsequent life?

I have read your The Christians of Korea, but I did not find direct reference to his conversion.

Thank you for any specific leads you can give me.

Enclosed are a copy of your earlier letter and a SAE.

Cordially yours,

Richard A. Hasler

Dick

My home address:

Richard A. Hasler
3192 Race St. SE
New Philadelphia, OH 44663-7782

- (1) Sun - Chu KIEL (or KIL)
- (2) Harry A. Rhodes, History of the Korea Mission, Press. Ch. USA. 1854-1934
(Seoul: Chosen Mission, 1934) pp 109, 151, 252, 256

Memorandum



To: Rev. Richard A. Hasler

From: Sam Moffett

Date: July 5, 1993

=====

Dear Dick:

Thank you for your good letter. I think the idea of linking Bible texts to transforming moments in the lives of significant Christians is superb. It will make a great book.

I know of no book that has dealt specifically with the topic, but if I come across one I will let you know.

I think of William Carey, preaching on the text Isaiah 54:2 a sermon that launched the modern missionary movement. See S. Pearce Carey, William Carey, pp. 86-88.

And Rev. Sun-Joo Kieel, the first ordained and installed Korean pastor, revivalist in the great Korean Revival of 1907-08; and Korean patriot and signer of the Korean Declaration. It was a verse in Matthew, 10:28, which he heard ^{my} father quote to him, that led to his conversion in the early 1840s. (My father was Samuel A. Moffett).

If I think of more I will try to remember to let you know. Power to you.

Yours,

Sam Moffett

=====

Samuel Hugh Moffett, 150 Leabrook Lane, Princeton, N.J. 08540
(609) 683-1268

HWAL-YOUNG & YANG-PAIK KIM

A.C.P.O. Box 595 Quezon City 1109, Philippines
Tel. 63-2-655-1514



Dr. Samuel Hugh Moffett
150 Leabrook Lane
Princeton, N. J. 08540
U. S. A.

VIA AIR MAIL

08540-3622 21



필리핀 선교 소식

ACPO, BOX 595, QUEZON CITY, 1109, PHILIPPINES

TEL & FAX 632-655-1514

필리핀 선교 동역자님 !

태풍과 폭우가 지나간 후에 잠시 작열하는 태양을 맞으며, 동역자님께 문안 드립니다.
우리 주님의 무한하신 은혜가 동역자님과 가정, 교회 위에 넘치시기를 기도 합니다.

지난 얼마동안은 마닐라의 한국 아카데미 일로 왔다 갔다 한것 같습니다.

이 선교사 자녀 학교의 그간의 경과를 간단히 소개 드리면, 지난 3월 부터는 본격적인 준비에 들어가서 한차례 한국에도 잠시 다녀왔고, 교사로 쓸 장소준비와 시설 가추기, 학생 모집, 교사 모집, 그리고 학교를 조직하는 일등으로 후딱 개교일로 예정되었던 6월 15일이 코앞에 다가 왔습니다.

한국에서 관심을 가지고 있던 선교부 대표들의 참석하에 개교 예배를 드리고 한국에서도 도착한 선생님들을 중심으로 반을 짜고 수업을 시작하고 보니, 세관에 묶여 있는 교사서와 교재 교구들이며, 선생님들의 생활도구 때문에 피난민 학교수업 같았습니다. 이 문제들도 페이스 아카데미의 도움으로 한두주간안에 모든 것이 정상화 되었고, 학생들은 물론이고 필리핀의 선교사 사회는 이제는 우리들의 학교를 가지게 되었다는 감사로 넘치고 있습니다.

임시 교사는 교통이 편리한 주택가에 위치한 대지 500평에 건평이 약 300평 가까운 주택을 개조하여 교실과 사무실로 꾸몄습니다. 교실 8개와 강당, 사무실, 실험실, 도서실, 양호실, 부엌과 수영장이 딸린 농구 할수 있는 마당이 있습니다.

학생은 77명(유치부 26, 초등부 51)을, 총 25개 선교단체와 교민사회에서 보내왔습니다. 한국어로 가르칠 선생님들이 13명, 그리고 영어로 가르칠분들이 7명인데 대부분 다년간의 경력을 가진 베테랑 교사들입니다. 교목, 특수 교사, 행정 및 고용직등의 9명을 합하면 29명의 직원이 봉사하고 있는 셈입니다. 이들중 9명은 필리핀 형제들이고, 나머지 20명은 모두 선교사들로 전임 혹은 파트 타임으로써 7개 선교 단체 (함동, 기하성, 개혁, PWM, WEM, 예성, 교사선교회등)에서 파송된 분들입니다.

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학교 설립 보고를 한국 정부에도 하였고, 필리핀 정부에도 법인체 조직을하여 등록을 필 하였습다 (법인체명 : HANKUK EDUCATIONAL FOUNDATION, INC.).

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아이들 셋은(필립 고3, 필선 고2, 애선-중2) 총회 선교부의 선교사 자녀수련회에 참여 하기위해 7월 한달을 귀국 하였습니다. 저도 오는 달에는 선교한국 '94 집회에 참석하였다가 총회 선교부의 전략회의에 참석 하기위해 잠시 귀국 하였습니다 (8월 5일 - 23일). 귀국시에 뵈옵게 되기를 바랍니다.

기도시간에 늘 기억하기를 바라면서 소식을 즐입니다.
안녕히 제십시요.

주후 1994년 7월 12 일

마닐라에서 작은종 김활영 드림

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전 화 : 632-655 1514
한국 송금 : 국민 은행 076-01 0283 674 김활영



July 20, 1994

Samuel Moffett
150 Leabrook Ln.
Princeton, NJ 08540

Dear Dr. Moffett:

I have called Pam Bowman at *Re-News* and gotten her permission to run your talk/article in our November issue. We will write you again when we have edited and titled the article so that you can look it over to make any final changes.

Thank for your willingness to let us use this good talk. We look forward to it having a productive ministry in *Christianity Today*.

The peace of the Lord,

A handwritten signature in cursive script that reads "Mickey".

Michael G. Maudlin
Managing Editor

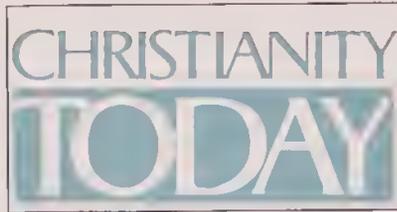
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150 Leabrook Lane
Princeton, N.J. 08540
August 3, 1994

Christianity Today
Department of Policy Statement on Articles
465 Gundersen Drive
Carol Stream, IL 60188

Dear Friends:

I am pleased that you are planning to use my article in your November 14, 1994 issue of *CHRISTIANITY TODAY*.

I also appreciate receiving the \$150 check in payment for the article. However, I wish to call your attention to the fact that it will be published first in the August, 1994 edition of *Re-NEWS*, a journal issued several times a year by an organization within the Presbyterian Church USA known as *Presbyterians for Renewal*. This was, I am sure, clearly understood by your Managing Editor, Mr. Michael G. Maudlin, when I was initially contacted regarding the possible use of this article by *CHRISTIANITY TODAY*.

I had deposited the check you sent before carefully reading the *Policy Statement on Articles* which accompanied it. If there was a misunderstanding about the article being published first by *Re-News*, please let me know and I will re-fund the \$150 honorarium.

I certainly do not wish to mis-lead anyone at *Christianity Today* by accepting a check under conditions which do not conform with your publication stipulations. I believe this will all be cleared up, however, if you will check this out with Mr. Michael Maudlin.

Yours with high regards,

Samuel Hugh Moffett

enc.



MBF

Medical Benevolence Foundation
1412 North Sam Houston Parkway East #120
Houston, Texas 77032-2946



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ROB E. McCLELLAND
2726 Duke Drive
Furlong, PA 18925
(215)794-3342

Rob E. McClelland

3

3

July 23, 1994

Dear Dr. Moffett,

What a pleasure to spend time with you and to enjoy your guided tour of the campus. I am remembering how we took each other's pictures in front of Einstein's house and realize that I should have much preferred Sam Moffett in front of his own, old secondary residence because the gospel is so much more powerful in peoples lives than $E=MC^2$!

Thank you kind friend for your valuable gift of "Why Medical Missions?" just when you presented it to the Christian medical people at Bryar Manor PC and now that I have it to share with the wider community!

Cathy and I are looking forward to more contact with you. I'm very open to your suggestions of books I need to read. If you find interesting historical accounts such as "Marutha" et al - I'd love to read everything that builds the good connections between healing and the Good News. Your brother in Christ Jesus whose ministry we share.

Bob

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- Eddie Williams, M.D.

August 25, 1994

Mr. Rob. E. McClelland
2726 Duke Drive
Furlong, PA 19825

Dear Rob:

Thank you very much for your good letters. And even more thank you for your visit which I enjoyed very much.

x I am sending you under separate cover a copy of the talk I gave in Bryn Mawr which may be a little closer to what I actually said ~~when~~ the printed copy I gave you earlier ~~SHM~~.

y I have also made copies of the slides I used. I think I had better not mail them to you but if you ~~would~~^{will} give me a ring perhaps we can get together here in Princeton for lunch someday. It will have to be either before September 5 or after September 23 because ^{between} those days Eileen and I will be in Scotland and England doing some research in missionary archives on volume 2 of the History of Christianity in Asia. Power to you in your good work.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

~ Michael P. Shea ~

July 26, 1994

The Reverend Samuel Moffett
Princeton Theological Seminary
P.O. Box 821
Princeton, N.J. 08542-0803

*and. Aug. 3
maybe -*

Dear Reverend,

I hope that this letter finds you in God's Good Hands.

I am writing as the Chairperson of the Spiritual Development Committee of St. Anne's Parish in Annapolis, Maryland. Each year we plan a lecture--The Winfree Smith Memorial Lecture-- to be held in late spring. Winfree was a priest in our parish, but his ministry was as a tutor at St. John's College here.

I invite you to consider being the lecturer for the spring 1995 event. Your name was offered for consideration by Mr. Norman Heaney, a parishoner here at St. Anne's and a Princeton man.

The lecture around Winfree's name is usually made by an academic or theologian and consists of approximately 3 or so hours on a Saturday afternoon. The lecturer usually then delivers the homily at two of the later services on the following morning at church.

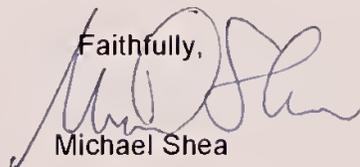
If this offer interests you, please let me know by mail of your availability for next spring, as well as the honorarium that you would expect for delivering the lecture and homilies. As I know nothing of you, or your particular area of study and interests, it would be most helpful if you could send along some information regarding your history, and, perhaps, a short list of topics on which you might lecture. I would submit these topics to my committee, and we would make a selection.

