

## APPENDIX VIII

### COMMITTEE ON CORRESPONDENCE WITH CHURCHES ABROAD REPORT TO GENERAL SYNOD, SMITHVILLE, 1980

Esteemed Brethren,

We hereby submit to you a report of the activities of the Committee on Correspondence with Churches Abroad, appointed by General Synod Coaldale 1977.

#### I. MANDATE

General Synod Coaldale 1977 gave our Committee the following mandate:

- a. "to maintain correspondence in accordance with the Rules of Correspondence and to do so with:  
De Gereformeerde Kerken in Nederland;  
Die Vrye Gereformeerde Kerke in Suid-Afrika;  
The Free Reformed Churches in Australia;
- b. to continue and to try to intensify the contact with the Presbyterian Church in Korea (Koryu-Pa) and to submit a report on this contact to the next General Synod;
- c. to send an invitation to sister-Churches abroad at least one year prior to the date the next General Synod is to convene;
- d. to have our Churches represented by a delegate to General Synods of sister-Churches abroad, if invited, and when desirable and feasible;
- e. to inform the Churches from time to time about that which is of interest in their correspondence with Churches abroad" (Acts 1977, Article 108).

#### II. RULES FOR CORRESPONDENCE

The rules for correspondence referred to in our mandate are:

- a. To take mutual heed that the corresponding Churches do not deviate from the Reformed Confession in doctrine, liturgy, church government and discipline.
- b. To forward to each other the agenda and decisions of the broader assemblies and to admit each other's delegates to these assemblies as advisors.
- c. To inform each other concerning changes of, or additions to, the Confession, Church Order and Liturgical Forms, while the corresponding Churches pledge to express themselves on the question whether such changes or additions are considered acceptable.
- d. To accept each other's attestations and to permit each other's ministers to preach the Word and to administer the Sacraments.
- e. To give account to each other regarding correspondence with third parties (Acts 1962, Article 139).

#### III. GENERAL ACTIVITIES

##### 1. Declarations

- a) The following ministers of the Canadian (American) Reformed Churches, planning to travel abroad, requested and received a declaration that they are ministers in good standing in the Churches:  
The Revs. M. vanBeveren and J. VanRietschoten.
- b) The following ministers of De Gereformeerde Kerken in Nederland visited Canada:  
The Revs. D. van Houdt, L. Moes, C.J. Breen, H. Venema, Prof. H.J. Schilder, C. Stam, and W. Pouwelse.

From the Deputies of the sister-Churches in The Netherlands our Committee received for each of them a declaration that they were ministers in good standing in De Gereformeerde Kerken in Nederland.

## 2. Correspondence — miscellaneous

a) A letter was received in December 1978 from a theological student in The Netherlands requesting information about how one becomes a minister in the Canadian Reformed Churches. Information was given.

b) In cooperation with a special committee appointed in The Netherlands to commemorate the retirement of Prof. Dr. L. Doekes, our Committee sent the following telegram to Prof. Dr. L. Doekes (August 30, 1979):

“Wishing God’s continued blessings on your labour and thankful for your work also for the Canadian Reformed Churches, we invite you to visit the churches at your earliest convenience” (signed: the Committee).

The expenses for this trip were taken care of in the form of a monetary gift to the Professor and his wife. Since then our Committee has given Prof. Doekes advice on when it would be most convenient to come and which parts of the country to visit.

A later letter informed us that the trip had to be postponed for health reasons.

c) From the Deputies for Contact with the O.P.C. (April 18, 1980) we received an answer to the enquiry made by the Dutch Deputies. This response has been forwarded to the Dutch Deputies.

d) The Church at Orangeville, Ontario (no date, received on May 1, 1980) informed us that the Rev. C. Oly has been released of his ministerial service to the Church at Orangeville and has been declared eligible for call.

e) From the Deputies for Contact with the O.P.C. (June 4, 1980) we received a letter informing us that the O.P.C. maintains the same fraternal relations with the Koryu-Pa and the Hap Dong (for more information on this matter see that part of the Report dealing with Korea and the enclosure).

## 3. Acts — Yearbook

a) As soon as the Acts of General Synod, Coaldale, 1977, were received (April 1978) a sufficient number of copies were sent to the Deputies on Correspondence of our sister-Churches in Australia, The Netherlands, and South Africa.

b) Copies of the Yearbook of our Churches, although not an official publication of our Churches, have been forwarded to these Deputies. In this way they are kept informed about the general activities and statistics of the Churches.

## 4. Notification and invitations

Letters of notification and invitation were sent to the sister-Churches in Australia, The Netherlands, and South Africa regarding the convening of Synod Smithville 1980. Copies of the Provisional Agenda were sent as soon as they were received.

## 5. Interim report

Your Committee did not submit such a report since there were not sufficient matters of interest in the correspondence with the Churches Abroad to warrant such a report.

# IV. THE FREE REFORMED CHURCHES OF AUSTRALIA

## 1. Correspondence

a) The *correspondence* with the Free Reformed Churches of Australia has been conducted according to the instructions the Committee received from General Synod Coaldale 1977.

b) Pending the publication of the Acts of General Synod Coaldale, 1977, the

*Free Reformed Churches were informed* about the main decisions of this Synod and the appointment and mandate of the new Committee on Correspondence with Churches Abroad.

- c) The *Interim Report* was received of a meeting held between representatives of the *Presbyterian Reformed Church and the Free Reformed Churches of Australia*. The interim report concluded that "the P.R.C. wants to be a Church based on the Word of God and although there are differences between them and us, and we must not gloss over them, we have the duty to seek unity in Christ, according to John 17." More decisions were deemed necessary in order to settle the differences and come closer to each other.
- d) The *Provisional Agenda for Synod 1978* of the Free Reformed Churches in Australia was received. Our Committee extended the greetings of the Canadian Reformed Churches to that Synod and wished them the blessings and guidance of the Lord.
- e) We received the *report from the Australian Deputies for Correspondence with Overseas Sister-Churches to Synod 1978* of the Free Reformed Churches in Australia, held at Launceston in 1978.

From this report the following matters can be noted:

- i. *In general* it was reported "that there had been good and fruitful contact with those overseas churches which have official correspondence with the Free Reformed Churches."
- ii. Regarding the *correspondence with the Presbyterian Church in Korea* it was reported that a letter was received from the Fraternal Relations Committee of the Presbyterian Church in Korea, stating that the official correspondence with the Australian Churches, initiated by Synod Albany 1975 was highly valued. However, the deputies of our Australian sister-Churches encountered some difficulties in the actual correspondence with Korea because:
  - The Australian deputies informed the Korean deputies about "several matters but no response has been forthcoming regarding correspondence regulations." Australian deputies also sent best wishes for the September 1976 Korean Synod. However a copy of the Acts or Minutes was requested but not received.
- iii. Regarding the correspondence with the *Canadian Reformed Churches* the report mentions that there has been "fruitful" contact with the Canadian sister-Churches. The main content of the correspondence was "an exchange of facts relating to church life and contacts outside the church." The report mentions the main decisions from the Acts of Toronto 1974. Considerable attention is given to the decision to recognize the Orthodox Presbyterian Church as a faithful Church of our Lord Jesus Christ as confessed in Article 29 of the Belgic Confession. Deputies of our Australian sister-Churches express the opinion that the possibility to come to the above decision can be gratefully acknowledged.

## **2. Acts of Synod, Launceston, 1978**

The Synod 1978 of the Free Reformed Churches in Australia met from June 3rd to June 12th, 1978. We would like to mention the following decisions that were taken:

- a. Synod adopted a list of 24 "*Acceptable hymns*" which can be used in the worship services of the Free Reformed Churches. The deputies Church book are instructed to provide the churches with a publication of the six "*Bible Hymns*" which are recommended to the churches to be tested in the worship services for a trial period until the next Synod.

The deputies are instructed to *develop contact with the Canadian*

*deputies* so that optional cooperation may be achieved, and to request the Canadian deputies to delete from the *Book of Praise* "those hymns which because of the objections brought forward are not suitable to be used in the worship services."

- b. Concerning the *Training for the Ministry* the Synod decided not to appoint deputies for the support of *Korean theological students* and to instruct the deputies for correspondence with foreign sister-churches to ask in Korea for more information about church life in general and about the College and Seminary in particular.

In connection with the training of their *own students for the ministry*, Synod decided to instruct the new deputies to collect and publish more information about the possibilities, conditions and required qualifications for study in Theology, either in The Netherlands or in Canada.

- c. The Synod adopted *rules for correspondence with the Presbyterian Church of Korea*. They are substantially the same as our own adopted rules for correspondence except the *provision for prior consultation* "previous to making any amendments or additions to confessional standards, church orders or liturgical forms."

In our opinion this rule will prove to be totally unworkable in view of the difficulty of communication with the Korean churches.

- d. *Regarding Bible Translations*, the Synod decided to appoint new deputies with the instruction to contact the translators of the *updated King James Version* to be published by Thomas Nelson Inc. of Nashville, Tennessee and to obtain further information on this version and also to evaluate this translation when published, in comparison with the Revised Standard Version. The evaluation of the N.A.S.B. will be abandoned.

- e. Regarding the contacts with the *Presbyterian Reformed Church Synod* decides not to appoint new deputies to continue talks with the P.R.C. on the ground that "the reported meeting in Adelaide has brought to light considerable differences and misunderstandings regarding the interpretation of the Confession and in such a nature that contact which aims at unity is not possible at this stage." An appeal will be sent to the Presbyterian Reformed Church to "rectify their distortion of our position and thereby to point out then where we believe they misunderstand the Reformed doctrine."

- f. Some initial contacts are established with the *Presbyterian Church of Eastern Australia*.

- g. From the *Yearbook 1978*, included in these Acts it can be concluded that the membership of the Free Reformed Churches totaled 1776 members in three congregations, and this is an increase of 147 members since the 1975 Yearbook (1629).

### 3. Conclusion

From the correspondence and the Acts we may gratefully conclude that the Free Reformed Churches in Australia desire to be faithful to God's Word and the Church Order.

### 4. Recommendation

On the basis of the above, the Committee recommends to Synod to continue the correspondence with the Free Reformed Churches in accordance with the adopted rules.

## V. DE GEREFORMEERDE KERKEN IN NEDERLAND

### 1. Correspondence

- a) After Synod Coaldale 1977 the Dutch sister-Churches were informed about

- certain matters pertaining to our relations with them. Included in this communication were the decisions on the Presbyterian Church in Korea and the Orthodox Presbyterian Church.
- b) In response to another letter from "the sixteen persons in The Netherlands" (see our report to Synod Coaldale 1977, section 5.2), the Committee informed them that Synod had rejected their request, namely, to sever correspondence with the Dutch sister-Churches.
  - c) The Committee received the provisional agenda of the General Synod Groningen-Zuid 1978. Best wishes were extended through our delegate.
  - d) In light of the mandate of our Committee and the invitation of the Dutch sister-Churches, the Committee delegated the Rev. M. van Beveren to attend certain sessions of the Synod of Groningen-Zuid 1978. The Dutch deputies were informed of this decision and the Committee supplied the Rev. M. van Beveren with the proper credentials.
  - e) From a letter sent to us by the Dutch deputies we noted that some misunderstanding still exists regarding our rules for correspondence. Whereas the Dutch sister-churches have pledged themselves to prior *consultation* regarding changes and/or additions to the confessions, the Church Order and the liturgical forms, our rules do not contain such a clause. We have pledged to express ourselves only on the acceptability of such changes and/or additions once they are adopted. The Dutch deputies were reminded of this basic difference in our respective rules for correspondence.
  - f) A copy of a letter that was sent by the Dutch deputies (April 1978) to the Interchurch Relations Committee of the Christian Reformed Church was received. It expressed agreement with the Appeal sent by the Canadian Reformed Churches to the Christian Reformed Churches and disagreement with regard to the Christian Reformed position regarding De Gereformeerde Kerken in Nederland (syn.).
  - g) The Dutch deputies asked us (May 16, 1979) "whether or not your committee is in favour of our getting in touch with the Orthodox Presbyterian Church right now . . . ?" This request was referred to the Committee for Contact with the Orthodox Presbyterian Church and has since been answered in the affirmative.
  - h) We received a copy of a brochure published by the Dutch deputies called *For the Sake of True Ecumenicity*. It sets forth the objections of our sister-Churches to the Reformed Ecumenical Synod.
  - i) We have received notification of the upcoming General Synod of our Dutch sister-Churches to be held as of April 1981 in Arnhem. An invitation to send a delegate from the Canadian Reformed Churches was included.