Please find enclosed copies of the last two years' lecture topics in schematic form. I hope that this is helpful in suggesting a format to you. Certainly, you are free to select both the topic and format, if you so desire.

We would like to make our selection during September-October this year, and would notify you immediately as to our decision(s).

Please feel free to call me with any questions that you may have at the number listed below. I will be away intermitantly during August, but if you leave a message on my machine, I will get back to you within a reasonable time.

Faithfully,



Michael Shea

18 glen avenue

annapolis, maryland 21401

410-269-5823

(5)

August 9, 1994

Dean Donald E. Douglas, Ph.D.
Biola University
School of Intercultural Studies
13800 Biola Avenue
La Mirada, CA 90639-0001

Dear Dr. Douglass:

Thank you for your letter of June 15 and your telephone call. I am looking forward with great delight to the prospect of being with you at Biola in January.

x ^{will} I understand that because of New Year's holidays the time ~~would~~ be shortened one day. That is ^{all right} ~~alright~~ with me. I'll just try to talk faster.

x By the end of September I hope to have ^a ~~the~~ reading list ready for you and will send it on.

I suppose it is too early to know exactly what kind of students I will be speaking to?

> I had thought that I might be able to stay over on a Sunday and preach at a church near you, as you suggested, but ~~the~~ family connections are drawing me up to Santa Barbara and I think I had better pay my dues to the family before I leave the state and return to New Jersey.

x Let me know if you need more information from me. I will probably want to use at least one slide lecture so I will bring the slides but would like to have a projector and a screen available if possible.

Power to you and your good work.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

Jan.

1995

#12

~ Michael P. Shea ~

August 21, 1994

The Reverend Samuel Moffett
Princeton Theological Seminary
P.O. Box 821
Princeton, N.J. 08542-0803

Dear Sam,

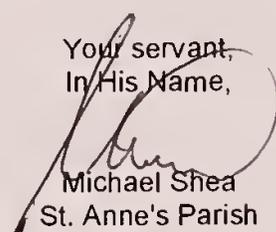
You sure ask a lot of questions!!

Yes, St. Anne's is unquestionably Episcopal. The same homily may be used for both services. The approximate driving time from Princeton is 3 hours. The Saturday lectures have usually begun around 2 P.M. and finished up around 5 P.M (with a break). The two Sunday services are 8:45 A.M and 11 A.M. You will have about 1 hour between the two services. This is when we have our Adult Education programs. We often had the Winfree Smith lecturers address the Adult Forum, as well, but have decided that it placed too large a burden on our guest speakers energies. You will be finished by noon on Sunday. You may feel free to wear a gown, if you like. Some lecturers do and some don't. But most do. Typically attendees are from the congregation, but there is a real intellectual thread which runs through our parish, and these folks will make their presence known to you.

Our usual honorarium for this event is \$500, and we will cover your hotel expenses. I present a preliminary date for the weekend of February 11-12, 1995. This is not etched in stone. Let me know if this might be agreeable with you.

Please note that I have included the elusive schematics.

Your servant,
In His Name,



Michael Shea
St. Anne's Parish

Spiritual Development Committee, Chair

18 Glen Avenue

Annapolis, Maryland 21401

410-269-5823

August 30, 1994

Mr. Michael Shea
18 Glen Ave.
Annapolis, MD 21401

Dear Michael:

Thank you for bearing with my questions. I'll be glad to be ^m ^x
at an "unquestionably Episcopal" church and will be looking forward
to speaking for the Saturday lectures and for the Sunday Services,
at 8:45 am and 11:00 am.

I will bring a gown and ^{I know I will enjoy} ~~look forward with a great deal of~~
~~pleasure to~~ being with you for the weekend of February 11-12, 1995.
That date seems fine with me.

Mrs. Moffett may be driving down with me.

Power to you.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

Feb 11-12, 1995

The Third Winfree Smith Memorial Lecture

J. Winfree Smith Lecture

This annual lecture has been established through the generosity of the people of this parish and through a legacy left to St. Anne's by Winfree himself. At the time of his death in January of 1992, the Rev. Dr. J. Winfree Smith had been a part of this parish for fifty years. During this same time his primary ministry was as a tutor on the faculty of St. John's College here in Annapolis.

Winfree's deep personal faith was expressed in a great variety of ways. For example, each weekday, he attended the evening office said in the chancel of the church led by lay persons of this parish. His wonderful wit and excellent skills a scholar and teacher assisted many in St. Anne's Parish to discover and claim the rich treasure of grace which is ours through the work of Jesus Christ our Lord.

In an article published in St. Luke's Theological Journal after his death, Dr. Smith detailed the boundaries of his faith by quoting Lancelot Andrewes: "One canon reduced to writing by God himself, two testaments, three creeds, four general councils, five centuries and the series of the fathers in that period...are the boundaries of our faith." For Winfree, these were the foundations of orthodoxy for us in the Episcopal Church and provided the deep roots needed to inform faithful believing and ethical behavior through God's grace in our own day.

The purpose of this annual lecture is to forward us in our journeys as Christians and as communities of faith so that we might show forth the living presence and redemptive work of Christ Jesus our Lord.

The Rev'd Dr. John Randolph Price

An Offering of the Spiritual Development Committee of
St. Anne's Parish, Annapolis, Maryland



THE RESURRECTION OF JESUS CHRIST

Dr. Charles P. Price

William Meade Professor Emeritus of Systematic Theology
Virginia Theological Seminary

Saturday, April 23, 1994
and Sunday, April 24, 1994



St. Anne's is a parish of the Episcopal Diocese of Maryland,
the Rt. Rev. Charles L. Longest, Bishop-in-Charge

Schedule for Saturday:

2:00 p.m. – 5:00 p.m. at St. Anne's Parish House

Presentation I -- *Resurrection as a fact of history*

Presentation II – *Resurrection as the faith of the Church*

The object of the lecture will be to set Christian belief in the resurrection of Jesus Christ in the context of human hope for life beyond the grave; to examine the evidence of Hebrew scriptures regarding resurrection and to understand what makes Israel's expectation different from that of other religions. Dr. Price will also explore the New Testament evidence for the resurrection as a fact of history and as a factor determining faith.

[a question & answer period will follow each presentation]

The afternoon will conclude with a brief time of fellowship.



Schedule for Sunday Morning:

Dr. Price will preach at the 8:45 and 11:15 liturgies.

At 10 a.m. Dr. Price will make an additional presentation at the Adult Forum which gathers in the parish hall. The topic will be *The Resurrection Narratives as Liturgy*.

DR. CHARLES P. PRICE

Charles P. Price is the William Meade Professor Emeritus of Systematic Theology at Virginia Seminary in Alexandria, Virginia. A native of Pittsburgh, he has served parishes in Ligonier, Pennsylvania and New York City. For nine years he was the Preacher to the University at Harvard and Chairman of the Board of Preachers. He taught at Virginia Seminary from 1956 to 1963 and from 1972 to 1989. He has written in the fields of theology and liturgy. He served on the Standing Liturgical Commission of the Episcopal Church during Prayer Book revision and is currently a member of the Anglican-Roman Catholic Dialogue (US) and of the Board of Examining Chaplains.

* * * * *

Contributions to the Trust: We invite you to make a gift to the J. Winfree Smith Trust in thanksgiving for his many years as a faithful teacher in this parish and community.

2

THE UNIVERSITY OF MICHIGAN-DEARBORN
ARMENIAN RESEARCH CENTER
4901 EVERGREEN ROAD
DEARBORN, MI 48128-1491

Dennis R. Papazian, Ph.D.
Director
313-593-5181
FAX 313-593-5452
Internet: DPapazia@ca-f1.umd.umich.edu

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July 26, 1994

Dr. Samuel H. Moffett
150 Leabrook Lane
Princeton, NJ 08540

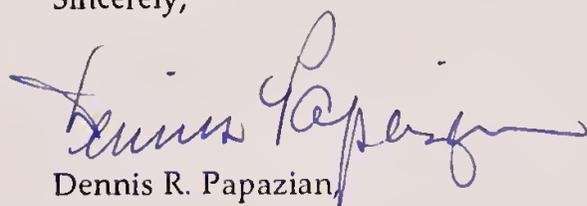
Dear Dr. Moffett,

I recently looked over a copy of volume one of your *Christianity in Asia*. I must say that what you did cover, you covered quite well. You included information on Sassanid-Syriac relationships that was quite comprehensive.

However, what you did not include in your book is also quite extensive and negates your fine effort. You did not have one word on the Armenian Christians of Asia, neither in Armenia (from the early years of Christianity) nor in India (where you can find ancient Armenian churches), nor anywhere else in Asia (including their Cilician Kingdom during the Crusades. This is quite puzzling since Sassanid-Armenian relations were more intense than those of Sassanid-Syriac and include a war from 451 to 484.

If you so wish to revise your text in the future, then I would be pleased to offer you the services of the Armenian Research Center. We have over 3,000 books on the Armenians, all of which are fully cataloged in our database which also lists articles, papers, and other materials, as well as connections to most major libraries worldwide.