## 2. Acts of General Synod Groningen-Zuid 1978

Among the decisions that were made by this Synod we mention the following:

- a) Synod decided to lower the age for retirement of professors at the *Theological College* at Kampen from 70 to 65 years. Rev. M.K. Drost was appointed lecturer of missiology to take the place of Rev. D.K. Wlelenga who retired in 1976.
- b) After a lengthy discussion on *Women's voting rights*, it was decided to uphold the decision of General Synod Arnhem 1930 not to grant the women of the congregation the right to take part in the voting for office-bearers.
- c) Several sessions of Synod resulted in the adoption of a revised *Church Order*.
- d) Several *forms* were revised and adopted by Synod, namely, the Forms for: the Baptism of Infants, the Baptism of Adults, Public Profession of Faith,

Discipline over those adults who, having been baptized, have not professed their faith, and the Subscription Forms for office-bearers. Synod decided to extend the term for the testing of the new wording of the Apostles' Creed, the Belgic Confession, the Heidelberg Catechism and several forms and prayers to January 1, 1980; the term for testing the revised Psalms and Hymns was extended to January 1, 1983.

- e) *Deputies for Correspondence with Churches Abroad* had reported to Synod that in their many international contacts it appeared that the rule made by Synod Berkel en Rodenrijs 1952 governing fellowship with sister-Churches was no longer sufficient. Synod Berkel en Rodenrijs had restricted such fellowship with other churches to correspondence (in accordance with adopted rules). Deputies now requested a more flexible approach with a view to certain churches which could be recognized as sister-Churches were it not for their membership in certain groups of churches (e.g., Reformed Ecumenical Synod). Several examples of such churches abroad were cited.

With regard to these churches Synod decided to open the possibility that the "provisional relationship of Ecclesiastical Contact" can be offered to them. It should be noted that in this decision one of the judgments of Synod was "that the decisions of Synod Coaldale 1977 of the Canadian Reformed Churches re: 'Ecclesiastical Contact' can rightly serve as a rule for temporary ecclesiastical contact so that thereby we may come to church correspondence" (Acts, Article 139, p. 61). Also Synod's advisory committee was of the opinion that the Canadian Reformed Churches had given "an essential contribution to the solution of the problems at hand" (Acts, p. 534).

The rules for *Ecclesiastical Contact* adopted by our sister-Churches show striking similarities to the rules adopted by General Synod Coaldale 1977 (Acts, Article 91, III).

- f) Another decision of Synod was to instruct Deputies
- i. to publish a *brochure* explaining the objections to the Reformed Ecumenical Synod to be distributed among the churches abroad;
  - ii. to consult with the sister-Churches about the preparation of a "*Reformed International Synod*";
  - iii. to propose to the next General Synod a good *English alternative* to express the relationship with churches according to the rules of correspondence, since the term "correspondence" is often misunderstood in English speaking countries.
- g) Rev. M. van Beveren was cordially received as the delegate of the Canadian Reformed Churches. He attended sessions from May 24th till June 6th and received the opportunity to take part in the discussions on matters of mutual interest.

Synod judged that the *Canadian Reformed Churches* had been faithful to the Reformed Confessions and that they had maintained the ecclesiastical correspondence according to the adopted rules.

Much appreciation was expressed for the Appeal of our churches forwarded to the Christian Reformed Church. After its favourable judgment regarding the Ecclesiastical Contact of our churches with the *Orthodox Presbyterian Church*. Synod requested its deputies to ask our churches to keep them informed about the progress and fruits of this Ecclesiastical Contact and instructed the deputies that they themselves, if possible, try to seek contact with the Orthodox Presbyterian Church.

Synod also requested its deputies to consult with the deputies of our churches about a possible Reformed International Synod, and, with a view

to such a Synod, to request our churches to establish correspondence with the Korean Presbyterian Church as soon as possible.

- h) Synod decided to continue the correspondence with *Die Vrye Gereformeerde Kerke* in Suid-Afrika in accordance with the adopted rules.
- i) Synod decided to continue the correspondence with the *Free Reformed Churches of Australia*. Those churches were requested to keep their Netherlands sister-Churches informed about the discussions with the Presbyterian Reformed Church of Australia.

- j) Material and spiritual support to the *Korean Presbyterian Church* highlighted the correspondence with those churches. After the considerable financial assistance given in previous years for a new Seminary building and dormitory at Pusan, Synod decided to continue to support the Seminary with \$24,000 annually plus \$3,000 per year for its library, and to support the publication of *The Reformed Faith* with \$8,500 annually.

In 1977 Prof. Dr. J. Van Bruggen of Kampen gave guest-lectures at the Seminary. It was again decided to allow one of the professors of the College at Kampen to give lectures in Pusan.

Deputies for Correspondence received authorization to send one or two from their midst to visit the Korean Churches again.

Upon the request of the Korean Presbyterian Church, Synod expressed itself in favour of sending two missionary-professors to teach at the Seminary in Pusan. That decision means a considerable broadening of the international support program and is intended as a strengthening of the Reformed theological instruction that is being given by the missionary-professors sent out by the Orthodox Presbyterian Church. The Deputies for Correspondence were instructed to look for capable persons who could be recommended to the Board of Trustees of the Seminary for appointment. Upon their arrival in Korea the missionary-professors are to become members of a Korean congregation. The financial responsibilities for them, however, will rest with the Netherlands sister-Churches.

In 1977 our sister-churches received a copy of the revised Form of Government in the Korean language. It was reported to Synod that a translation was not yet available.

- k) Synod decided to continue to support the *Churches of Oost-Sumba/Savu* financially. It was further decided to instruct the Deputies for Correspondence to send a missionary-lecturer for the instruction of future evangelists on a basis similar to the one adopted for missionary-professors in Korea.

- l) Synod decided to establish ecclesiastical fellowship (*kerkelijk gemeenschap*) with the *Igreja Presbiteriana Evangélica do São Paulo*. Consultations on how this fellowship could be practiced still need to be held. This church is very small (eight families) and consists of Koreans living in Brazil; for several years they had contact with the missionaries of our Netherlands sister-Church at Assen. The confessions of that Brazilian church are the Westminster Confession of Faith and the Westminster Catechisms.

It is to be noted that Synod did not speak of "correspondence" with this church but of "ecclesiastical fellowship."

- m) Synod renewed the mandate of its deputies for Correspondence with Churches Abroad: to seek contact with other churches whenever they would see a possibility for correspondence and to prepare the realization of it in accordance with the adopted rules. That broad mandate explains the many international contacts of those deputies.

Synod judged that the decision of the National Synod 1976 of *De Gereformeerde Kerk in Suid-Africa* (the so-called *Dopper-kerken*) to discontinue the correspondence with the synodical Reformed Churches in The

Netherlands "deserve the Christian appreciation and approval of this Synod." It was decided to continue the contact with this church.

Close contacts were reported with *The Evangelical Presbyterian Church of Ireland*, *The Free Church of Scotland* and *The Reformed Church in Japan*. Synod judged that further investigations were necessary before "ecclesiastical fellowship" or "ecclesiastical contact" could be established.

The Deputies for Correspondence had proposed to acknowledge *The Reformed Presbyterian Church, Second Presbytery, in Taiwan* as sister Church and to provide assistance in the amount of up to fl. 30,000.00 annually. Synod, however, concluded that such a decision would require closer scrutiny of the history of that church.

Further investigation was also recommended with regard to *The Dutch Reformed Church of Sri Lanka*.

Contacts with the following churches were still in an early stage: *The Presbyterian Church of America*, *The Presbyterian Church of the United States* and *The Igreja Presbiteriana Conservadora do Brasil*.

### **3 Evaluation**

As mentioned in the foregoing, General Synod Groningen-Zuid 1978 adopted a revised Church Order and revised Forms for the Baptism of Infants, the Baptism of Adults, Public Profession of Faith and a new Form of Discipline for those adults who have not professed their faith.

Your Committee, in accordance with the Rules for Correspondence, has scrutinized the above Church Order and Forms, and *declares* that it considers them to be in accordance with the Holy Scriptures and in harmony with Reformed church polity.

### **4. Observation**

With regard to the establishing of a "Reformed International Synod" as mentioned by Synod Groningen, it is to be observed that until now no communication has been received and no consultation has taken place. Consequently, your Committee refrains from making recommendations on this matter at this time.

### **5. Conclusion**

From the correspondence and the Acts of General Synod Groningen-Zuid 1978 the Committee may conclude with thankfulness that De Gereformeerde Kerken in Nederland desire to be faithful to God's Word and to abide by the Reformed Creeds and Church Order.

### **6. Recommendation**

On the basis of the above, the Committee recommends to Synod to continue the correspondence with De Gereformeerde Kerken in Nederland in accordance with the adopted rules.

## **VI. DIE VRYE GEREFORMEERDE KERKE IN SUID-AFRIKA**

### **1. Correspondence**

- a) Shortly after the closing of General Synod 1977 a letter was sent to deputies for correspondence with churches abroad of Die Vrye Gereformeerde Kerke in South Africa. In this letter the South African sister Churches were informed about some of the decisions of General Synod Coaldale 1977.
- b) On behalf of the Canadian Reformed Churches greetings were sent to South Africa on the occasion of Synod Kaapstad 1978.
- c) In a letter dated March 27, 1978, deputies of Die Vrye Gereformeerde Kerke



- expressed their gratitude for the decision of Synod Coaldale 1977 to continue the correspondence. They also advised us in this letter that Synod Kaapstad 1978 would meet earlier than originally planned. They gave us some information about the agenda for Synod.
- d) Deputies in South Africa were brought up to date regarding the state of our discussions with the Orthodox Presbyterian Church, in a letter dated January 16th, 1979.
  - e) Upon our request we received copies of the Acts of Synod Kaapstad 1978 with apologies for not sending them sooner. Deputies were of the understanding that they were to be mailed directly by the printer.
  - f) We also received the proposed agenda for Synod Pretoria, to be convened on April 11, 1980, and a copy of the report to this Synod by the deputies for correspondence with churches abroad.
  - g) Deputies in South Africa were informed of the time and place of convening of General Synod 1980 of the Canadian Reformed Churches, in a letter dated May 7, 1980.
  - h) Our committee received a "Brief Report" on the Synod of Die Vrye Gereformeerde Kerke, held at Pretoria on April 11, 12, 14, and 15, 1980.
  - i) The official Acts of Synod Pretoria 1980 are not available to us yet at the time of preparation of this report.

## **2. Acts of Synod Pretoria 1977**

- a) This Synod consisted of delegates of all three churches. Delegates were present from Capetown, Johannesburg-Witwatersrand and Pretoria.
- b) A considerable amount of time was taken up by the discussion of five appeal cases.
- c) The deputies for the mission work are instructed to continue the contact with the *Gereformeerde Kerk of Drachten*, The Netherlands and to seek input from the three Vrye Gereformeerde Kerke in South Africa, in order to come to an official agreement of cooperation with the church at Drachten concerning the mission work in South Africa.
- d) Because of time limitations, the reports of deputies for correspondence with churches abroad, deputies for contact with the government and the deputies for revision of "visitation questions" could not be discussed. The reports are referred back to the deputies and the delegates are requested to send their comments on these reports to the respective deputies within two months. Deputies themselves are instructed to continue their work and their mandates remain unchanged.
- e) With gratitude the Synod takes note of a letter from deputies for correspondence with churches abroad of the Canadian Reformed Churches, containing the best wishes for Synod.

## **3. Acts of Synod Kaapstad 1978**

- a) Synod Kaapstad 1978 was the longest in the history of the Vrye Gereformeerde Kerke. This Synod also had to deal with a number of appeal cases.
- b) During the discussion of the report of the deputies for correspondence Synod decided to request the deputies for correspondence with foreign churches of the Gereformeerde Kerken in Nederland, to forward as soon as possible, a copy of their report to Synod Groningen-Zuid 1978.  
This request is made, in order that Synod can discuss the matters concerning contact with the churches that call themselves: *Die Gereformeerde Kerk in Suid-Afrika*."
- c) Synod received a request from Synod Groningen-Zuid via the Dutch deputies, asking for an opinion of Synod Kaapstad 1978 on the idea of

sending a delegation of two deputies from The Netherlands in order to have verbal contact with Die Vrye Gereformeerde Kerke and Die Gereformeerde Kerk in Suid-Afrika. Synod "feels positive" about this and decides to extend an official invitation in order that they can have discussions with the committees appointed by Synod Kaapstad and deputies of Die Gereformeerde Kerk in Suid-Afrika.

- d) During the discussion of the report of the deputies for correspondence with foreign churches, Synod observed that deputies because of the small number of churches in the confederation and the small committee for correspondence, were unable to completely live up to the adopted *rules for correspondence* with churches abroad. Synod decided to give the deputies for correspondence the mandate to review the rules for correspondence with churches abroad. While keeping the principal starting point of the rules, the committee is instructed to take a good look at the practical application of these rules and to report on their findings to the next Synod.
- e) Deputies are appointed by Synod to continue the efforts to try and get an agreement of cooperation with the *Gereformeerde Kerk at Drachten*, The Netherlands, concerning mission work in Mamelodi, South Africa.
- f) A proposal from the church at Pretoria to have a Synod every other year is accepted by Synod, so instead of having a Synod every year it will now become a biennial event.

#### 4. Synod Pretoria 1980

At the time of preparation of this report, your deputies for correspondence with churches abroad have not received the Acts of Synod, held at Pretoria in April 1980. However, we did receive the report of the South African deputies for correspondence with foreign churches to Synod Pretoria and the "Brief Report" on that Synod.

Because of the importance of some of the matters reported, in relation to matters on the agenda for our own Synod at Smithville, we thought it was expedient to report some of the "highlights" in these reports. Please bear in mind that they are not gleaned from the Acts, but from reports accepted by Synod.

##### a) Report Deputies Correspondence

From the report of Deputies for Correspondence with Foreign Churches to Synod Pretoria we report the following:

- i. Correspondence was maintained in accordance with the adopted rules with the Gereformeerde Kerken in Nederland, the Canadian Reformed Churches and the Free Reformed Churches of Australia.
- ii. In accordance with the decision by Synod Kaapstad 1978, the Vrye Gereformeerde Kerke have informed the *Korean Presbyterian Church* about the origin and present status of Die Vrye Gereformeerde Kerke in South Africa.

Deputies pointed out to the fraternal relations committee of the Korean Presbyterian Church that "Die Gereformeerde Kerke in Suid-Afrika" have cut the ties with the "liberal" Dutch churches. However, Die Gereformeerde Kerke in Suid-Afrika still maintain their membership in the Reformed Ecumenical Synod.

Yet a correspondent relationship has developed between the Korean Presbyterian Church and Die Vrye Gereformeerde Kerke in Suid-Afrika.

The Korean Presbyterian Church has cut the ties with the Reformed Ecumenical Synod. Deputies ask in their report: Does this mean there is a change in attitude in regard to the RES now? Have the objections the Korean Presbyterian Church has against the RES been

discussed with Die Gereformeerde Kerke in Suid-Afrika? Deputies would like to receive some "clarity" regarding these questions.

- iii. The South African deputies for correspondence have studied the letter the *Canadian Reformed Committee for Contact with the Orthodox Presbyterian Church* has sent to the Committee on Ecumenicity and Interchurch Relations of the O.P.C. They conclude with the remark that deputies are of the opinion that in this contact between the deputies of the Canadian Reformed Churches and those of the O.P.C. points are discussed that are of great importance for the Scriptural realization of unity in doctrine and church government. As long as there is no agreement on these points there can hardly be "unity of the true faith" and hence there can be no union. That in spite of this the Orthodox Presbyterian Church is qualified as a "true church" according to the confession is according to the South African deputies a point that requires further explanation.
- iv. Deputies for correspondence with foreign churches in South Africa find it very difficult if not impossible to live up to the *third rule for correspondence* to "consult beforehand" regarding proposed changes in Confession, Church Order and Liturgical Forms. They propose to Synod to consider to delete the stipulation "beforehand" in this rule.
- v. Synod is also requested by deputies to thoroughly discuss and judge whether the *triangular relationship* between the Korean Presbyterian Church, Die Gereformeerde Kerke in Suid-Afrika and the Gereformeerde Kerken in Nederland is in accordance with the fifth rule for correspondence to be "responsible to each other concerning correspondence with third parties."

#### b) Brief Report Pretoria 1980

- i. Synod 1980 of Die Vrye Gereformeerde Kerke was held at Pretoria on April 11, 12, 14, and 15, 1980. Delegates were present from all three churches.
- ii. Two delegates from the Gereformeerde Kerken in Nederland, Rev. J. Bomhof and Rev. H.J. de Vries, are welcomed as members of Synod in an advisory capacity.
- iii. The Brief Report does state that the report of the *deputies for correspondence* with foreign churches was accepted by Synod but it gives no particulars. The report had asked Synod to judge whether the correspondence could be continued with: De Gereformeerde Kerken in Nederland, the Canadian Reformed Churches and the Free Reformed Churches in Australia. We have not received official confirmation at this time about the continuation of the correspondence with the Canadian Reformed Churches but we do expect a letter shortly.
- iv. A report from the *deputies for melodies* for the so-called "unsingable 19 Psalms" is accepted with a few changes. Deputies are instructed to prepare and distribute a list of Psalms that have to be sung with a different melody or rhythm. They also have to inform the organists of the decisions of Synod.
- v. A proposed agreement of cooperation in mission matters with *the church at Drachten*, The Netherlands, is adopted by Synod. It will now be forwarded to the church at Drachten with the request to advise them as soon as possible regarding the acceptability of the proposals.

### 5. Conclusion

From the correspondence and the Acts received, we may conclude with gratitude that the stabilization of church life in South Africa has continued

and that Die Vrye Gereformeerde Kerke in Suid-Afrika have shown that they desire to be faithful to God's Word and to abide by the Reformed Creeds and Church Order.

## 6. Recommendation

On the basis of the above the Committee may recommend with thankfulness to continue the correspondence with Die Vrye Gereformeerde Kerke in Suid-Afrika in accordance with the adopted rules.

## VII. THE PRESBYTERIAN CHURCH IN KOREA (Koryu-Pa)

### 1. A Review of Past Developments

- a) *General Synod New Westminster 1971* charged your Committee "to examine and evaluate whether there are any obstacles which would prevent the Churches from recognizing the Presbyterian Church in Korea as a true Church of the Lord Jesus Christ and from entering into correspondence with this Church" (Acts, Article 47, Recommendation 6, b).

In pursuing this mandate the Committee learned that the Presbyterian Church in Korea was in the process of dealing with changes to its Confession and Church Order. The Committee was unsuccessful in discovering what these proposed changes entailed and informed General Synod Toronto 1974 that it "could not finish its examination and evaluation as it was charged to do by Synod New Westminster 1971" (Acts, Article 47, sub. b). The Committee also added an enclosure to its report to Synod 1974 which gave a lengthy historical review of the Presbyterian Church in Korea.

- b) *General Synod Toronto 1974* charged this Committee "to continue the contact with the Presbyterian Church in Korea (Koryu-Pa), and to submit a report on this contact to the next General Synod" (Acts, Article 140, F, 2, b).

In continuing to fulfill its mandate, the Committee learned, in a letter dated September 3, 1977, what changes had been made in the Westminster Confession of Faith and stated that it had no objections to these changes. As for the changes relating to the Form of Government, the Committee was informed that "we are unable to provide you with the changes in our Form of Government at this time because they have not yet been adopted. While many proposals have been made, nothing concrete has emerged from the discussions" (Letter — Korean Fraternal Relations Committee).

Subsequent to this your Committee learned that the Rev. D. DeJong, minister of the Church at Edmonton, had been approached by the Canadian Reformed World Relief Fund and the Edmonton Korea Committee to travel to Korea and to clear up certain difficulties regarding an orphanage that was receiving financial support. He offered his services to the Committee and we authorized him to contact the Fraternal Relations Committee of the Presbyterian Church in Korea. Since his trip occurred in October of 1977 and General Synod Coaldale met in November of 1977, your Committee was unable to evaluate and incorporate his findings in its official report. The result was that once again our report was incomplete.

- c) *General Synod Coaldale 1977* received our report and benefited from the report of the Rev. D. DeJong, who in the meantime had returned from Korea. It contained the following information,

Re: Proposed Changes in Form of Government concerning Examinations.

The aim of the Seminary is that theological students be examined by the Seminary instead of by the General Assembly, and to avoid a "licentiate": after a study of 3 years at the Seminary and 2 years assisting a minister of a congregation the student should be examined by the Presbytery ("peremptory examination").

Re: Proposed Changes Form of Government concerning Pastors, Elders, and Deacons(-nesses).

Since the Presbyterian Church has two kinds of pastors (Pulpit supply pastors for one year and normal pastors regularly for life), a study committee is at work to combine the two into one category of pastors.

The term for elders is now for life. The aim is that after 3 years the congregation may or can vote for reconfirmation. The elders do not like that system.

Last year the General Assembly made a decision (still to be worded in the Form of Government) re Deaconesses. There now is a one-year term for lady deacons. The purpose is to change this for a longer term like for elders (the lady deacons are not ruling but serving in work of mercy). Women of 50 years may be, selectively, elected for life. Details are yet to be worked out. They are thinking of retirement at 70 (as with the elders now). There are two kinds of man-deacons, (i) one-year term deacons (not ordained) and (ii) deacons for life (ordained).

No official confirmation of these proposed changes was received by the Committee. Synod charged the Committee to "continue and try to intensify the contact with the Presbyterian Church in Korea and submit a report to the next General Synod" (Acts, Article 108, Recommendation 4).