Sincerely,



Dennis R. Papazian,
Director

July/August
1994

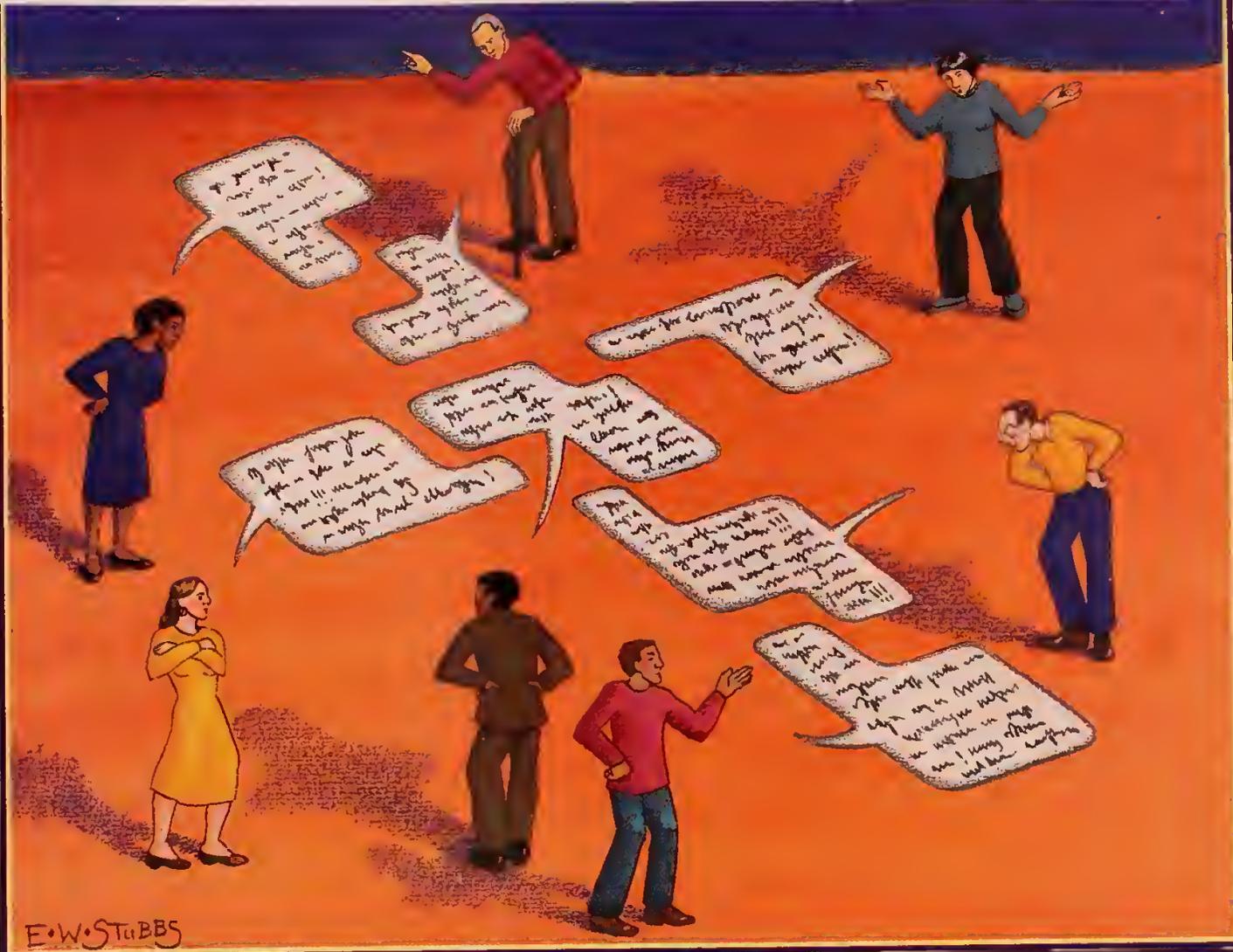
GENERAL ASSEMBLY REPORT PAGES 24-33

Presbyterian Survey

THE MAGAZINE
FOR PRESBYTERIANS

Why Do Presbyterians Argue So Much?

PAGE 13

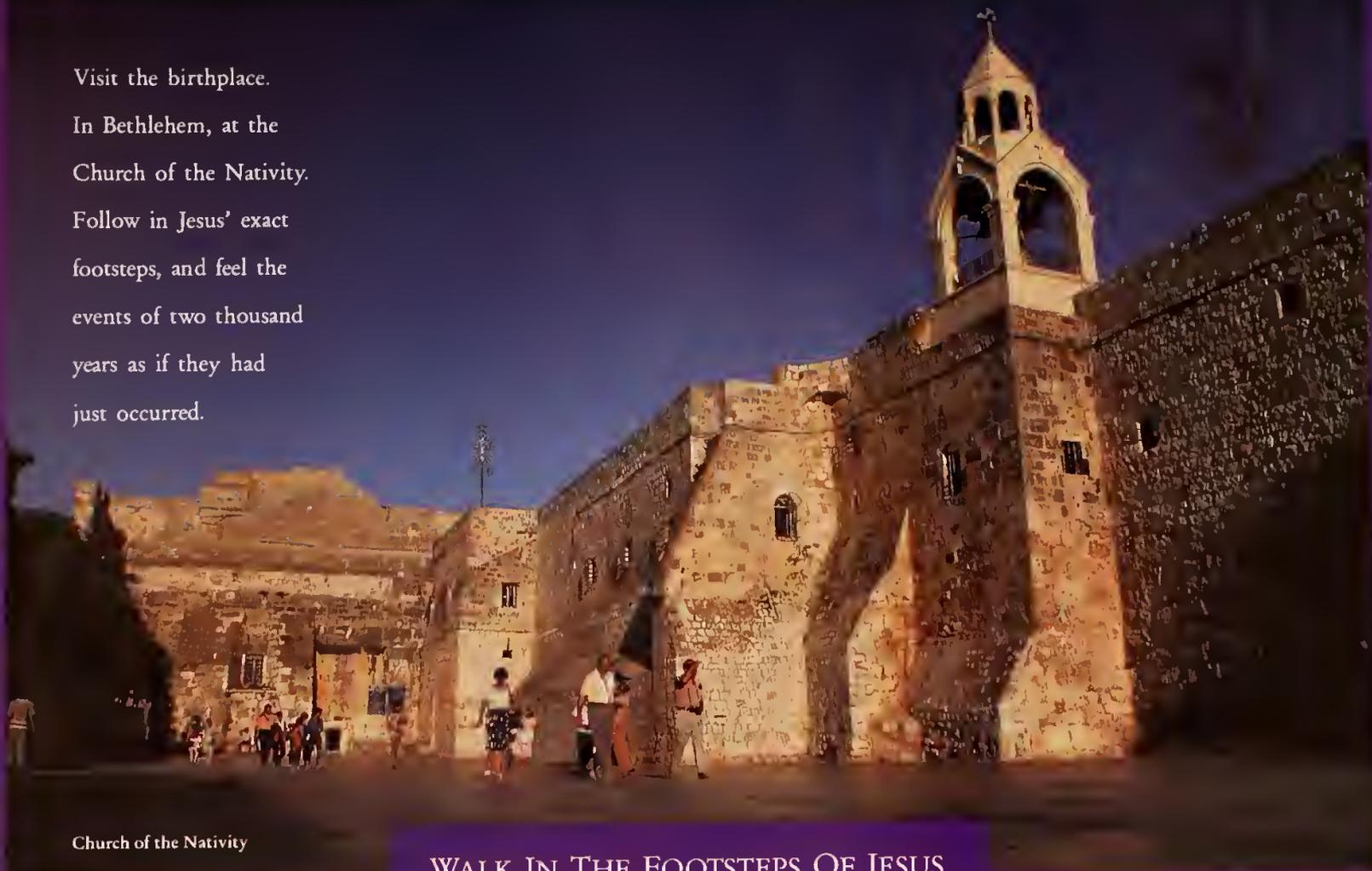


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CAROLYN NICHOLSON
PRINCETON SEMINARY
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ALSO IN THIS ISSUE:

- **Creating Community Out of Thin Air**
A high ropes climb transformed a group of kids and adults into a family **PAGE 10**
- **Talking About Homosexuality** **PAGE 16**

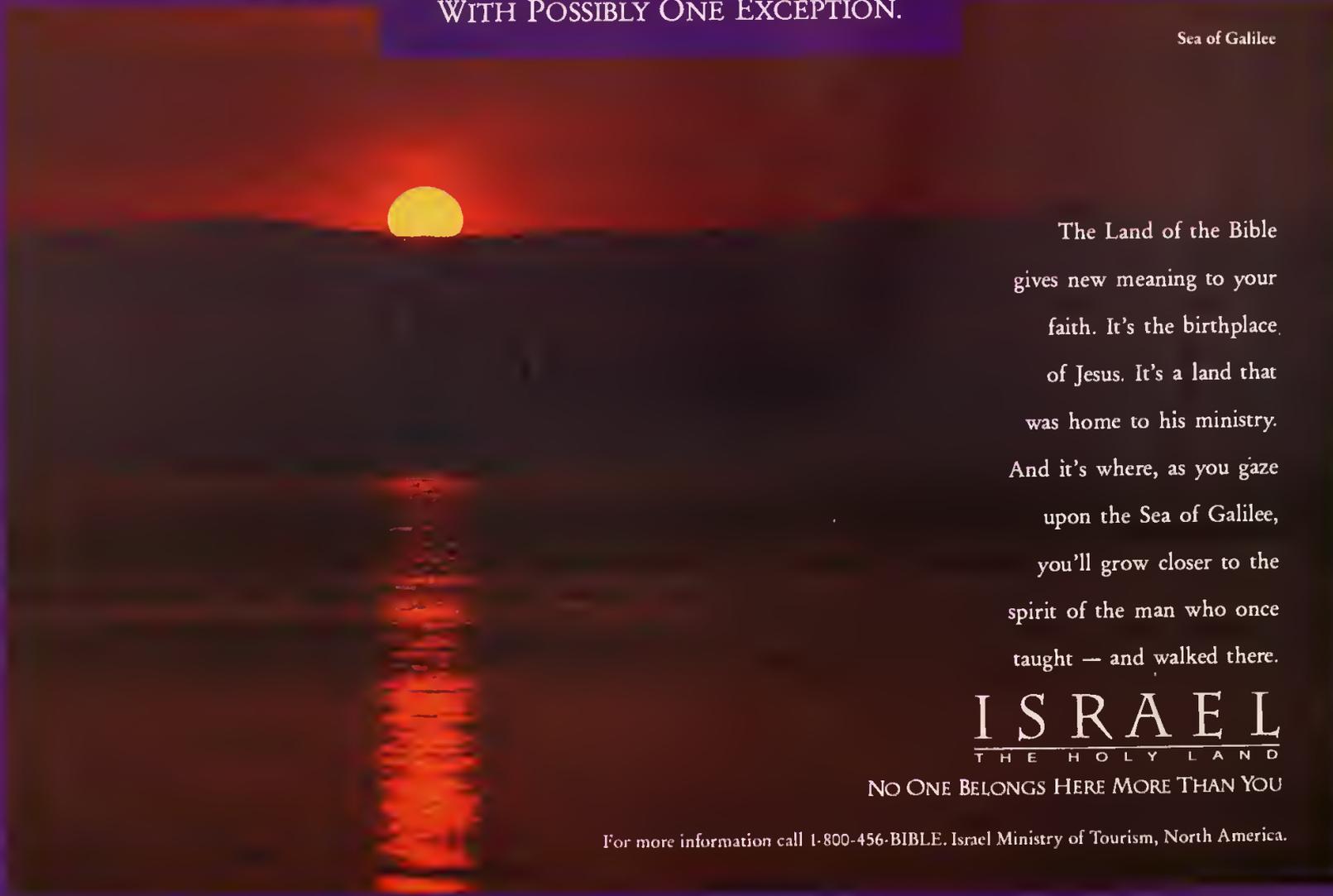
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congregations and presbyteries begin to share in selecting and funding missionaries for the PCUSA.

Barbara Renton, executive of Susquehanna Valley Presbytery and former chairperson of the Global Mission Ministry Unit, says part of the additional work will be to ensure that equal consideration is given to candidates for missionary service who are members of congregations not able to participate in either the recruitment or funding of mission workers.

In approving the missionary recruitment plan, the Assembly added a comment requesting that the Global Mission personnel budget "have priority and be the last downsized" in any future rounds of budget-cutting.