Having received the above mentioned mandate, your Committee has been especially concerned to discover whether the proposed changes in the Form of Government were ever officially adopted. Three times in two years (March 30, 1978, January 16, 1979, September 11, 1979) we have asked the Fraternal Relations Committee of the Presbyterian Church in Korea for information in this matter; were the changes adopted or not. We received no reply to our inquiries. In fact we received no reply to any of our letters. On August 1, 1979 the Fraternal Relations Committee sent us a letter informing us of their 29th General Assembly to be held on September 25-28, 1979, at Seo (West) Church in Taegue, Korea, and expressed a desire to receive our fraternal delegate or greetings. We used this occasion to wish them God's blessing over the deliberations of the Assembly and once again requested to be notified of any changes in the Form of Government. To this greeting/request, a reply has finally been received.

In his letter of May 8, 1980, Prof. P.S. Oh, on behalf of the Fraternal Relations Committee of the Korea Presbyterian Church, apologized for not answering our letters. He included a copy of the revised Form of Government which was adopted in September, 1979 by the General Assembly and ratified by the presbyteries in the spring of 1980. The only problem with our copy of the revised Form of Government is that it is in Korean and none of the members of the Committee is conversant in that language. Prof. Oh made certain suggestions regarding the translation of the document. We are currently following that up. As to the communication problem that we have had up until now, Prof. Oh states "we hope to improve better line of communication in future." We hope so.

In the meantime, we are waiting for a reliable and complete translation of the Form of Government. Once that has been received we hope to inform you of our conclusions and perhaps include certain final recommendations as well.

#### **d) Other Relevant Information**

All of this should, however, not give the impression that the only thing your Committee has done regarding Korea is write an occasional letter. On the contrary, we have been busy trying to obtain a better understanding of the ecclesiastical situation in Korea. We have also researched the whole

matter of the Union of 1960 between the Koryu-Pa and the Hap Dong, the subsequent dis-integration of that Union in 1963, the differences between the Hap Dong and the Koryu-Pa, and the relationship of the Orthodox Presbyterian Church to both. The enclosure attached to this report reveals our findings. They are as follows:

### **Conclusions**

- a) The Union of the Hap Dong and the Koryu-Pa was hasty and ill-conceived;
- b) The Division of 1963 cannot be blamed exclusively on either the one party or the other. The blame must be equally shared;
- c) The reasons for the Division are exceedingly difficult to unearth in their entirety, although it is possible to center out the Seminary issue as a major cause and to list personal power struggles, regionalism and a host of others as lesser causes;
- d) There are no basic differences between the Hap Dong and the Koryu-Pa in either doctrine or church polity;
- e) The O.P.C. maintains the same official relationship with both the Hap Dong and the Koryu-Pa, namely fraternal relations. As individuals, the O.P.C. missionaries are officially members of the Hap Dong.

### **Consequences**

In light of the above, your Committee believes it to be only fair and honest that, should the General Synod 1980 decide to offer to establish an official relationship with the Koryu-Pa, because they have requested this, we should be willing to consider the establishment of a similar relationship with the Hap Dong, if so requested by these churches.

In coming to these conclusions we acknowledge our indebtedness to the following persons: the *Rev. D. DeJong* who spent a considerable amount of time and effort interviewing various church leaders in Korea; the *Rev. Dr. Harvie M. Conn*, associate professor at Westminster Theological Seminary and a former missionary to Korea for 13 years, who willingly gave of his time during a busy summer lecturing at the Regent College Summer School, Vancouver, B.C.; the *Rev. Bruce F. Hunt*, a missionary for 46 years in Korea, most of those for the O.P.C., who supplied us with a valuable study on the Division of 1963 and who contributed other worthwhile information that helped clear up some misunderstandings regarding Korea.

## **VIII. SUMMARY RECOMMENDATIONS**

In this report we recommend that Synod decide:

1. to continue the correspondence with the Free Reformed Churches of Australia in accordance with the adopted rules;
2. to continue the correspondence with De Gereformeerde Kerken in Nederland in accordance with the adopted rules;
3. to continue the correspondence with Die Vrye Gereformeerde Kerke in Suid-Afrika in accordance with the adopted rules.

## **IX. IN CLOSING**

We had earnestly hoped to have this report out earlier, however, various developments made that impossible. Even now it is incomplete due to the Korean

matter still being under study. We shall do our utmost to bring our report to a final conclusion before the General Synod meets.

Respectfully submitted by your Committee,

August 27, 1980

E.C. Baartman,

A.C. Lengkeek,

Rev. M. van Beveren, Convener,

Rev. J. Visscher, Secretary.

## COMMITTEE ON CORRESPONDENCE WITH CHURCHES ABROAD AN ADDITIONAL REPORT TO SYNOD, 1980

Esteemed Brethren,

After submitting to you our Report, dated August 27, 1980, we have received some additional correspondence that should be brought to your attention.

### I. THE FREE REFORMED CHURCHES OF AUSTRALIA

#### Correspondence

a) We received the Report of the Deputies for Correspondence with Churches Abroad addressed to the Synod of the Free Reformed Churches to be held in Armadale, West Australia, September 1980.

From this Report the following matters can be noted:

- i) Regarding the correspondence with the *Canadian Reformed Churches*, the Report mentions the letter sent by our Deputies for Contact with the O.P.C. to that Church. It describes some of the main items dealt with at Synod Coaldale 1977. It states that the Deputies did not receive any reaction from the Canadian Reformed Churches in the matter of sending "their departing members to churches which are unacceptable for the corresponding Churches." The Deputies give no evaluation on the matter of the O.P.C. or on the items dealt with at Synod Coaldale 1977 other than to suggest that Synod continue the correspondence.
  - ii) Regarding *De Gereformeerde Kerken in Nederland*, the Report mentions that in letters to these Churches, Deputies "raised the subject of correspondence with the Indonesian Churches, and contacts with other churches in the world (Japan, Taiwan, Ceylon, Scotland, Ireland)." It is noted that the Rev. P. Lok (Kampen, The Netherlands) is appointed to attend Synod Armadale 1980 on behalf of the Dutch Churches.
  - iii) Regarding *Other Contacts*, the Report states that the Deputies have had some contact with the Churches in East Sumba, Japan, Taiwan, and Ireland. It adds, "The Deputies decided not to continue this correspondence before having studied the reports of the Dutch deputies who visited the respective Churches."
  - iv) Regarding the *Conclusion* of their Report, the Deputies suggest that Synod continue the existing correspondence with the:  
Canadian Reformed Churches;  
Reformed Churches in The Netherlands;  
Vrye Gereformeerde Kerke in Suid-Afrika;  
Korean Presbyterian Church,  
and "to instruct the Deputies to extend contact and, if possible, to prepare correspondence with other Churches which prove to be recognized as true churches in accordance with the norms of Article 29 of the Belgic Confession."
- b) On September 23, 1980, we received a letter from the Australian Deputies thanking us for the good wishes extended to the just completed Synod Armadale 1980 and expressing "the sincere wish that the Synod of your Churches may be held in a quiet and Scriptural atmosphere, under the Lord's blessing and to the well-being of the Churches. Our greetings to the delegates. We remember you in our prayers."
- c) On October 8, 1980, we received another letter from them which stated the following, "We must notify you that the Synod approved the decision of the Church council of Launceston (Tasmania) to dismiss Rev. A.H. Dekker as minister in that congregation; and stated that Rev. A.H. Dekker is now eligible



for a calling from one of the sister-Churches. You are requested to bring this decision and matter before the attention of your Churches." This has been done.

**Conclusion:**

This additional information is of such a nature that we can, with thankfulness, maintain our previous recommendation (see p. 6, 18, VIII, 1).

**II. DE GEREFORMEERDE KERKEN IN NEDERLAND**

**Correspondence**

On September 17, 1980, we received a letter from the Deputies of De Gereformeerde Kerken in Nederland which included the following information and requests:

- a) A copy of a letter that they sent to the Committee on Ecumenicity and Inter-church Relations of the Orthodox Presbyterian Church (August 26, 1980) in which they "express the hope that this preliminary contact (with the Canadian Reformed Churches — JV) may under the blessing of the LORD grow into full church correspondence" and also request more detailed information about the O.P.C.
- b) They inform us that they will not be sending a delegate to the upcoming Synod of Smithville 1980 due to depleted finances.
- c) They send us a copy of the proposal that they will tender to the upcoming Synod Arnhem 1981 on the matter of the *Reformed International Conference* and they request us as Deputies to recommend to Synod Smithville 1980 that:
  - i) delegates be appointed to attend this gathering;
  - ii) that they be given the mandate to help set-up an agenda for this Conference.

They explain that they come with this request prior to Synod Arnhem 1981 in order to save time. If they wait until after Synod Arnhem has agreed and then approach the sister-Churches, this Conference could be delayed until 1983. They would like to convene it earlier.

For more details on this matter, see the appended letter.

**Recommendations:**

Your Committee has carefully weighed this request as found in II, c, and we come to you with the following recommendations:

1. That the Committee for Correspondence with Churches Abroad be authorized to send two "observers" to this Conference;
2. That a report on this Conference analyzing its basis, aim, powers, structure, members and agenda, along with a recommendation on how to proceed further in this matter, be sent to the next Synod of the Canadian Reformed Churches by the Committee for Correspondence with Churches Abroad;
3. That Synod Smithville 1980 refrain from any official endorsement of this Conference due to its preliminary character and leave that up to the next Synod which will hopefully have more concrete information on which to evaluate this entire matter.

**Conclusion:**

This additional information is of such a nature that we can, with thankfulness, maintain our previous recommendation (see p. 11, 18, VIII, 2).

**III. DIE VRYE GEREFORMEERDE KERKE IN SUID-AFRIKA**

**Correspondence**

On September 22, 1980, we received a letter with enclosures from Die Vrye

Gereformeerde Kerke te Pretoria (G. van Renssen — praeses, H.H. Schuring — skriba) in which they state that they are trying to restore the broken bonds with Die Vrye Gereformeerde Kerke with which we maintain correspondence. They state that they would also like to restore the broken bonds with the Canadian Reformed Churches.

Your Deputies replied that we were indeed thankful for these developments and we expressed the hope that the existing breach would be healed. As for restoring the bond with the Canadian Reformed Churches, we informed them of the decision made by Synod Toronto 1974 (Acts, Article 57) which implies that this can only happen once this Church has restored the tie with our corresponding sister-Churches — Die Vrye Gereformeerde Kerke in Suid-Afrika.

#### **IV. THE PRESBYTERIAN CHURCH IN KOREA (Koryu-Pa)**

Due to the fact that we have not yet received a translated copy of the Form of Government, we have been unable to complete our mandate with regard to the Presbyterian Church in Korea (Koryu-Pa).

##### **Recommendation:**

We therefore recommend that Synod give the Committee the mandate:

- a) to evaluate the Form of Government and to pass this evaluation on to the next General Synod;
- b) to inform the Synod regarding the state of communication with these Churches;
- c) to make recommendations to the Synod regarding a future relationship with these Churches.

October 28, 1980  
Respectfully submitted by your  
Committee,  
E.C. Baartman  
A.C. Lengkeek  
M. van Beveren, Convener  
J. Visscher, Secretary

#### **RE: REFORMED INTERNATIONAL CONFERENCE.**

Synod *decides*

to *invite*

through her deputies for correspondence with churches abroad  
the sister-Churches abroad  
and the churches with whom preliminary ecclesiastical contact  
was established

to *send delegates*

to a constituent assembly  
for the convening of a Reformed International Conference.