In other actions the Assembly approved the appointment of more than 500 new missionaries, volunteers and partners in mission—the largest group of mission personnel in more than a decade. Commissioners pledged to continue war relief in Rwanda, and raised \$6,500 in an offering for Rwanda relief. The Assembly called on congregations to "set aside time

WICHITA SOUND BITE . . .

"Before the great theological depression, when we did not worry about re-experiencing or re-imagining—when we didn't ask why we had missionaries—when we worried about winning souls to Christianity—that was before we lost our way. . . . Tell the church we went all the way to Wichita to begin again to know the way and to take Christ into all the world."

—Samuel Moffett

professor of ecumenics,
Princeton Theological Seminary,
speaking at the Presbyterians for
Renewal Breakfast

the first Sunday of each month during the 1995–1996 'Year With Africa' for prayer and fasting for the entire continent of Africa and a special unity in prayer with the people of Sudan that peace might come." The Assembly also reaffirmed earlier Presbyterian calls for the reunification of North and South Korea and recommended dialogue rather than sanctions as the best method of defusing current tensions on the peninsula. Commissioners also adopted a set of principles designed to guide new mission work in the former Soviet Union.—

Duncan Hanson

Sexuality Issues Return To Assembly Docket

Eighteen overtures dealing with issues of human sexuality were referred to various Assembly committees in Wichita, against the recommendation of the Committee on the Office of the General Assembly. The committee and an overture from San Gabriel Presbytery had urged that matters related to human sexual behavior be deferred until 1996, when congregations and presbyteries would have completed a three-year study on the subject. After listening to arguments on both sides in a packed open hearing, the Committee on Bills and Overtures voted 18–11 to recommend that the overtures be considered this year. Commissioners voted 292–216 to concur with that decision.

As a result, two *Book of Order* amendments related to sexuality issues will be coming to presbyteries this year for a vote. One pertains to conduct of clergy and other ordained officers, and the other bans the blessing of same-sex unions by Presbyterian Church (U.S.A.) clergy.

After sustained debate, the Assembly voted 357–176 to reject more precisely defining acceptable sexual behavior for deacons, elders and ministers as "fidelity within the covenant of marriage or celibacy." It chose instead to adopt a minority report recommending amending existing constitutional language to say that ordained leaders should demonstrate Christian faith and life "as defined by Scripture and the Confessions."

Looking at the Bottom Line

Giving to the denomination's unified (undesignated) mission budget has declined, but selected and supplemental (designated) giving has gone up more than enough to compensate for the decline.

After hearing that bit of good news, commissioners voted to approve a 1994 mission budget of \$105,770,146—representing an increase of \$1.5 million over 1993 receipts. Most of the new receipts are projected to come from selected and supplemental giving. Receipts for the unified budget are estimated to go down by \$1.2 million in 1994.

Congregational giving to the unified budget is expected to decline by another \$1.3 million in 1995. An additional \$1.2 million drop in unified giving

is predicted in 1996. On the basis of those projections, commissioners adopted a 1995 mission budget that is \$75,000 less than the 1994 total. They also approved a 1996 mission budget that is just over \$1 million less than the 1995 budget.

The per capita apportionment was increased for the first time in three years—from \$4.38 in 1994 to \$4.55 in 1995. The increase became necessary after the Assembly approved actions that added \$153,200 to the operating budget funded by per capita.

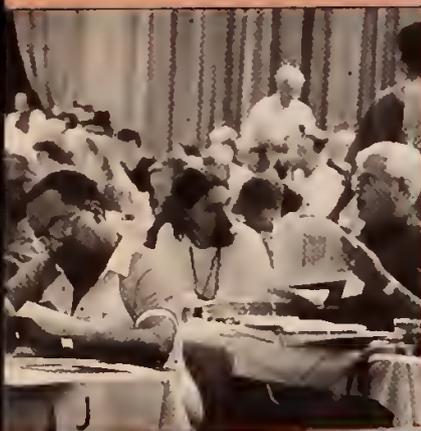
Partially in response to the Re-imagining conference, commissioners approved a number of guidelines designed to tighten oversight of how Bicentennial Funds are spent.

Commissioners Walk a Fine Line Between Taiwan and China

Confronted with two overtures calling for "solidarity with the Presbyterian Church of Taiwan," commissioners faced a moral dilemma. How could they express support for the Taiwanese church, a strong advocate of democracy and self-determination for the people of Taiwan, without angering the government of China and endangering the Chinese Christian community?

In the end the Assembly approved a resolution expressing "support of Taiwan and its national integrity and selfhood" but stopped short of going on record in support of a seat at the United Nations for the Taipei government. The resolution supports developing relations between the PCUSA and Christians in China and calls for the PCUSA to work for justice and reconciliation between the people and churches of China and Taiwan.

"We have stood strong with Taiwan, and they know that," said Clifton Kirkpatrick, director of the Worldwide Ministries Division. "Now we have to stand strong with our Christian brothers and sisters in China."



Eva Stimson

WICHITA SOUND BITE . . .

"Check the assumption that people are leaving the PCUSA because the church is involved in too many controversial issues. They are leaving because they don't know what the Presbyterian Church stands for, and neither do we."

—Mary Ann Lundy, speaking at a gathering sponsored by the Presbyterian Health, Education and Welfare Association (PHEWA)

Gambling, Abortion, AIDS

In other social justice-related actions, the 1994 Assembly:

- reaffirmed the church's opposition to legalized gambling
- called for a "denominational emphasis on a full, inclusive national health-care policy"
- urged steps to reduce violence against Asian-Pacific Americans
- rejected two overtures on abortion—one calling the church to go on record opposing late-term abortions, the other asking the Board of Pensions to develop a more effective means to provide "relief of conscience" for Presbyterians who object to participating in a medical plan that pays for abortions

- narrowly approved a measure commending five corporations—H. B. Fuller, Home Depot, Sun Company, Levi Strauss and Wal-Mart—for "policies and practices demonstrating social responsibility"
- approved a resolution affirming a statement in response to the AIDS epidemic to be issued by an interfaith AIDS network for presentation at the United Nations on World AIDS Day, Dec. 1, and an overture asking ministry divisions and lower governing bodies to "lift up" models for ministry, support groups and education programs "on behalf of persons and their families living with HIV/AIDS"

The rejected phrase appeared in a series of overtures, including a highly publicized one from Savannah Presbytery. Advocates of the overtures said they were intended to address clergy sexual misconduct. Supporters of the minority report contended the overtures elevated one moral issue above others and omitted references to other abuses of power by ordained officers. Others said sexual misconduct policies are already in place. Still others argued that the language was a tactic to constitutionally prohibit gay/lesbian ordination since traditional marriage is not an option for practicing homosexuals.

"We want to keep alive the dialogue on human sexual behavior and ordination as recommended," Robert L. Garrad of the Presbytery of South Dakota said in presenting the minority report. Caroline Price-Gibson, a commissioner from Pittsburgh Presbytery, described the Assembly's final action on the matter as "the middle ground."

The Assembly also voted 249–207 to approve an overture that says ministers are "not permitted" to bless "any same-sex unions." Proposed by the Presbytery of Southern New England, the overture originally said blessing same-sex unions is "inappropriate." Earl B. Stewart of New Covenant Presbytery proposed it be amended to say blessing same-sex unions is "not permitted," and the Assembly agreed.

Amendments to the *Book of Order* require a majority vote of presbyteries. Motions to reconsider both of the above actions were rejected.

In other business the Assembly voted to support the U.S. Department of Health and Human Services' implementation of comprehensive sexuality education in the public schools. In the same action, the Assembly urged congregations to provide additional sexuality education reflecting the values of the Reformed tradition. Commissioners also voted to instruct the Congregational Ministries Division

Manifest, Aug. 8

mission - ~~He, too, for some, justice as if some will choose for law, then~~
for justice

May 25, 1991

- ① Keith + Connie Egan
- ② Mrs. Maurice More
- ③ Heesun Chun
- ④ Foster Brathley
- ⑤ Ken + Verita Spencer
- ⑥ Jeffrey C. Wood
- ⑦ John Sun (Towaco NJ)
- ⑧ Suh, Jung-Woon
- ⑨ Rev. Lee, Jong-Yoon, Chung-Woon Presb. Ch., Seoul.

~~Miffett~~ Correspondence (of her) Aug. 15, 1994

1. Prof. James Brett, Calvin College, 3201 Burton SE, Grand Rapids MI 49546
2. Prof. Charles Partee, Pittsburgh Theological Sem., 616 N. Highland Ave., Pittsburgh, PA 15206
3. John C. England, Programme in Theology + Cultures in Asia, 13 H. Wade Place, Christchurch 2, New Zealand.
4. David C. Kearns-Preston, Dixon Memorial Presbyterian Church, Tyson Ave and Glenloch St., Philadelphia, PA 19135.
5. Dr. John M. Buchanan, Forest Presbyterian Church, ~~St~~ 126 E. Chestnut St., Chicago, IL 60611.
6. Donald R. Roberts, 1585 Henry St., Apt. 10, Berkeley, CA 94709
7. Rev Richard A. Hasler, 3192 Race St., SE, Near Philadelphia OH 44663-7752.

1994

Aug. 23 - Sam Moffett: Letters, dictated

① Dr. Robert Shuster, Dir. of Archives, Wheaton College, Wheaton IL 60187-5593

② Dr. Dennis R. Papazian, Ph.D, Director, ^{American Jewish Ctr.} Univ. of Mich, 4901 Surquon Rd., Dearborn,
Mich. 48128-1491

③ Mr. Rob S. McClelland, 2726 Duke Dr., Furlong, PA 15925

④ Dr. Chul-Ha Han, Asian Center for Theological Studies + Mission
187 Chongjeong Ro 3-ka, Seodaemun-ku, Seoul 120-751, KOREA

August 25, 1994

Dr. Robert Shuster
Director of Archives
Wheaton College
Wheaton, IL 60187-5593

Dear Dr. Shuster:

I am enclosing herewith a letter to Dr. ^{Kraahenz}~~Groevic~~, a copy of which I neglected to make to you.

I wanted you to know what I am doing because it concerns the archives. I have a number of visits and am very much impressed with your good work. I hope that the few things that I will be able to send you from time to time about my father and perhaps about our family on the mission field will be of interest to you.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

Enc .

August 25, 1994

Dr. Chul-Ha Han,
Asia Center for Theological Studies and Mission
187 Choongjeong Ro 3-ka
Seodaemoon-ku
Seoul, 120-751
Korea

Dear Dr. Han:

It was a great treat to see you in Seattle at the Board meeting of ACTS, U.S.A.. What a fine group of men that Board brings together every year.

I have been trying to figure out when I can next get to Korea, ~~especially of your invitation to ACTS~~. It does not seem likely that I will be able to get away this Fall. The deadline on volume 2 of the History of Christianity is coming too close for that and I must make a trip to missionary archives in England and Scotland in September and probably to the end of September for some research; and in October I must be at a conference in Atlanta in China.

It will therefore probably not be before the Spring of 1995 that I will be able to make a trip to Asia. On that trip I will ~~want to~~ be a few days at ACTS and also a few days at the Seminary in Kwangnarw ~~to~~ which will be dedicating a building to my father's memory. From Korea I will go on to China, Taiwan, Burma and India. All this is very tentative. I may try to make the Taiwan to India part of the trip ~~come~~ before Korea, but I am not yet sure. At any rate, I will be looking to a trip to Korea in the not too distant future. need to

Thank you for your remarks about the missions chair. I too agree that Mr. Weyerhaeuser will be very, very important in that project. Blessings on you and please give my greetings to the whole faculty and students.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

August 25, 1994

Dennis R. Papazian, Ph.D.
Director
Armenian Research Center
The University of Michigan-Dearborn
4901 Evergreen Road
Dearborn, MI 48128-1491

Dear Dr. Papazian:

Thank you for taking the trouble to write me reminding me of how I have ~~arbitrarily~~ shortchanged the Armenians in Asia in my book volume 1 of Christianity in Asia.

I regretted that I ^{had to} ~~was doing~~ it at the time, and now with your letter I regret ~~use~~ it even more.

I must say, however, that I did it deliberately knowing that without cutting out some parts of this story I would never be able to compress it into one volume. So, on the grounds that Armenia was drawn into the Roman orbit very early and therefore has been dealt with in considerable detail by western historians, *I regretfully* I ~~decided on~~ ^{ex} ~~excluding the story of the Armenians, as well as of~~ the ~~story of the Eastern Orthodox Church~~ ^{es} ~~Russia and Greek,~~ *in fact the* ~~Russian and Greek and a whole Mediterranean Coast,~~ *That also and Asia Minor.* ~~excluded Asia Minor and Russia~~ ~~of the~~.

I am very much aware of the Sassanid-Armenian relationships and of Armenian contacts with the central Asiatic tribes but again the decision was arbitrary and your point is well-taken. If I ^{can} ~~am able to~~ look forward to a second edition in the future, your letter will be very much on my mind. What the publishers will allow me to do, however, will be another matter. Harper was ~~very~~ much opposed to my suggestion that I try to do the history in three volumes.

Now I am trying to compress the last 500 years from 1500 to 2000 into one volume -- an impossible task! There is so much source material available, increasing exponentially every year, that I am almost sorry that Gutenberg ever invented printing. In so saying, however, I have to be aware that the Koreans invented moveable metal type 200 years before Gutenberg! *

I hope to be in touch with you in the future and I appreciate your kind offer of services on ~~the~~ Armenians. ^{history} Should I ever get up your way I would like to visit the Armenian Research Center.

Letters like yours I value more than those which ~~spend~~ ^{spend too much} ~~all~~ the time telling me how well I did. Letters of constructive criticism like yours help me move ahead.

With all good wishes,

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

1994

Sam Miffell
letters - Aug. 29.

completed 8/30/94 BMS

#1. Rev. Katherine Schwan, 25426 - 213th Ave S.E. #54
Maple Valley, WA 98038

#2 ~~Dr~~ Mr. Michael Shea, 18 Glen Ave, Annapolis, MD 21401

#3 Dr. Ralph D. Winter, Wm. Carey International University
533 Hermosa St., South Pasadena CA 91030

#4 Dr. Ian S Robb, 6040 Smith St., Halifax, N.S., Canada B3H 1S7

#5 The Rt. Rev. Richard Butt, 3 Marlborough Court, Falmouth, Cornwall TR11 2QU
U.K.



PRINCETON
THEOLOGICAL
SEMINARY

August 30, 1994

The Rev. Katherine Schwan
25426-213th Ave. S.E., #54
Maple Valley, WA 98038

Dear Kathy:

We are home again after too long a ^{time} ~~long~~ away, part of it not ~~too~~ far from you in Seattle. But I am very much afraid that ~~we are~~ ^{I am} late in getting back to you on your recommendation. You said it was already late back on June 16. Anyway I'll get it off to you today.

We are delighted to hear that you will be working on a D.Min. at Fuller and that Dan and you are, naturally, very, very busy with Rachel and Rebecca.

You will be much in our prayers and I trust all will go well with your application. Fuller will be getting somebody very special.

Power to you both and love from us both.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

August 30, 1994

The Rt. Rev. Richard Rutt
3 Marlborough Court
Falmouth Cornwall TR11 2 QU
United Kingdom

Dear Richard and Joan:

Thank you for being willing to review volume 1 of the history I have tried to write about Christianity in Asia. I will ask our publishers, Harper Collins to send you a review copy. The first volume takes the story up to the year 1500. I am quite aware that I bit off more than I can chew trying to cover 1500 years of the history of the churches in the largest continent in the world in one volume, but I did enjoy doing it and the reviews so far have been favorable.

Now I am having even more trouble trying to put 500 years, from 1500 to the present, in the second and final volume. The closer I get to the present the more books I have to read in order to note that I really didn't have to read them.

I am distressed that events in the Church of England have been going in what seems to most of us to be the wrong direction. The same thing, of course, happened to our own Presbyterian church here in America. But we take some small measure of comfort from actions of our last General Assembly in June of this year which make us hope that these have bottomed out and the church may begin to grow back up again in the right direction. Only the Lord knows.

We do hope you will not have to leave the Anglican communion. You have done so much for it, both in Korea and in the UK. There have been times when we, too, felt like leaving our heritage in the Presbyterian Church, USA, but so far have not done so and I hope we never have to. I take heart sometimes when I am most depressed in the words of ^{of} the great missionary who should never have turned Baptist, Adoniram Judson. He said at one discouraged moment, "the future is as bright as the promises of God".

Our prayers and our love are with you both.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

Thursday, September 8, 1994

MONDAY MORNING
Louisville, KY

My Monday Morning came today & I learned from Joel C. Lewton how greatly his fellow presbyter, Stuart Bond, had offended in the June issue where he said, "Scapegoating The Layman will not solve the problem."

As a consistent life long "liberal evangelical" I was also a long time critic of "The Presbyterian Layman." But of late years they been moving toward a more responsible center, deepening in substance, and I've come to appreciate their reporting as a needful source of whistle blowing not available elsewhere. And wrote them to that effect. (printed there September/October, 1993)

In the offending June issue Stuart Bond asked for Ms. Lundy's head. And got it! Congratulations. I have been convinced for decades (did it start with Overture H 'way back?) that we have harbored a nest of bureaucrats who have not well served "the great ends of the Church." In 1967 I led the Synod of Texas to its greatest benevolence committment in its history. In 1968 we got torpedoed with the Angela Davis affair that resulted in the first great benevolence boycott. And many times since, from these same characters who eat their daily bread from the benevolence table!

No doubt I'm old, and crotchety, and more than a little cynical from too many dog bites in the same area. And I am not sure it's over in spite of the spate of "new wine" that flowed so lavishly at Wichita.

Joel Lewton's call to "embrace the mandate, to end the name calling and (for) healing to begin," is a beautiful sentiment, and would be almost christian if the same fountain had not also spouted "the Layman's highly vitriolic and overly obtuse forms of sensational journalism." It wakes echoes from the Galilean Mountain of One saying, ". , first take the log out of your own eye, and then you will see clearly to take the speck our of your neighbor's eye." (NRSV)

John D. Craig (address overside)

Thought I'd ask that. Has
 it de-emphasized
 preaching? — Here
 are still good, and great,
 preachers here. (I've new
 " in a Princeton gal, a great
 improvement! She's moved to
 welcome me as P.F.M. I am deeply
 heart response in love. But — my head is
 unchallenged + my soul is unfeared.

Excuse my
 dumping all over
 you. It's love
 in heart
 + heart
 warmly
 directed my

AMEN

The Reverend John D. Craig
 (Presbyterian USA, Hon. Ret.)
 6101 Newcastle Avenue
 Bellaire, Texas 77401
 (713) 667 7103

9/19/94

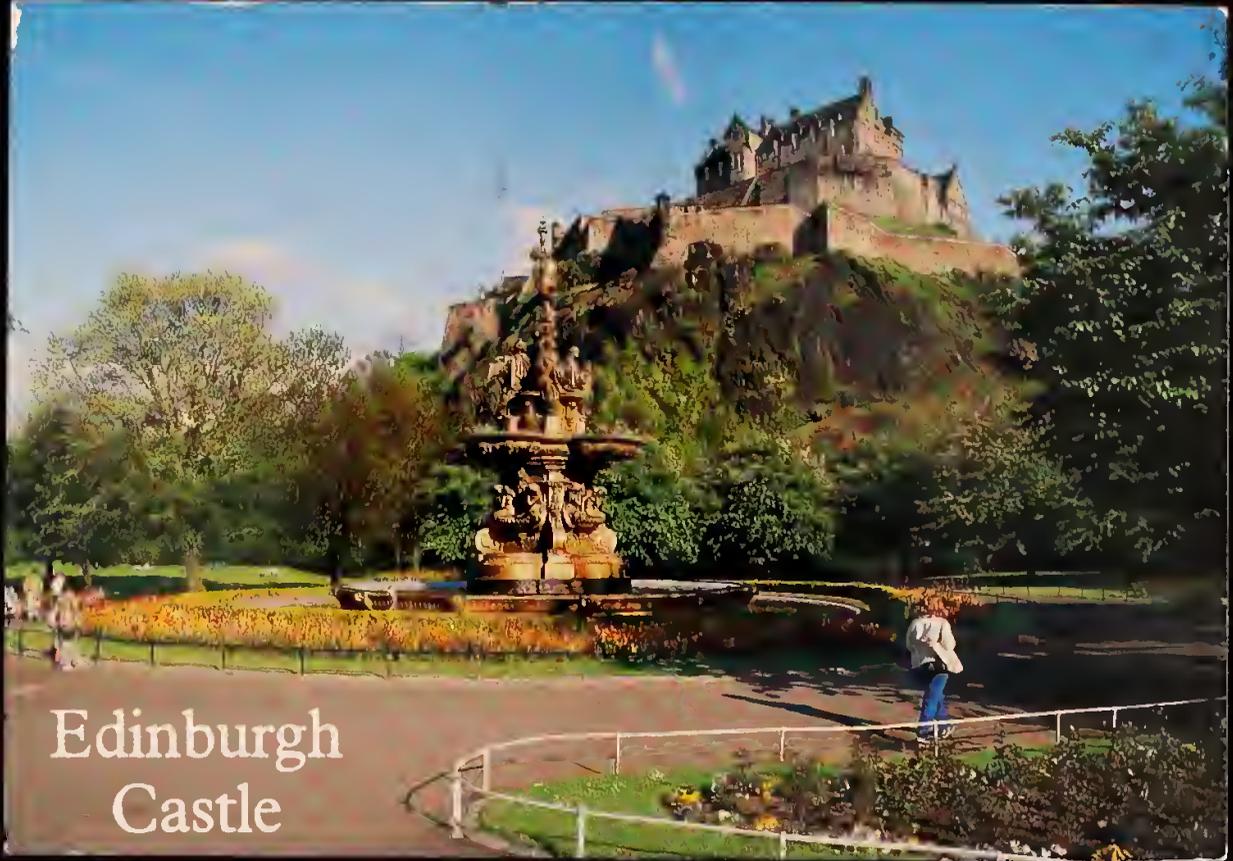
Dear Sam + Eileen,

RE News just came. I've
 only read the front page of
 your address before on mail
 goes. — My thanks again
 for 3 days of my great visit to
 Korea. — I don't remember
 talking much theology because, I
 suspect, we took a certain
 commonality for granted. I can't
 believe the falling away in 10
 years. Someone had a letter in the
 Outlook, a dissenter I believe, saying,
 "It's Barmen, stupid!" I believe he
 hit it exactly. In 2,000 years of Church
 history we had fierce + deadly arguments over theology
 now I wonder if we aren't arguing over "whether to have
 a theology? Or, even a faith?" Central "celebrated" its 100 Anniv.
 at its lowest ebb in 100 years! My successor almost wrecked it
 over homosexuality. What's going on at Princeton? I never