The *agenda* of this Constituent Assembly will contain at least the following:

1. The unity of faith as gift and mandate and its significance for
  - a. the diversity among the creeds of the churches;
  - b. the diversity among the forms of government of the churches;
  - c. the confession concerning the church;
  - d. the reflection on contacts and relations with other churches.
2. Mutual help in the execution of the missionary mandate in the missionary situation of our time.
3. Basis and name of the Reformed International Conference.

4. Meaning and authority of the judgments and conclusions of the Reformed International Conference.

5. By-laws concerning:

- method of delegation;
- frequency of meetings;
- drafting the agenda;
- method of dealing with the agenda.

The General Assemblies of the sister-Churches in Australia, Canada, Korea, Sumba, South-Africa are being asked to authorize its Committees for Fraternal Relations, a. to appoint delegates; b. to help draft the agenda of the Constituent Assembly.

# ENCLOSURE — HISTORICAL REVIEW Presbyterian Church Korea HISTORICAL REVIEW OF THE PRESBYTERIAN CHURCH IN KOREA (Continued)

## I. INTRODUCTION

In our title we have added between brackets the word "continued." We have done this because what here follows is basically a continuation of the *Historical Review* that this Committee sent to General Synod Toronto 1974. As such we do not propose to repeat most of those details. Rather we will confine ourselves to elaborating on and revising what you can find on the bottom of page 10 and the top of page 11 of that report.

## II. THE PRESBYTERIAN CHURCH SCENE IN KOREA — GENERAL

If one were to count all of the different Protestant church bodies in Korea today, the number would be at least in the nineties. Among these bodies, the churches that call themselves "Presbyterian" amount to a minimum of *nineteen*. This was not always the case. Prior to 1945 there was only one Presbyterian Church in Korea, but by 1968 divisions and schisms had drastically changed that figure in an upward direction. Of these nineteen Presbyterian bodies at least *ten* use the same name — the Presbyterian Church of Korea — and claim to be the legal representative and continuation of the original Presbyterian Church of Korea (henceforth abbreviated as PCK).<sup>1</sup> Needless to say this confusion of identical names for different church bodies has led to an additional name being attached to each church in order to distinguish the one from the other, hence PCK (Koryu-Pa), PCK (Hap Dong), PCK (Tonghap or Ecumenical), etc.

The first major division in the PCK occurred in 1952 with the establishment of the PCK (Koryu-Pa or Koryo or Kosin).<sup>2</sup> This was followed by another division in the main-line PCK in 1954 which led to the formation of the Presbyterian Church of the Republic of Korea (PCROK).<sup>3</sup> Some years later in 1959 there was another split of major proportions in the main PCK which divided that Church into two parts, namely, the pro-ecumenical, liberal influenced PCK (Ecumenical or Tonghap) and the anti-ecumenical, conservative PCK (Hap Dong or Sungdong or NAE).<sup>4</sup> In 1960 a merger took place between the PCK (Koryu-Pa) and the PCK (Hap Dong).<sup>5</sup> This merger lasted until 1963 when a large number of formerly Koryu-Pa churches left the united church and re-established the Koryu-Pa.

In light of our contact with the PCK (Koryu-Pa) and their request for correspondence with the Canadian Reformed Churches, it is fundamental that we have at least a *rudimentary* understanding of what led to this union between the Hap Dong and the Koryu-Pa, what caused its subsequent break-up, what bearing this has had on the Koryu-Pa especially, but also on how we must view the Hap Dong. We have underlined "rudimentary" because it is doubtful whether we will ever understand all of the factors involved in this reunion and division. Dr. Harvie M. Conn, veteran O.P.C. missionary in Korea and presently an associate Professor at Westminster Theological Seminary, remarked, when asked about the reasons for the division, "I think there were 50,000 reasons. Oh, it's complicated. We (the O.P.C. Mission) spent almost a whole year trying to study that when it happened."<sup>6</sup> Nevertheless, before proceeding to un-earth some of the main causes for the division, we would like to acquaint you with some of the factors that brought about the union in the first place.

## III. THE UNION OF 1960 — ITS NATURE AND ORIGIN

That there should arise a union between the Koryu-Pa and the Hap Dong would seem in certain aspects not to be surprising. They had any number of things in common: an identical confessional basis in the Westminster Standards, a similar church polity of presbyterian character, a conservative approach to

matters of theology and Bible interpretation, a resistance to involvement in ecumenical endeavours, like the WCC, etc.

Yet it is doubtful whether all of these common factors and others were adequately emphasized and carefully developed so as to lay a firm basis for a lasting union. Furthermore it is even more doubtful whether there was a real awareness at the laymen level of the outstanding differences that existed between the two groups. All of our sources characterize the union as hasty and ill conceived. To cite one, Dr. Conn remarks, "Our Mission (OPC) was not at all particularly happy with the merger, simply because we felt that it was far too quick."<sup>7</sup> Rev. T. Hard, who in addition to being a missionary for the O.P.C. in Korea for over twenty years, is also on the staff of Koryu Seminary, remarked in 1963, "The union was hasty, ill planned and, unfortunately, short-lived."<sup>8</sup>

Part of the reason for this hasty merger on the Hap Dong side may well have been an over-reaction in light of its split the previous year — 1959 — with the Tonghap group. As a result of that split the Hap Dong lost control of a number of educational institutions, lost its seminary buildings, was cut off from receiving massive injections of foreign church aid and severed its international church ties.<sup>9</sup> Bereft of all this it does not seem difficult to imagine that the Hap Dong yearned for closer ties — even union — with a body with which it had a number of basic things in common. As for other reasons, we have to admit that we remain very much in the dark as to the complete Hap Dong desire for union.

On the Koryu side, the reasons for merger are also to a certain extent unclear. Once again we can stress the common ground that they had with the Hap Dong. Besides this several other factors may have played a more or less decisive role. Just before the union the Koryu-Pa was experiencing various difficulties. There was dissension between the Kyonggi Presbytery and the General Assembly. This led in September of 1960 to the withdrawal and the formation of a separate Kyonggi Presbytery with nineteen ministers.<sup>10</sup> Another problem just before the merger was the flare-up between Dr. Park Yun-son, President of Koryu Seminary, and the local presbytery and the Board of the Seminary. The original difficulty centered around the fact that Dr. Park had missed a morning worship service and ridden in a taxi on the Lord's Day in order to say farewell to an O.P.C. missionary and his wife, Rev. and Mrs. A. Boyce Spooner, who were returning to America. These actions, according to the presbytery, meant that Dr. Park had not paid proper heed to the observance of the Sabbath. In addition he was also suspended by the Board from his teaching position until the time that he admitted his mistake, and removed from the presidency — a position that rotated among the faculty members every year. These actions in turn led to charges and counter-charges, to power struggles, to pamphleteering, and to general discontent in the Koryu-Pa. As a direct consequence of these difficulties, one analyst states, "there arose a quick reunion movement with the Sungdong Pa" (Hap Dong).<sup>11</sup>

#### **IV. THE UNION OF 1960-1963 — ITS BASIS AND WEAKNESS**

The actual reunion movement was started by the Munchang Church in Masan and spread rapidly to the presbyteries of both sides, with the result that a meeting of nineteen representatives from both churches was held at the Central Church in Taejon on October 25, 1960.<sup>12</sup> Out of these meetings there arose the following "Principles of Reunion" which were adopted.<sup>13</sup>

##### **I. Principles for Reunion**

- A. Doctrine: We accept the twelve-point doctrine which is explicitly listed in the Constitution of the PCK according to the Westminster Confession of Faith.
- B. Theology: We accept the Calvinistic Theology for our reunion.

## II. Reunion Programs

- A. The Committee for Amending the Constitution would be established with five representatives from both sides . . . .
- B. In the area of church polity and Christian life, we observe regulations as a good example of worship and according to the Constitution.
- C. The newly united seminary will be under the control of the General Assembly through the Board of Directors which has equal representation from both sides.
- D. The work of both presbyteries will continue to proceed independently as it has been.
- E. Foreign missions will proceed as they have been.

The first Joint Assembly was held on December 13, 1960. At this meeting there were 364 commissioners (131 — Koryu-Pa, 233 — Sungdong Pa or Hap Dong). Han Sang-dong, an influential Koryu-Pa leader, was elected moderator and Kim Yune-chan of the Hap Dong was elected as vice-moderator.<sup>14</sup> By common consensus the reunion was a joyous occasion.

Nevertheless, the joy soon began to evaporate. It appeared that both sides had entered the union with inherent weaknesses. On the Koryu-Pa side, there existed internal discord. There was the desire of some leaders for union based on the wrong motives. There was the ignorance of the "laity" who wanted union but who were unaware of the real issues that had separated them to begin with from the Hap Dong. Finally, there was a blind following of certain leaders.<sup>15</sup> On the Hap Dong side, there were also problems. Infighting among their leaders was a reality too. There was the inclination of some members towards the International Council of Christian Churches (ICCC), led by the American clergyman Carl McIntire.<sup>16</sup> There was a previous history of compromise with liberals and ecumenicals. There was a looking down on the Koryu-Pa and a high regard for themselves as being "the church," "the recognized church."<sup>17</sup> There was finally the accusation that the Hap Dong was guilty of the misappropriation of funds.<sup>18</sup>

Still, not only were there weaknesses to be found with both parties, there were also weaknesses in the union itself. As we have indicated already, the union was hasty and as such neither side entered it having sufficiently prepared their people. Then, too, it was a union between two numerically unequal groups concentrated in different regions of the country. The Koryu-Pa had about one-third of the membership of the Hap Dong. The Koryu-Pa was concentrated in the south; whereas the Hap Dong was stronger in the north.<sup>19</sup>

It should also be mentioned that both sides entered the union with certain ecclesiastical positions which they were determined to maintain at all costs. The Hap Dong was adamant in the matter of having one seminary, in maintaining the idea of the legal succession of the PCK, and certain other elements as well, such as northern presbytery representation in the Assembly and property holdings, etc. The Koryu-Pa, on the other hand, was just as adamant in maintaining that they were the champions of reformation in the Korean church, that Koryu Seminary must continue to exist, that the Masan Presbytery keep its legal name "Kyungnam Presbytery," and certain other points relating to the Students for Christ movement, mission work in Formosa (Taiwan), etc.<sup>20</sup>

Although such entrenched positions did not augur well for the future, it has been said that leaders on both sides tried hard to make the union a success.<sup>21</sup> However, they failed. Why?

A host of factors seems to have been involved. The fact that the Koryu-Pa was a minority and was consistently out-numbered and out-voted by the larger Hap Dong majority seems to have been a constant irritant. Then too, charges of corruption against the majority began to fill the air. Also, the majority was suspicious of and failed to understand and accept the Students for Christ

movement as it had been started by Koryu-Pa men. In addition, the majority failed to show real interest in the missionary cause started by the Koryu-Pa.

Still, all of these issues seem to take a back seat to what was certainly the predominant difficulty and the major point of controversy, namely, the Seminary issue. Almost right from the start there seems to have been a difference of opinion and interpretation on the future of Koryu Seminary. The majority, as represented by the Hap Dong, adopted what can be called the *Tan 11* ("only one seminary") position; whereas the minority, as reflected by the Koryu-Pa, adopted the *11 Won* ("under one head") position.<sup>22</sup> The latter position had been included in the basis of union but seems to have been open to misinterpretation.<sup>23</sup>

As a consequence of these differences and the numerical majority of the Hap Dong men, the decision was repeatedly made to close Koryu Seminary and to strengthen the official seminary in Seoul. The 46th General Assembly of September 1961 supported this action.

In reaction to these developments, certain leaders of the old Koryu church called a meeting of the former Koryu Kyongnam (Baptong) Presbytery on October 19, 1961. It resulted in the publication of an anti-Hap Dong statement which accused them of corruption and which pointed out some major violations of the majority.

#### I. Concerning the seminary

- A. That the two seminaries were to be working toward gradual simplification and not to be unified into one was violated.
- B. An equal number in the Board of Trustees was not maintained.
- C. Quantity of students rather than quality was emphasized in theological education.

#### II. Concerning the polity

- A. The majority (Sungdong) carried out illegal actions against the minority (Koryo) . . . .
- B. They (Sungdong) persecuted the pastors and churches which encouraged the restoration of the Koryo PC.
- C. Concerning the Christian faith, they left the pure Calvinistic faith for secularism, conformity, and convenience and tried to cooperate with adulterated denominations.<sup>24</sup>

The effect of this statement on the majority seems to have been minimal for in December of 1961 the Seminary Board decided to close Koryu Seminary in Pusan by accepting no new students, transferring all third year students to Seoul for their fourth and final year and bringing some noted theologians from Pusan to Seoul.<sup>25</sup>

At this point many in the Koryu-Pa group felt that the majority had broken the terms of the union contract and that they were no longer under any obligation to obey the terms of the contract. On October 13, 1962, Han Sang-dong, the former Moderator of the Joint Assembly and the chairman of the Board of Directors of Koryu Seminary,<sup>26</sup> met with several other ministers and announced the full restoration of Koryu Seminary.<sup>27</sup> Subsequent to this the Board of Trustees of the Joint General Assembly Presbyterian Seminary in Seoul called an emergency meeting for November 7, 1962, to discuss the differences; however, no Koryu-Pa representatives showed up. A compromise was proposed in any case by the Hap Dong men under which Koryu Seminary was allowed to continue as a branch seminary. It would, however, hold its graduation ceremonies with the main seminary in Seoul.<sup>28</sup> On December 24, 1962, the Kyongnam Presbytery, in whose area Koryu Seminary was located, held an emergency session and went on record as being unanimously opposed to the full restoration of Koryu Seminary.<sup>29</sup>

More than anything else the call for the full restoration of Koryu Seminary seems to have initiated a full-scale return to the re-establishment of the old PCK (Koryu-Pa). On August 8, 1963, the Pusan Restoration Presbytery was organized.

It was quickly followed by the Cholla Presbytery (August 12); Kyongbuk Presbytery (September 3); Kyonggi Presbytery (September 4); Kyongdong Presbytery (September 4); Chnju Presbytery (September 5); Kyongnam Presbytery (September 10).

On September 13, 1963, the 13th General Assembly of the Koryu PC (Restoration) was held in Pusan with seven presbyteries representing 445 churches and 116 ministers.<sup>30</sup> They published the following statement:<sup>31</sup>

1. We return to our former General Assembly (of the Koryo PC).
2. We uphold Calvinistic theology.
3. We maintain the Westminster Confession of Faith.
4. We follow the previous Constitution and Regulations of the Koryo PC before the Joint General Assembly took place (in December 1960).
5. We exert ourselves to live a sanctified life according to the Christian standard in Calvinistic theology.
6. We put forth efforts for the work of evangelism.
7. We recognize our former General Assembly in cooperation with other Christians in the nation.

They also confessed that they had been wrong in participating in the union and voted to observe a one week period of self-discipline. Finally, they decided to seek fraternal relations with the church (the former reunion Church) which they had just left.<sup>32</sup>

One of the consequences of this restoration was that the Koryu-Pa suffered numerically. In fact, 150 congregations that had once been Koryu-Pa refused to join the re-established church.<sup>33</sup> Meanwhile, the PCK (NAE) which was now overwhelmingly Hap Dong, survived the defection with a total of 1,450 churches.<sup>34</sup>

Up till now in our report the impression may have been given that the failure of the Union of 1960-1963 rests more upon the shoulders of the majority than the minority. Such a conclusion is not justified. After having carefully studied the whole matter, the Rev. B.F. Hunt, veteran O.P.C. missionary in Korea, stated, "Neither side has succeeded in keeping even the form of the union. (a) Neither side has followed proper legal procedure toward the other, hence neither side can be charged with the sin of schism above the other. (b) A strong case can be made by either side to show that the other side first broke the union, rejecting their brothers' legitimate pleas for justice."<sup>35</sup> Another member of the O.P.C. Mission in Korea at this time stated, "We did not feel that the Koryu-Pa was justified in its action . . . . I think that there is truth in what the Koryu-Pa argues that the Hap Dong broke its promise, but I think the Koryu-Pa broke its promises too."<sup>36</sup> In fact the O.P.C. missionaries, along with missionaries of the Reformed Presbyterian Church, Evangelical Synod, "strongly opposed this 'Return,' speaking of it as schismatic, and felt that they should have nothing to do with it."<sup>37</sup>

## V. FURTHER DEVELOPMENTS

Since the division of 1963 the Koryu-Pa and the Hap Dong Churches have continued on their separate ways, although, as has already been pointed out, a fraternal relationship does exist between them.<sup>38</sup> With the passage of time various disturbances have continued to rock both churches. It may also be pertinent to state here that after the division, the Hap Dong was until 1968 extensively involved in reunion discussions with the Tong Hap Church from which they had split in 1959. The impetus for this merger came from both the anti-ecumenical wing in the Tong Hap who were willing to leave the WCC and from the pro-ecumenical side which wanted to retain WCC membership along with other ecumenical attachments. The Hap Dong, however, rejected this call for merger after it became clear that the liberal and pro-ecumenical group gained control in the Tong Hap and refused to alter either its theology or its approach to church relations.<sup>39</sup>



## VI. DIFFERENCES BETWEEN THE HAP DONG AND THE KORYU-PA

We would now like to direct your attention to another matter, which to some extent has been touched on, but which needs further clarification, namely, the differences between the Hap Dong and the Koryu-Pa. In our *Historical Review*, addressed to General Synod Toronto 1974 we stated, "Modernism is gaining ground in the Hap Dong church, especially among the clergy."<sup>40</sup> Further research, however, forces us to retract this statement and to declare that we have found no evidence for growing modernism in the Hap Dong. Indeed your Committee has come to the conclusion that there is no basic difference in church doctrine, church polity or church practices between the Hap Dong and the Koryu-Pa.

This conclusion is based on the consideration and compilation of quotes from a number of different sources. The Rev. D. DeJong, who visited Korea in October of 1977, stated after discussions with Dr. K.S. Lee and Dr. P.S. Oh, professors at Koryu Seminary in Pusan "there is no doctrinal difference."<sup>41</sup> The Rev. Bruce F. Hunt stated in his letter to our Committee that,

"I would not like to say that the Hap Dong is any less 'staunchly Reformed' than the Kosin . . . . There is a kind of difference, however, between the two. In the post 2nd World-War days, the Kosin, which was smaller, more localized in the two Kyungsang Provinces (North and South) centering in Pusan and Taegu, was more in contact with the O.P.C., McIntire's Bible Presbyterian Church and later the R.P.C.E.S. (Reformed Presbyterian Church, Evangelical Synod — Committee), the CRC (Christian Reformed Church-Committee) and later the 'Liberated Church' in Holland. The Hap Dong, for a while, after Korea's liberation, continued within and was a part of the large Korean Presbyterian Church, during the period when liberalism and the ecumenical movement were becoming more boldly vocal and strengthening their control of the church and foreign mission work. To the credit of the Hap Dong, it must be remembered, that, with *no* missionary backing from *within* (we, O.P.C. were already outside with Kosin) their own ranks, they broke with the World Council of Churches and later with the RES. One of the reasons for the break with the RES was that it continued to have members that were in the World Council of Churches."<sup>42</sup>

Dr. Harvie M. Conn, after being shown our previous report (the one sent to Synod 1974) which alleged that there was growing modernism in the Hap Dong, reacted in the following way,

"I disagree completely with the first sentence: 'Modernism is gaining ground in the Hap Dong church especially among the clergy.' I don't know of any justification for that statement at all . . . . Modernism in the Hap Dong? Nonsense! You can quote me.

I think it would be quite true to say, 'Modernism is gaining ground in the Tong Hap church . . . .' The Hap Dong Seminary publishes a quarterly theological journal, I think the English title is *The Presbyterian Quarterly Review*. I receive that regularly and read it and I don't smell a trace of liberalism. In fact, I get concerned because I think that they are heading in the other direction. Many of their students, for example, are going now to Faith Seminary, a Philadelphia institution, Carl McIntire . . . . Over 60% of the students there are International students, the level of learning is extremely low . . . . The Hap Dong is not involved in the International Council of Christian Churches (ICCC). I guess one of the things that has worried me about the Hap Dong much more than liberalism, are the feelers that are being floated out generally in McIntire's direction. There have always been in the Hap Dong church, people who have been strongly attracted to McIntire . . . . In terms of church polity there is not too much difference in terms of basic questions. Theologically I just do not see that much of a difference. I would say that the Koryu-Pa has always had a richer background in distinctive Reformed thinking."<sup>43</sup>

Finally, there is the Rev. T. Hard who stated in *Torch and Trumpet* (December 1963),

"Both of these groups, the 'Seungdong' and the 'Koryu,' with their aggregate of some 1900 congregations represent, humanly speaking, the hope of the Reformed faith in Korea. Both are moving towards a more consistent theological orthodoxy, giving new attention to Dutch and American Calvinism. This can be seen in seminary texts, published articles, etc. This writer feels that the most improvement and the best stand have been taken by the 'Koryu' group. But both sides have dimmed the light of their testimony by a deplorable lack of unity and love, which has been accompanied by an undue stress on legality in many of their actions. The temptation arises to accuse one or another side of schism, yet blame must be taken by both sides also for this."<sup>44</sup>

## VII. THE O.P.C. CONNECTION WITH THE HAP DONG AND THE KORYU-PA

Since your Committee has already retracted one of its previous statements, it takes this opportunity to retract another as well. This can be found on page 11 of the *Historical Review* addressed to Synod 1974. It states "At the division in 1962, the Orthodox Presbyterian Church chose for the Hap Dong and against the Koryu-Pa. . . . The fact that the Orthodox Presbyterian Church chose for the Hap Dong is very sad for the Presbyterian Church Koryu-Pa in Korea. The churches in Korea originated from the mission work of the Presbyterian Churches, also from that of the O.P.C. From the very beginnings of Koryu-Seminary, the O.P.C. missionaries have been its strongest supporters." This statement, we have since discovered, is untrue and misleading. Our sources at that time left something to be desired.