Affirmation of Faith in an Apocalyptic Age

I believe ultimately and finally
 in the total victory of God.
 I believe that even in a sinful world
 He never loses control,
 and that He sets limits
 on the forces of evil.
 Therefore, I believe that in the unfolding
 of His Providence in history:
 Christ triumphs over Satan,
 good prevails over evil,
 that forgiveness
 is stronger than guilt
 as love is stronger than hate.
 I believe faith is better than fear
 that life shall conquer death,
 that there shall be songs
 in the morning,
 that God shall wipe away all tears,
 For Christ must reign until He has put
 all His enemies under His feet,
 that God may be all in all. Amen.

John D. Craig



Edinburgh
Castle



5 014729 000017

London
Sept. 15, 1994
Whiteholme
of Dundee



Dear Jo + Paul,
Today is our 33rd anniv. + what a wonderful trip we are having! Our rent. car worked out splendidly in Scotland. They gave us a Mercedes for no. extra charge. We had ordered smallest + cheapest. Stayed at the Penn Club in Edinb. for 4 nights + had wonderful visits w our dear friends, Tom + Margaret Torrance + family. Tell you all about it. Then drove to Moffat on Sat. + stayed 2 nights with the widow of the clan head, Peggy Moffat. Went to church there on Sun. morning in the Presby. Church - a fine service + sermon! Drove to Carlisle on Mon. morn. where we turned in our car + caught the train to London. Staying at the Penn Club, a convenient + reasonable lodging where we stayed once before. Sam got a lot of research done + Edinb. + now also in London. I'm doing some research here, also, on my Betty Stuckton project. Found a couple of things in old London Mus. + Soc. archives. Tonight we're taking an old friend from Korea a Swiss scholar now at London U, out to dinner.
Much Love, Gilsey + Sam

Mr. + Mrs Paul Haskett

1171192nd Ave. E.

Puyallup, WA 98373

USA



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LAMMERMUIR JAKARTA

Jl. Letjen Suprpto 28
Jakarta 10510, Indonesia

Prof. S.H. Moffett
150 Lea Brook Lane
Princeton
New Jersey. 08540.

16 September 1994.

Dear Mr. Moffett,

Your address was given to me by Scott Sunquist in Singapore.

I am currently writing a book on Asian Church History, in the Indonesian language, for the use of our theology students here. It is of necessity rather general, covering the whole sweep up to the present time in about 350 pages.

I was tremendously impressed by the first volume of your "History of Christianity in Asia", which so admirably fills a great need. But seeing the thoroughness and scope of that volume I assumed that it would be many years before the second one appeared. However, I gather that in fact it is very near publication.

I should be very grateful if you could let me know the publication date, and also advise me on how to obtain a copy - might it be on sale in Singapore?

My own short book was written first in English, and is now almost ready to translate into Indonesian. But having found it quite difficult to gather information for the most recent period, I should be very interested to read your second volume first, in case it opens up new areas which I might have missed. Please may I quote or refer to your book, with appropriate acknowledgement of course?

I must add that I have found your book a wonderful model of how to present a very scholarly history which at the same time draws out some spiritual lessons for missions.

With best wishes,

Anne Ruck .

Anne Ruck.

College Hill Presbyterian Church
5742 Hamilton Avenue + Cincinnati, Ohio 45224
(513) 541-5676

September 16, 1994

Rev. Sam Moffett
Professor of Ecumenics in Mission, Emeritus
Princeton Theological Seminary
Princeton, NJ 08542

Sam,

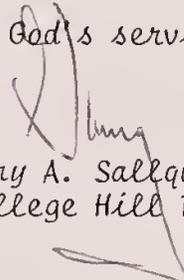
Thoroughly enjoyed your recent article in the August issue of RE:News.

Your theology was right "on the mark" -- have you thought about teaching theology as well as missions?

I loved your story about the Yale professor -- I will certainly share that one.

Thanks so much for all that you and Eileen do to serve Christ and the Kingdom.

In God's service,


Gary A. Sallquist
College Hill Presbyterian Church

GAS/mla

CHRISTIANITY
TODAY

September 22, 1994

Dr. Samuel Hugh Moffett
150 Leabrook Lane
Princeton, NJ 08540

Dear Dr. Moffett:

Many weeks have passed since you gave us permission to use your Presbyterian Assembly talk, but it has been far from forgotten here at CT. Enclosed is an edited version of your talk-turned-essay for your perusal; please read it through and let me know as soon as possible if you have any changes you would like to make. You can reach me at (708) 260-6200, ext. 211.

We greatly appreciate both the content of your message and the chance for our readers to grapple with the issues you raised. Thank you for an insightful comment on the motivation for missions today. I look forward to hearing from you.

In His Service,



Helen Lee
Editorial Assistant



A PUBLICATION OF
CHRISTIANITY TODAY, INC

465 Gundersen Dr.
708/260-6200

Carol Stream, IL 60188
FAX:708/260-0114



Why We Go

Recapturing our motivation for missions.

SAMUEL HUGH MOFFETT

Near the end of his earthly life, Jesus reassured his disciples that he was going to prepare places for them in his Father's house. But the ever-skeptical Thomas asked, "Lord, we do not know where you are going; how can we know the way?" (John 14:5).

In this age of skepticism and doubt, Thomas's plea rings with relevance. Moreover, it has grave implications for the future of Christian missions. If we have lost the way, how can we expect to show the way to others?

Despite any questions that may have lingered in the minds of the early Christians, they did not need to re-examine or re-imagine their commitment to world missions every three or four years. In fact, until the great theological depression in mainline churches, even more recent Christians had no need to ask about the purpose of missionaries.

For these believers, Christ's command was simple and urgent: save souls from a Christless eternity. Or at the very least, give them the chance to know that they are lost. Faced with this straightforward challenge, the church exploded into the modern missionary movement, a race against time and the Devil for the eternal salvation of humanity.

Many people consider this the classic and most familiar theology of mission: salvation free for all, but only in Christ. Solidly evangelical, it was the theology of my parents and is not as old-fashioned and outdated as some may think. This same theology is also *today's* theology of the South Korean Presbyterian church, which gains three or four times *more* members every year than Presbyterians in America *lose* every year. Moreover, the vast majority of Third World churches follow this theology, and they are growing, unlike many of our mainline denominations.

This theology sent one of my brothers to the inner city, another to India, and still another into medical missions. As for myself, I was drawn into missions by the words of Robert E. Speer, then chairman of the board at Princeton Theological Seminary. In the middle of a talk he was giving to me and my classmates, he stopped, took out his watch, and said, "This watch could tick for nine and a half years without numbering the unbelievers in China alone." I could not get this picture out of my mind, and five years after leaving Princeton, I set off for China to

11/14 [Signature]	
DUE BY:	
Date	Thurs 9/16/94
Time	noon

705) 260-6200, Ext. 211
Helen Lee

Fx - 708) 260-0114

start finding some of those unbelievers.

Emphasizing the lostness of the unsaved and redemption in Jesus Christ alone, this theology is responsible for sending more missionaries around the globe than any other theology of mission. Through time, however, the foundations undergirding this theology began to shake. Old urgencies were denied, or at least ignored, and no one seemed sure of anything eternal anymore.

Instead of emphasizing eternal life after death, proponents wanted a theology that redeemed the millions upon millions living in misery and filth by providing the life abundant that Jesus came to give them. The challenge became to create a future *in* history, without hunger and without hate, without sickness and without tears; where men and women were all brothers and sisters together, justice rolled down like the waters, and the nations studied war no more.

Called a theology of the *kingdom*, this was considered the *second theology of missions*, a more modern, practical mindset that emphasized "works" over "grace." In its most popular form, it has become liberation theology, an attempt all too often to build the kingdom without the King. But kingdom theology has its merits, as well: the Jesus who said, "I am the way . . ." also said, "I am the life" and "As you did it to one of the least of these"—the hungry, the thirsty, the naked, the sick, the prisoners—"you did it to me" (Matt. 25:40). This is a kind of liberation I wholeheartedly support.

But in recent times, the paralysis of skepticism has struck those desiring to be liberators. Wars, holocausts, depressions, brutalities, scandals, AIDS, drugs, and failed revolutions have created a disheartening crescendo of defeat. Worst of all, these events happened right here in the "Christian" West, in what too many had believed *was* the kingdom. No matter how hard the liberators tried, this so-called kingdom refused to stand firm.

HAVE WE LOST THE WAY?

These are the two familiar descriptions of the missionary—as evangelist and as social activist. One emphasizes the saving of souls; the other, the building of the kingdom. Both are necessary activities; however, the problem is that neither alone can carry the missionary efforts of the whole church. Critics of the Left still caricature the evangelical promise as "pie in the sky by-and-by," while critics from the Right even more devastatingly point out that the "paradise-here-and-now" activism of yesterday's failed revolutions has given us more hell on earth than hope of heaven.



Thus the question: Have we lost the way? How does the church fulfill its mission in this kind of a world, and in our kind of a discouraged church? Where can we find a compelling motive to unite and renew the whole church in Christian mission?

Both the unfairly caricatured evangelists and the well-intentioned but much criticized builders of the kingdom need to take a step toward a more biblical, Christ-centered theology of missions. Christ should define our mission; anything more is idolatry, and anything less is no longer Christian. The Bible reminds us that the evangelist can no more save souls than the social gospeler can build the kingdom of God. Souls are saved by the Holy Spirit, whose witness is never separated from Jesus Christ as the only way. And only God can build the kingdom, whose promised King is Jesus Christ, Lord of *all* of life.

In their basic motivation, the evangelist and the reformer are actually not that different. At their best, both sincerely believe that their motive is Christian love. But love has lost much of its biblical meaning in today's post-Christian world. America's modern culture-captive theologies use the word *love* in such a warm, loose, or fuzzy way that I question how far we can use it anymore to describe our motivating base in Christian mission.

RETHINKING OUR MOTIVATIONS

I would like to suggest instead that the original motivation for missions in the church was not love, but obedience. Obedience *in* love, more specifically. As C. S. Lewis once observed, "[We] do not fail in obedience through lack of love, but have lost love because [we] have never attempted obedience."

Of course, love, as described in the New Testament, is fundamental, still the first and greatest commandment. Love began the mission: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have everlasting life." Love was the motivation of God the Father. But what was the motivation of God the Son?

Surely, the Son came on his mission with no less love than that of the Father. However, it is interesting to note that the Bible does not say so. Although the life of Jesus on this earth was undeniably filled with unbounded love and compassion, we are not told that he came into the world because he loved it. Insofar as the Bible distinguishes between the Son and the Father *in reference to the mission*, it tells us that the Father founds the mis-

sion motivated by *love*, while the Son goes on the mission motivated by *obedience*.

Paul reveals a rare glimpse into the mind of Christ before the mission of his incarnation. Through the apostle's writings, we see that it is not love, but humility and obedience "unto death, even death on a cross" (Phil. 2:5-8) that compels Christ to sacrifice himself. He loves the world, but he goes to the cross because he obeys: "Not my will, but thine, be done" (Luke 22:42). God is love, but it is obedience that forges, focuses, and incarnates that love into a mission.

The same theme applies to the apostles, the first missionaries of the church. Was it love for a despised and rejected race that sent Philip to the Ethiopian? Not according to the record. "An angel of the Lord spoke to Philip, saying, 'Arise and go'" (Acts 8:26, NKJV). And he went. Was it love that sent Peter to the proud and unclean, to the Roman centurion? Not if you read Acts. The Spirit told him to "Arise and go" (Acts 10:20). And he did.

Was it a passion for millions of lost Gentile souls dying without hope and without Christ in this world that made Saul into Paul "the apostle to the Gentiles?" He loved his own people, the Jews, too much for that, as the record shows. But the Spirit said in Acts 13, "Set apart for me Barnabas and Saul for the work to which I have called them," and thus the apostle almost reluctantly obeyed to reach the Gentiles. In the "strange new world of the Bible" (Barth), apostles and missionaries are made not by looking at the world in love (though that they must do), but primarily by listening to God in obedience.

At this point many are inclined to change the subject in embarrassment and go on to more practical missionary matters concerning techniques, methods, cross-cultural relations, and fundraising appeals. How can we wait around to listen for the voice of God when there is a whole world out there that needs to hear the good news and see it practiced?

Back in my college days, I knew an earnest and intense young woman who desperately wanted to be a missionary in Africa. But she thought that God had not called her because she had heard no supernatural calls, only silence. So one night a realistic and practical-joking friend gathered a group of girls together, robing them in white sheets. At midnight, they stole into the troubled girl's room, moaning in hollow tones, "Come to Africa, come to Africa."

This woman, paralyzed in her waiting



for the voice of God, was partly right, but partly wrong. Wrong in her stereotyped notion of how God ought to speak to her, but completely right in believing that without the positive assurance of God's leading she would never be a missionary even if she did go to Africa. And although her joker friends were wrong to pose as substitutes for the voice of God (a temptation for preachers and professors as well), they were right in portraying a God who works in his own mysterious way through imperfect human means.

This is especially true in missions, which is why our theology is so important. It keeps us on the right way. We are only dressing up in white robes and stealing in upon the unwary with false guideposts and lesser challenges if we settle for anything less than truth, love, and through it all, obedience, as according to the Scriptures.

OBEDIENT WITNESSES

Two years ago we had a surprise call. A Korean pastor from the Sangdo Presbyterian Church in Seoul wanted to fly us to Chile for the groundbreaking of their new missionary project. The church was celebrating its twenty-fifth anniversary and wanted to commemorate it by undertaking a missions project in Chile. Recalling the words of Jesus to be his witnesses "unto the uttermost parts of the earth," they pulled out a globe, put a pin in South Korea, and stretched a string as far as it would go all the way to the opposite end of the globe, which turned out to be Chile.

Although there were already three Korean evangelists at work in Chile, there was no Korean missionary doctor. Remembering the legacy of the first missionaries to Korea who had initiated a wide range of social reforms, these Koreans said, "The best way for us to obey Christ's command would be to celebrate our twenty-fifth anniversary by building a Christian hospital for the Mapuche Indians in southern Chile." The hospital was dedicated this spring.

For these Koreans, it was as simple as that: having a firm faith and displaying cheerful obedience. If this sounds too simple for us sophisticated, Westernized evangelicals, I suspect we may be getting too academic, like the professor from Yale who visited our mission in northern Korea years ago. He wanted to preach in a country church, so the mission sent him with a missionary interpreter to a rural Korean village. The professor began his sermon, "All thought is divided into two categories, the concrete and the abstract."

His Korean interpreter looked at the tiny congregation sitting with eager attention on the floor of the little church—toothless grandmothers, schoolboys without shoes—and made a quick decision. "Dear friends," he began his translation, "I have come all the way from America to tell you about the Lord Jesus Christ." From that point, the sermon was firmly in the interpreter's hands.

I vote for more simplicity in the church's approach to mission. How will people remember us 50 years from now? Will it be, "Oh yes, those evangelicals. They lost the point of the mission entirely, talked about 'the concrete and the abstract,' about gods and goddesses, and who knows what else. And no one understood. And then they got angry that no one wanted to listen, went home, and disappeared. Whatever happened to the evangelical church?"

Or will we allow the Holy Spirit, the Great Interpreter, to take over here and now with grace and power, so that the world cannot help noticing that the church is setting a newfound course to tell the world about the Lord Jesus Christ? If so, perhaps 50 years from now people will say, "Look at what God has done in the world through those Christians."

Jesus responded to Thomas's doubts by saying, "I am the way." Nothing could be clearer for us than to follow Christ's example in all circumstances, including our approach to missions. Through the Holy Spirit, God gives us power. Our part is to obey.

Samuel Moffett is Princeton Seminary's Henry Winters Luce Professor of Ecumenics and Missions, emeritus. Born in Pyongyang, Korea, he spent over 30 years in the mission fields of Korea and China. This article is adapted from a talk given at the Presbyterians for Renewal breakfast during the 206th General Assembly of the Presbyterian Church (USA), June 1994.

Call Outs:

God is love, but it is obedience that forges, focuses, and incarnates that love into a mission.

If we have lost the way, how can we expect to show the way to others?

The emphasis on the lostness of the unsaved and redemption in Jesus Christ alone is responsible for sending more missionaries around the globe than any other theology of missions.



Wars, holocausts, depressions, brutalities, scandals, AIDS, drugs, and failed revolutions have created a disheartening crescendo of defeat.

Samuel Hugh Moffett

RECOVERING THE MISSION. Have We Lost our Way?.

Every year for the last twenty years or more America's mainline denominations have been cutting back on the number of missionaries they send out into the world. Episcopalians, Presbyterians, Lutherans, Methodists are down-sizing the world Christian mission. Why? Is the day of the foreign missionary over? Or have the churches lost the way?

The question calls to mind Jesus' words to doubting Thomas, "I am the way and the truth and the life; no one comes to the Father but by me." I wonder whether in our own age of doubt we have not indeed strayed from that way.

Let me begin by looking back. There was a time, back before the great theological depression in the mainline churches when Christians did not need to ask every three or four years why they had missionaries and what missionaries were supposed to do. It was simple and dangerous and overwhelmingly urgent, as simple as the command of Christ and as urgent as life and death. For millions upon millions were dying without Christ, slipping into a Christless eternity. No one had ever given them a chance. No one had ever told them that they could live forever in Christ. Faced with this straightforward challenge the church exploded into the modern missionary movement, a race against time and the Devil for the eternal salvation of the human soul.

That oversimplifies it, but it is the classic theology of missions, and to many people the most familiar. Solidly evangelical, it was the theology of my parents and is not as old-fashioned as some may think. It is also today's theology of most Korean Presbyterian churches which gain three or four times more members every year than Presbyterians in America lose every year.

It was also the theology that sent one of my brothers into inner city America, another to India, another into medical missions, and me to China. This is how it happened to me. Robert E. Speer, then chairman of the Board at Princeton Theological Seminary, was speaking in chapel. At one point he stopped, took out his watch and said, "This watch could tick for nine and a half years without numbering the unbelievers in China alone. I could not get that picture out of my mind. Five years later I was in China.

That missionary theology of the lostness of unbelief and of salvation only in Jesus Christ still today sends out more missionaries around the globe than any other theology of missions.

But we all know that there came a shaking of the foundations of the theology of missions. Old urgencies were denied, or at least ignored. No one seemed sure of anything eternal any more. So the challenge changed. A great missionary conference in 1928 declared, "Our fathers were impressed with horror that men should die without Christ; we are equally impressed with horror that they should live without Christ." Mission strategists pointed to the millions upon millions living in misery and filth. No one had ever given them a chance. No one had told them about the life abundant that Jesus came to give them.

It was a challenge to create a future in history, not beyond it--a future without hunger and without hate, without sickness and without tears, where all men are brothers and all women sisters, where justice rolls down like the waters, and the nations study war no more.

This has been called a theology of the kingdom, thought to be more modern and practical than the old salvationist theology. It emphasized 'works' over "grace". In its most popular form it has become liberation theology. At times it has come dangerously close to attempting to build the kingdom without the King. But kingdom theology has its merits, and its roots are Biblical. The Jesus who said, "I am the way..." also said "I am the life". He said, "As you did it to one of the least of these"--the hungry, the thirsty, the naked, the sick, the prisoners--"you did it to me". That kind of liberation I can never ridicule.

But again the paralysis of doubt struck. Wars, holocausts, depressions, brutalities, scandals, AIDS, drugs and failed revolutions created a disheartening crescendo of defeat. Worst of all, these events happened right here in the "Christian" West, in what too many had believed was the kingdom. The kingdom refused to stay built, and the liberators began to lose hope.

Have We Lost the Way?

Those are the two most familiar descriptions of the missionary--the evangelist and the social activist. One emphasizes the saving of souls; the other, the building of the kingdom. Both are needed. The problem is that neither alone can motivate the whole church for mission. Critics on the Left still caricature the evangelical promise as "pie in the sky by-and-by". Critics from the Right even more devastatingly point out that the "paradise-here-and-now" activism of yesterday's failed revolutions has given us more hell on earth than hope of heaven.