The following quotations and explanations should clear up the matter, a matter incidentally that has been misunderstood not only by your Committee but also by others. Our Dutch sister-churches — De Gereformeerde Kerken in Nederland — have gone on record at the Synod of Groningen-Zuid, 1978 by stating,

"De Orthodoxe Presbyterianse Kerk heeft kerkelijke correspondentie met de Hap Dong, echter niet met onze zusterkerken in Korea. De verschillen tussen onze zusterkerken in Korea en de Hap Dong zijn moeilijk aan te geven. Er schijnt geen leersverschil te bestaan."<sup>45</sup>

Also *Clarion* — *The Canadian Reformed Magazine* in its editorial of June 16, 1979, seemed uncertain as to the O.P.C. position with regard to the Hap Dong and Koryu-Pa. The Editor writes,

"This brings us to the fact that in Korea there are different groups of Presbyterian Churches. Do we have to make a choice? The Orthodox Presbyterian Church has official fraternal relations with the Hap Dong Church, although missionaries of the O.P.C. also lecture at the Busan Seminary, while our Dutch sister-Churches established correspondence with the Koryu-Pa."<sup>46</sup>

These statements give the impression that the O.P.C. has official fraternal relations with *only* the Hap Dong. Such, however, is not the case. The O.P.C. has fraternal relations with *both* the Hap Dong and the Koryu-Pa. It has consistently received and appointed fraternal delegates from and to the General Assemblies of both the Hap Dong and Koryu-Pa.<sup>47</sup>

To verify the above statement we draw your attention to a number of sources. The *Minutes* of the Thirty-First General Assembly (April 28-May 2, 1964) of the O.P.C. contain the following, "Since the division, they (our missionaries) have continued to work with both groups."<sup>48</sup> The *Minutes* of the Thirty-Second General Assembly (July 8-13, 1965) of the O.P.C. explain, "Our Mission works with the Hap Dong and Kosin churches . . . both groups."<sup>49</sup> The Rev. B. F. Hunt explains the actual approach as follows,

"At the same time I saw enough faults in what each side was doing that I did not believe one side alone should be charged with schism. I felt we should try to work with both sides in so far as we could. After all, 'Missionary membership' is different from regular membership. The other members of the Mission

at first disagreed with me as my letter (1) shows, so we at least *refrained* from teaching in the seminaries of *either* side. Later we began to teach in seminaries of *both* sides, as invited, and to speak in churches and hold Bible conferences for churches of *both* sides. Since that time, Mr. Conn taught in the Hap Dong Seminary in Seoul, Mr. Hard has been appointed a full time professor in Korea Theological Seminary (Kosin), in Pusan. Until retirement, I taught in the Kosin and Hap Dong Seminaries in Pusan, and Mr. Ralph English is teaching in *both* the Hap Dong and Kosin Seminaries in Pusan at present. Rev. Son of our Mission, who grew up as a young man in the Kosin movement, is teaching in the Hap Dong seminary in Seoul. He is our latest missionary to Korea. The R.P.E.S. missionaries who, like our men, were very much against the 'Return' movement, thinking of it as schismatic, at the time, are now teaching in both Hap Dong and Kosin Seminaries, and are working with churches of *both* groups."<sup>50</sup>

On this same point, Dr. H.M. Conn states, after reading our erroneous Committee statement in the *Historical Review*,

"I think that's inaccurate. The O.P.C. did not choose for anything. This is totally inaccurate. The Assembly (O.P.C.) has fraternal relations with both churches. The Korean Mission has worked very, very hard at trying to have relationship with both. Now if this sentence comes from a Koryu-Pa source, then what it may well be expressing is a Koryu-Pa judgment about what we have been trying to do. As far as the Koryu-Pa is concerned, our decision to work with both would I presume be a judgment against working solely with the Koryu-Pa. If it were true, for example, then we would have pulled out of teaching at Koryu Seminary, which we never have, we would have stopped working with the Grace Hospital, which we never have, we would not have been preaching in Koryu-Pa churches, which we never have. It just is not accurate."<sup>51</sup>

On being asked whether the O.P.C. was closer to the Hap Dong, Dr. Conn replied, "I don't think so. Historically we're closer to the Koryu-Pa. We don't forget those historical roots. Officially, in terms of the O.P.C., there is no difference, because they have fraternal relations with both groups. Delegates are sent to both assemblies. In fact, I've been more frightened that the closer relations are with the Koryu-Pa. Because up till now, the last year of the missionaries on the field, let's say when Bruce Hunt was there with three missionaries, all three were in Pusan which is Koryu-Pa territory. All three teaching at Koryu Seminary. None teaching in the official seminary in Seoul. Ted (Hard) taught for a little bit; he taught one course up there. There is a Hap Dong regional seminary in Pusan and I think both Ted and Bruce (Hunt) taught in that seminary as well as in Koryu."<sup>52</sup>

From the aforementioned it seems clear that the O.P.C. has tried to follow an even-handed policy with both sides, although in actual missionary involvement, the Koryu-Pa seems to receive more attention, at least at the seminary level.

Now as for the origin of the misunderstanding regarding the O.P.C. and their relations to the Hap Dong and Koryu-Pa, it may be due to the fact that *officially* the O.P.C. missionaries are members of a Hap Dong presbytery. Prior to the Union of 1960 the O.P.C. missionaries were officially members of a Koryu-Pa presbytery, but when the Union became a fact their official membership was transferred to the reunion church. When the division came in 1963 the O.P.C. missionaries stayed with the reunion church and refused to join the "return movement" of the Koryu-Pa. They, by and large, considered it, as we have touched on already, schismatic.<sup>53</sup> This also explains the statement made by the Rev. T. Hard in *Torch and Trumpet* (December 1963),

"The three missionary couples from the Orthodox Presbyterian Church and the two missionary couples from World Presbyterian Missions (Covenant Seminary group in St. Louis, Mo.) went along with the union of 1960. Until now they have remained with this church. As individuals, however, they maintain close ties with the "Koryu" group, trying to assist both groups, although

reserving official cooperation only with the union assembly."<sup>54</sup>  
The Rev. D. DeJong in his *Report* adds,  
"The O.P.C. missionaries are members of the Hap Dong Presbytery (official tie), not members of the Presbytery of the Koryu-Pa. But they are lecturers at the Pusan Seminary of the Koryu-Pa. Officially they are closer to the Hap Dong, but *practically* much closer to the Koryu-Pa."<sup>55</sup>

### VIII. CONCLUSIONS

Your Committee, on the basis of what we have learned and revealed in this report, comes with the following conclusions:

- a) The Union of the Hap Dong and Koryu-Pa was hasty and ill-conceived;
- b) The Division of 1963 cannot be blamed exclusively on either the one party or the other. The blame must be equally shared;
- c) The reasons for the Division are exceedingly difficult to unearth in their entirety, although it is possible to center out the Seminary issue as a major cause and to list personal power struggles, regionalism and a host of others as lesser causes;
- d) There are no basic differences between the Hap Dong and Koryu-Pa in either doctrine or church polity;
- e) The O.P.C. maintains the same official relationship with both the Hap Dong and the Koryu-Pa, namely, fraternal relations. As individuals, the O.P.C. missionaries are officially members of the Hap Dong.

### IX. CONSEQUENCES

In light of the above, your Committee believes it to be only fair and honest that, should the General Synod 1980 decide to offer to establish an official relationship with the Koryu-Pa, because they have requested this, we should be willing to consider the establishment of a similar relationship with the Hap Dong, if so requested by these churches.

The Committee for Correspondence with Churches Abroad,  
c/o Rev. J. Visscher,  
18080 - 57A Avenue,  
Surrey, B.C. V3S 1J6.  
June 28, 1980

## FOOTNOTES

<sup>1</sup> Bong Rin Ro, *Division and Reunion in the Presbyterian Church in Korea 1959-1968* (unpublished Th.D. thesis, Concordia Seminary, St. Louis, 1969), pp. 1, 30.

<sup>2</sup> T. Hard, missionary of the Orthodox Presbyterian Church in Korea writes, "This 'Koryu' group maintained a strong stand for orthodoxy. It made the greatest commitment and witness to the Reformed faith. It sought the theological climate of the Free University of Amsterdam and of Westminster, Calvin, Faith and later also Covenant Seminaries in America, while the larger group from which it divided continued with few exceptions to seek the breeze of Princeton, Union, etc. In Koryu Seminary and the fledgling Calvin College it warmly welcomed the theology of Kuyper, Bavinck, Schilder, and Dooyeweerd together with the voices of the Hodges, Warfield, Vos, Machen, Berkhof and the present faculty leaders of Westminster and Calvin in America. From its inception this group was assisted by missionaries from the Orthodox Presbyterian and the Bible Presbyterian churches, and after a split in the latter group also from the Evangelical Presbyterian Church. The Christian Reformed Church gave tens of thousands of dollars for seminary, hospital and church work through its diaconal relief committees and sent frequent visitors for survey or lecture purposes. By 1960 this group attained a size of 590 churches with some 140,000 constituents." *Torch and Trumpet* (December 1963), p. 8.

<sup>3</sup> T. Hard writes, "A third group with some 667 churches is popularly called the 'Hangook' Seminary group. It has a constituency of 130,346. It is the product of a split in 1954, three years after the 'Koryu' group reformed. Many of its leaders were precisely the men against whom the 'Koryu' group had been protesting. The mother body, having cut off the continually scratching foot, finally discovered that there was an infection worth scratching about. Thus this new split. Barthian in its seminary and some of the publications of its leaders, it is militantly outspoken against orthodoxy and for the ecumenical movement. It has a high reputation for scholarship and numbers many members who are influential government officials. It is aided by missionaries from the United Church of Canada, who are probably more liberal than their Korean colleagues." *Torch and Trumpet* (December 1963), p. 8.

It may be noted here as well that this group is also called the *Kichang* group. It is the most modernistic of any Presbyterian church in Korea, a fact that is also made obvious by its membership in the World Council of Christian Churches (WCCC).

<sup>4</sup> T. Hard states, "The largest (group of Presbyterians), presently called the 'Tonghap' group, totals 1950 congregations and is supported by missionaries of the United Presbyterian Church in the U.S., the Presbyterian Church in the U.S. and the Australian Presbyterian Church. It has partial or complete control of two large universities, three colleges and several seminaries. The size of the missionary body assisting it and the large denominations which these missionaries represent make for massive aid in financing, in literature, in education and in international church contacts" (p. 7). He then goes on to say about the Hap Dong, "Claiming both legal and spiritual succession, it also possesses the original minutes, seal and gavel of the historical church. It regards the other dissenting body ('Tonghap') as a split from itself, since that group did not reconvene with them after an emergency recess had been called by the moderator of the 1959 General Assembly because of chaos on the floor. Called the 'Seungdong' [yet another name for the Hap Dong — JV] group, it continues bereft of its former missionary assistance, colleges, seminary buildings and international church ties. It retained about 1250 congregations. Its battle within the church has been against the encroaching dangers of the ecumenical movement and liberalism,

together with a growing distrust of the missionaries and their policies." *Torch and Trumpet* (December 1963), p. 8.

Rev. D. DeJong in his discussions with Dr. R. English, another O.P.C. missionary in Korea, reports, "The *Tong Hap* churches are not liberal at the grass-roots but they have liberal professors at the Seoul seminary. They are connected with the World Council of Christian Churches (but at the grass-roots still basically Presbyterian); to be compared with synodical Gereformeerde Kerken in Nederland." *Report — DeJong* (October 1977), p. 2.

<sup>5</sup> T. Hard again remarks, "In 1960 the 'Koryu' and 'Seungdong' groups united as long separated brothers who, although in separate organizations, had been fighting the same battles. *Torch and Trumpet* (December 1963), p. 8.

<sup>6</sup> Quoted from an interview held with Dr. H.M. Conn on July 12, 1978, at the University of British Columbia. *Interview-Transcript*, p. 1.

<sup>7</sup> Conn, *Interview-Transcript*, p. 2.