That brings back the question: Have we lost the way? How does the church fulfill its mission in this kind of a world, and in our kind of discouraged churches? Where can we find a compelling motive to unite and renew the whole church in Christian mission?

Both the unfairly caricatured evangelists and the well-intentioned but much criticized builders of the kingdom need to take a step toward a more biblical, Christ-centered theology of missions. It is Christ who should define our mission; anything more is idolatry, and anything less is no longer Christian. The Bible reminds us that the evangelist can no more save souls than the social gospeler can build the kingdom of God. Souls are saved by the Holy Spirit, whose witness is never separated from Jesus Christ as the only way. And only God can build the kingdom, whose promised King is Jesus Christ, Lord of all of life.

In basic motivation, the evangelist and the reformer are actually not all that different. At their best, both sincerely believe that their motive is Christian love. But love has lost much of its meaning in today's post-Christian world. America's modern culture-captive theologies use the word love in such a warm, loose, or fuzzy way that I question how far we can use it any more to describe our motivating base in Christian mission.

Rethinking Our Motivations

I would like to suggest instead a yet more primal level of motivation for mission: not love, but obedience. More specifically, obedience in love. As C. S. Lewis once observed, "[We] do not fail in obedience through lack of love, but have lost love because [we] have never attempted obedience."

Of course, love, as described in the New Testament, is fundamental, and is still the first and greatest commandment. Love began the mission. "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have everlasting life." Love was the motivation of God the Father. But what was the motivation of the Son?

The Son surely came on his mission with no less love than that of the Father. However, it is interesting to note that the Bible does not say so. His life on earth was filled with love. His was a compassion that knew no bounds. He loved the publicans and sinners, Jews and Gentiles, unbelievers as well as those who believed. But where are we told that he came into the world because he loved it. Insofar as the Bible distinguishes between the Son and the Father in reference to the mission, it tells us that the Father founds the mission because he loves; the Son goes on the mission because he is sent. The missionary motive is obedience.

In the rare glimpse that Paul gives us into the mind of Christ before the mission of his incarnation, the lesson is not love, but humility and obedience. He loves the world, but he goes because he is sent. He goes even to the cross, not because he wants to, but because he obeys: "Not my will but thine, be done" (Luke 22:42). God is love, but it is obedience that forges and focuses and incarnates that love into a mission "unto death, even death on a cross" (Phil. 2:5-8).

The lesson is the same when we turn to the apostles, the first missionaries of the church. Was it love for a despised and rejected race that sent Philip to the Ethiopian? Not according to the record, "An angel of the Lord spoke to Philip, "Arise and go" (Acts 8:26, NKJV). And he went. Was it love that sent Peter to the proud and unclean, to the Roman centurion? Not according to the record. The Spirit said, "Arise and go.. " (Acts 10:20). And he went.

Was it a passion for millions of lost Gentile souls dying without hope and without Christ in this world that made Saul into Paul, "the apostle to the Gentiles"? He loved his own people, the Jews, too much for that, as the record shows. But the Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them," and obedience sent them, almost reluctantly, to reach the Gentiles. In the "strange new world of the Bible" (Barth), apostles and missionaries are made not so much by looking at the world in love (though that they must do), but primarily by listening to God in obedience.

At this point many are inclined to change the subject in embarrassment and go on to more practical missionary matters like techniques, methods, cross-cultural relations, and fundraising appeals. How can we wait around to listen for the voice of God when there is a whole world out there that needs to hear the good news and see it practiced.

Back in my college days I knew an earnest and intense young woman who wanted desperately to be a missionary in Africa. But she thought that God had not called her. She had heard no voices, seen no visions. God was inexplicably silent. So one night a realistic and practical-joking friend gathered a group of girls together, robed them in white sheets, and at midnight they stole into the troubled girl's room, moaning in hollow tones, "Come to Africa, come to Africa".

The girl who so much wanted to be a missionary was partly right and partly wrong. Wrong in her stereotyped notion of how God ought to speak to her, but completely right in believing that without the positive assurance of God's leading she would never be a missionary even if she did go to

Africa. So also with her joking friends. They were wrong to pose as substitutes for the voice of God (a temptation not unknown to preachers and professors as well). But they were absolutely right in believing that God does in his own mysterious way work through imperfect human means. Especially in missions. That is why our theology is so important. It keeps us on the right way. We are only dressing up in white robes and stealing in upon the unwary with false guideposts and lesser challenges if we settle for anything less than truth, love, and through it all, obedience according to the Scriptures.

Obedient Witness

Two years ago we had a surprise call. A Korean pastor from the Sangdo Presbyterian Church in Seoul wanted to fly us to Chile for the groundbreaking of their new missionary project. The church was celebrating its twenty-fifth anniversary and wanted to commemorate it by undertaking a missionary project. But why Chile? They explained that they remembered the words of the Great Commission in Acts about witness to "the uttermost ends of the earth". So they brought in a globe, put a pin in South Korea, and stretched a string as far as it would go to the opposite end of the globe. It turned out to be Chile.

There were already three Korean evangelists in Chile. Then they remembered that among the early missionaries to Korea there were always doctors, and an emphasis on a wide range of social reforms. There were no Korean medical missionaries in Chile, so they said, "Let's celebrate our anniversary by building a Christian hospital for the Mapuche Indians in southern Chile. The hospital was dedicated this spring.

For those Korean Christians it was as simple as that: a firm faith, and cheerful obedience. If this sounds too simple for us sophisticated, western Christians, I suspect we may be getting too academic, too pedantic, like the professor from Yale who visited our mission in northern Korea years ago. He wanted to preach in a country church, so the mission sent him with a missionary interpreter to a rural Korean village. The professor began his sermon, "All thought is divided into two categories, the concrete and the abstract."

The interpreter looked at the tiny congregation, sitting eager and attentive on the bare floor of the little church--toothless grandmothers, barefoot schoolboys--and made a quick decision. "Dear friends", he began, "I have come all the way from America to tell you about the Lord Jesus Christ." From that point on, the sermon was firmly in the interpreter's hands.

I vote for more simplicity, and more theological integrity, in the church's approach to mission. How will people remember us fifty years from now? Will it be, "Oh yes, those old churches. They lost it. They gave up on missions. They talked and fought about "the concrete and the abstract", and about gods and goddesses, and who knows what else. And no one understood.

Or will we allow the Holy Spirit, the Great Interpreter, to take over here and now with grace and power, until people not only hear but understand what Jesus meant when he said, "I am the Way".

There are more non-Christians in the world than ever before in history. There are also more refugees abroad, and more of the lost and homeless in all the world's cities, including our own, than we have ever known. Membership in many denominations hemorrhages at a shocking rate. How can

anyone say that the day of the missionary is over? If we have indeed lost the way, this is the time to turn from our doubts and ask, like doubting Thomas, "Lord, how can we know the way?". And His answer is still the same: Jesus says, "I am the Way and the the truth and the life."

We know the Way. God promises the power. Our part is to obey.

Ernest Gordon
787 Princeton Kingston Road
Princeton, New Jersey 08540

TRUTH

9:22: '94AD

My dear Sam:

Congratulations on your address reported in re News. You are bang on target! We have lost our way! George Marsden made that point in, The Soul of the American University.

TRUTH

Bertrand Russell believed in pure reason as the ~~sole~~ source of all knowledge. He decided to study Math. His brother was a lecturer in that subject. He went to him & was told "Learn the following premises first of all & then we may begin." Bertrand R. protested He was told if you don't begin with what is given you'll never get anywhere.

As this we begin with "the One Way, blindest." I think of him as the face of God. How right is Hebrews 11:6!

Gleb Yakunin will be with us for our conference at PTS. on Nov 5th.

All the best, Ernest

Copy

150 Leabrook Lane
Princeton NJ 08540
Sept. 26, 1994

John G Craig

Dear John:

Thank you for your kind letter. It brought back memories of your trip to Korea, and of books received, read with great benefit, and passed on to the Seminary library in Seoul. I hope to visit the Seminary this fall if all goes well. They are going to dedicate a new building to my father's memory.

Your letter to Monday Morning was great. Right on target. The General Assembly in many ways went better than I expected, but much house-cleaning still needs to be done, and I wonder if we can find--or get placed--the leadership to do it.

Princeton keeps improving under Tom Gillespie's gentle but firm pressures, but tenure for the unfit makes progress painfully slow. And nominations for new positions begin with a faculty without a clear sense of direction and concerned about each senior professor's own pecking order. The president has a veto on faculty recommendations, but must often settle for a compromise. Keep the old school in your prayers. There's lots of life still in it.

Power to you in your own good work, and don't slacken your writing of more letters like your last to Monday Morning.

Sincerely,



Samuel H. Moffett

150 Leabrook Lane
Princeton NJ 08540
September 27, 1994

Miss Anne Ruck
YAPKI, Overseas Missionary Fellowship
JI. Letjen Suprpto
Jakarta 10510, INDONESIA

Dear Miss Ruck:

Thank you for your good letter, and for the fine work in which you are engaged. And thank you as well for your comments on my first volume. I know I bit off more than I can chew, but it was worth trying and I hope will be useful, particularly in Asia.

Your first impression about the appearance of Vol. II was correct. It is not about to come off the press. If Volume I was difficult because of the scarcity of sources, Volume II is doubly difficult because there are too many. I have to read too many books just to make sure that I didn't have to read them. But if I don't, I miss the necessary ones.

The publisher's deadline is the end of 1995. I'll have to renegotiate it, I am afraid. My own guess is sometime in 1996, and that, perhaps only for a publishable mss. The proofing, editing and printing takes a good many more months. The publisher is Harper/Collins which has a Hong Kong office, I believe, and perhaps one in Singapore. If I can find an address before mailing this letter I will add it.

Maybe you can help me. How much of your book deals with Indonesia. Where can I buy a copy of your English version? I would be glad to refer to it with proper acknowledgement.

Sincerely,



Samuel Hugh Moffett

Yale University

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Brevard S. Childs
Sterling Professor of Divinity

Telephone: 203 432-5324

Sept. 27, 1994

Dr. Samuel Hoffelt
Princeton Theological Seminary
Princeton, N.J. 08542

Dear Dr. Hoffelt,

I want to thank you most heartily for your article "Have We Lost Our Way?" in the reNew journal of the Presbyterians for Renewal. I have read it several times and feel that it brings a word of much power and truth. I plan to use it in several of my classes.

We met many, many years ago at Ben Lippin. My aunt was Margaret Childs of the Columbia Clan. Although I was brought up in New York City, our family often returned to the South and to Montreal. I went to Princeton Seminary in the class of Tom Hoffelt and we have continued to correspond over the years. I have been teaching the Old Testament at Yale for 36 years, but will probably retire in a couple of years.

I thank you for your faithful Christian witness and wish you continuing strength in your important work.

Sincerely yours,

Brevard Childs

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