<sup>8</sup> *Torch and Trumpet* (December 1963), p. 8.

<sup>9</sup> *Torch and Trumpet* (December 1963), p. 8.

<sup>10</sup> Bong Rin Ro, pp. 78, 79.

<sup>11</sup> Bong Rin Ro, p. 82.

<sup>12</sup> Bong Rin Ro, p. 82.

<sup>13</sup> Bong Rin Ro, pp. 82-83.

<sup>14</sup> Bong Rin Ro, p. 83.

<sup>15</sup> Bruce F. Hunt, *Introductory Letter* and "Assessment" Addressed to the Committee for Correspondence with Churches Abroad of the Canadian Reformed Churches. Dated: August 17, 1978, p. 6.

<sup>16</sup> The ICCC is an organization of churches of strong fundamentalist beliefs characterized by militant opposition to Communism, to the World Council of Churches, and to defections from orthodox Christianity. The main founder of the movement was Carl McIntire, an American Presbyterian minister who was also instrumental in the founding of the Bible Presbyterian Church (it split in 1937 from the Presbyterian Church of America formed in 1936; the remainder of the PCA became the Orthodox Presbyterian Church), Faith Theological Seminary, Sheldon College and the American Council of Christian Churches. The ICCC was founded in Amsterdam in 1948. In 1972 there were 155 "denominations" in the ICCC, most of them small.

<sup>17</sup> The Hap Dong possesses the original minutes, seal and gavel of the Presbyterian Church of Korea.

<sup>18</sup> Hunt, "Assessment," pp. 6, 7.

<sup>19</sup> Bong Rin Ro, p. 86.

<sup>20</sup> Hunt, "Assessment," p. 7.

<sup>21</sup> Hunt, "Assessment," pp. 7, 8.

<sup>22</sup> Hunt, "Assessment," pp. 7, 8.

<sup>23</sup> Dr. Conn commenting on this very point said, "Whether it meant union in the sense of merger or whether it meant union in the sense of linking the two institutions under one board of trustees, that was even vague in the Korean language." Conn, *Interview-Transcript*, p. 2.

<sup>24</sup> Bong Rin Ro, pp. 85, 86.

<sup>25</sup> Bong Rin Ro, p. 84.

<sup>26</sup> Rev. Han, according to some of our sources, was a major force in the restoration, not only of the Seminary, but also of the Koryu-Pa as a separate church again. Rev. B.F. Hunt, however, dissents from this opinion by stating, "I did not get the impression that he (Dr. Han) took the lead in the re-establishment, though he continued to be recognized as a leader, if not *the* leader of the Koryu-Pa" (from his letter to Rev. J. Visscher, dated March 10, 1980).

<sup>27</sup> Bong Rin Ro, p. 87.

<sup>28</sup> Bong Rin Ro, p. 88.

<sup>29</sup> Bong Rin Ro, p. 89.

<sup>30</sup> Bong Rin Ro, p. 89.

<sup>31</sup> Bong Rin Ro, pp. 89, 90.

<sup>32</sup> Hunt, "Assessment," p. 9.

<sup>33</sup> On August 29, 1963, some fifty ministers who had formerly been in the Koryu-Pa met together and voiced their opposition to the restoration of their former church. They stated:

"We oppose the division of the Church.

1. We desire that the Koryo Seminary continues as a branch seminary according to the agreed 'Principles of Reunion' and oppose the restoration of the seminary to the status before the reunion, because it destroys the reunion.
2. The division of the Church cannot be allowed.
  - a. It is not Scriptural for the Church to be divided on the issue of differences in church polity . . . .
  - b. We cannot accept the illegal break of the Presbyterian Church because it is sin." Bong Rin Ro, pp. 87, 88.

<sup>34</sup> Hard, *Torch and Trumpet*, p. 8.

<sup>35</sup> Just prior to these statements, Hunt said,

"The union was formed too hastily:

- a. The union was formed without following proper legal procedures and as a consequence many on both sides of the contract fail to feel a binding compulsion of law toward the other.
- b. Few on either side had much sympathy for those of the opposite side at the time union was contracted and the feeling of mutual respect has not increased. I would judge that a majority of the Kosin (Koryu-Pa) side and a majority of the Sungdong (Hap Dong) side feel no special attraction toward the opposite side or desire for closer fellowship, compelling them to true unity.
- c. The union was technical and motivated by expediency, by a majority on both sides and was consummated by the hasty agreement on terms of union drawn up by a few, whose leading the majority of both sides was willing to accept for varying motives of expediency." Hunt, "Assessment," p. 9.

<sup>36</sup> Conn, *Interview-Transcript*, pp. 1, 2. In light of the above, it would seem that the following evaluation found in our *Historical Review* to General Synod 1974 was one-sided in favour of the Koryu-Pa, "As main reason for the separation is given that the Hap Dong group broke its promise that each side could keep its seminary" (p. 10, last paragraph).

<sup>37</sup> Hunt, *Introductory Letter* to the "Assessment," p. 1.

<sup>38</sup> Hunt, "Assessment," p. 9. Also *Report — DeJong* supports this, "The Koryu-Pa has fraternal relations with the Hap Dong since 1963, right after the split; this was the result of a decision of the General Assembly. This relationship includes also pulpit exchange. The practice is that the churches of the Koryu-Pa seldom invite Hap Dong pastors, but the Hap Dong congregations quite often invite our (Koryu-Pa) pastors. The reason is that the Hap Dong churches have more lack of Pastors than the Koryu-Pa. Sometimes the Hap Dong pastors complain about this. This complaint was discussed at the latest General Assembly but no decision was made," p. 1.

<sup>39</sup> Bong Rin Ro, pp. 280, 290, 292. See also footnote 4 — the last paragraph — in this report where the Tong Hap is discussed. The leadership of this church seems to be in the hands of pro-WCC, Barthian theologians. The President of their Seminary, who happens to be a Barthian as well, was at the meeting of Reformed Institutions for Higher Learning in Potchefstroom. The Lay members seem to be of a more conservative orientation.

<sup>40</sup> p. 11 (top line).

<sup>41</sup> *Report — DeJong*, p. 2. From this *Report* we give the following excerpts: *Discussions with Dr. K.S. Lee and Dr. P.S. Oh, professors at the Seminary at Pusan*

1.5 Re: Difference between Koryu-Pa and Hap Dong.

a. Seminary conflict . . . .

b. Life style: the Hap Dong is more easy-going, e.g., they have more free and

broader contact with the government; they are less strict in life (businessmen attitude); yet they have great zeal and are active in missionary works. We (Koryu-Pa) have more of a martyr church. Yet, we appreciate the Hap Dong as well, but the style is different. The Orthodox Presbyterian Church does not agree with us that we mention these things as a reason for separation.

Emphatically it was said: there is no doctrinal difference . . . .

*Discussions with Dr. English*, who is an O.P.C. missionary, American by birth, lecturer of missiology at the Pusan Seminary and is in Korea for 5 years now.

2.3 The Koryu-Pa is stronger on repentance with regard to the shrine issue (Shinto) than the Hap Dong. But there is no doctrinal difference between the two groups. The Koryu-Pa is a little bit schismatic. We (O.P.C.) join with both Koryu-Pa and Hap Dong. There are no biblical grounds for division. The point is that here in Korea there is a tremendous following of important leaders. We are officially connected with the Hap Dong but we work more with the Koryu-Pa.

As to life style: in the Koryu-Pa is a stronger personal piety, especially strong against drinking and smoking. They are very strict about repentance. Their piety is other-worldly, not really pious but more pietistic.

About the studies at the Seminary: there are too many devotions, more study would be better.

The Koryu-Pa is lacking in social concern. But this applies also to a certain extent to the Hap Dong (the social concern meant is as pertains to the nation, politically).

The Koryu-Pa is a ministers-church (a clerical situation) . . . .

*Discussions with Dr. Choi* (pronounce: che), who is a Hap Dong minister in a 2000 seat church in Pusan, previously moderator of the General Assembly of the Hap Dong.

### 3.1 Re: Koryu-Pa and Hap Dong.

The Koryu-Pa (with 700 churches) and the Hap Dong (with 2900 churches; the largest Presbyterian church) have the same doctrine. After World War II leaders coming out of Japanese prisons organized the Koryu-Pa, they are stricter than the Hap Dong. The Hap Dong leaders said: If you bowed down for Shinto, you must repent, accept Jesus Christ and you will be forgiven. The Hap Dong cooperates with the O.P.C. and also with the Christian Reformed Church but has no official ties with the latter (pp. 2, 30).

<sup>42</sup> Hunt, *Introductory Letter* to the "Assessment," p. 2. Hunt goes on to say "Within the Hap Dong, which to start with, was a much larger denomination, having strong centres in more numerous parts of the country, you can find more varieties of opinion among leading men than in the Kosin.

1. McIntire is still looked to by some as a voice that should not be completely ignored, though both Kosin and Hap Dong have refrained from joining the ICC.
2. There was a period when leaders turning away from the WCC connections and questioning McIntire's extreme positions, wondered about and sought NAE fellowship, but were given a rather cold reception. Some still think there is hope there, and lean toward Neo-Evangelicalism.
3. There is another element with strong leaders but now largely older leaders who are outspoken in their opposition to Neo-Evangelicalism, saying it is liable to be like Neo-Orthodoxy, a blind to lead people away from the true orthodoxy" (p. 2).

It should be noted here that the Koryu-Pa discontinued membership in the RES in 1967 after our Dutch sister-Churches made it a condition for sister-Church relationship.

<sup>43</sup> Conn, *Interview-Transcript*, pp. 4, 5, 6.

<sup>44</sup> Hard, *Torch and Trumpet*, pp. 8, 9.

<sup>45</sup> ACTA, 1978, Article 189. "The Orthodox Presbyterian Church has ecclesiastical



correspondence with the Hap Dong, however, not with our sister-Churches in Korea. The differences between our sister-Churches in Korea and the Hap Dong are difficult to pinpoint. There does not appear to be any doctrinal difference."

<sup>45</sup> J. Faber, "Our Korean Connection," an editorial in *Clarion* (June 16, 1979) Vol. 28, No. 12, p. 263.

<sup>47</sup> *Minutes* of the 36th General Assembly, p. 103.

<sup>48</sup> *Minutes*, p. 40.

<sup>49</sup> *Minutes*, p. 53.

<sup>50</sup> Hunt, *Introductory Letter* to the "Assessment," pp. 1, 2.

<sup>51</sup> Conn, *Interview-Transcript*, pp. 5, 6.

<sup>52</sup> Conn, p. 8.

<sup>53</sup> Hunt, *Introductory Letter* to the "Assessment," p. 2, contains the following remarks, "We personally had worked with the Kosin the longest, and those who 'Returned' naturally felt badly that we did not 'Return' with them. But they knew, more than anyone, that we had cautioned against going into the union so hastily, and that it was *they* who had made it one of the conditions of the union that the 'missionary members,' working with them, should be received as 'missionary members' of the Hap Dong at the time of their forming the union. Some, using an old Korean saying, have said, especially of me, that I was 'a wild pigeon sitting in a tree with its heart in the bean field,' meaning that though we've technically remained as 'missionary members' of the Hap Dong, our heart is in the Kosin. This is partly true. But, it must be remembered that many fine Kosin leaders did not 'Return' and are still in the Hap Dong, also."

<sup>54</sup> Hard, *Torch and Trumpet*, p. 8.

<sup>55</sup> *Report — DeJong*, p. 2 (1, 4).