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A PROGRAM OF CHRISTIAN EDUCATION FOR
THE KOREAN MILITARY FORCES

A Thesis

Presented to
the Faculty of the Department of Religious Education
Asbury Theological Seminary

In Partial Fulfillment
of the Requirement for the Degree
Master of Religious Education

by
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CHAPTER I

THE PROBLEM AND DEFINITION OF TERMS USED

I. THE PROBLEM

To the citizens of any country, the problem of national security is one of much concern-to-day. National security involves the political line of defense with its historical problems; the strategical defensive line with its geographical problems, and the ideological defensive line. Religious thought in the national defense is related to the ideological problem.

In 1950, when the Korean war was in progress twenty-six countries sent their military forces to Korea to aid her and to maintain the right political ideology throughout the world. The countries that sent their soldiers to Korea did not overlook the significance of religious influence in their military forces, each of them maintaining chaplains in their corps.

Korean military forces are now standing in the front line of the anti-communist battle field. It is a significant and important fact that the Korean military forces have only Christian chaplains although Christians form only six percent of the total population of the country.

Christianity is not the national religion of Korea but a large portion of the government budget is devoted to Christian religious activities in her military forces.

To Korean Christians, the matter of the chaplain's activities in their military forces is one of deep concern. Among many civilian church leaders, the vital importance of a spiritual ministry to the armed forces is not recognized as it should be as important to ideological warfare. The military forces are closely related to all the people. The church should realize that the military is related to the local church and its ministry. Military personnel comes from church and homes. All military men whom one sees on the streets or at the army camps are sons, brothers, and husbands. And another important thing is that these military men have the responsibility for the defense of their own homes and churches. They are connected with the defense of ideas and sentiments opposed to atheistic communism.

2. DEFINITION OF TERMS USED

In times like these Christian education in the military forces is indeed significant. Christian education forms an ideological and spiritual line of defense.

In the beginning of the chaplaincy in the Korean armed forces it was not possible to have a regular schedule for Christian education in the fighting units. The chaplain had to visit the wounded soldiers in the field hospitals. He did not have time for lectures or formal teaching. Since the armistice, preparation for tomorrow's possible war is required of all military men. In it the chaplain, teacher of Christian education in the military forces, must advance spiritual preparation through knowledge of the Bible, Christian morality, and the leading of the men to a firm faith in God.

The view of Christian education in this study of the Korean military forces was rooted in the fundamental Christian faith. The professional educational techniques in this study were such as are taught at Asbury Theological Seminary or have been learned by personal experience in five years and eight months of service as a chaplain in the Republic of Korea Army during the late Korean War.

This experience includes service in the Ministry of National Defense, in the Far East Command, in the Adjutant School, in an infantry regiment and division, and especially in the Chief Chaplains' Office.

The writer is indebted to the Headquarters of the Korea Army in charge of the Training Section for Chaplains for valuable training and ideas.

CHAPTER II

THE LAND OF THE ARMED SERVICES IN THIS STUDY

I. KOREA

Korea. In ancient times, Korea was called Chosun which means "Brightening Morning". Korea is proudly regarded by her people as the land of morning freshness as her name indicates. The name, Korea is derived from Koryo, one of the ancient periods of the Kingdom of Korea. During this period (918-1391), her civilization stood on a high plane for many centuries. Today, Korea is called "Daehan Minkuk" or "Han Kuk" by its own people which means "Same", "One" or "Great".

The Country. The Korean peninsula lies on the line of 35° to 43° north latitude and 124° 50' to 131° east latitude, and comprises an area of almost ninety thousand square miles of coast for its mainland. It has a population of thirty million people.

Its history began more than four thousand years ago, and it falls into few periods. Among these few periods, the Koryo period is the most distinguished with its highly cultured civilization. In that period were inaugurated civil examinations for the first time in Korea's history; schools were established for the education

of youth and the tax laws were adopted which stabilized the national revenue. Bronze coins were used during that reign and the art of printing was highly developed. The Koryo epoch was the golden age of oriental history. "When our forebears were savages in the caves and forests of Europe" a former missionary said in his book Korea "the Koreans had a real culture and they have preserved it."¹

Mrs. Bishop describes Seoul as "one of the most beautiful situated cities of the world" and says another writer "---Korea is a land of wonderfully clear and lucid atmosphere, rugged mountains, at times ablaze with a riot of wild flowers, varied with peaceful farming scenes,---".² Thus Korea is favoured with beautiful natural scenery and mild climate, the land is sufficiently fertile to feed its people. There are ample underground natural resources, which, if properly developed, would make the land rich and prosperous.

Because of these great potentialities, neighbouring countries invaded Korea and it suffered almost forty

¹James Dale, and Van Buskirk, Korea (New York: Missionary Movement of the United States and Canada, 1931), p. 13.

²Horace G. Underwood, The Call of Korea (New York: Fleming H. Revell Company, 1943), p. 27.

years of alien rule. Thanks to the victory of the Allies, Korea was liberated from imperialism, but, only to be divided into two Koreas at the 38th parallel line, making communist North and democratic South Korea. The communists had been awaiting every chance to destroy the government of the Republic of Korea and finally they invaded the South in large numbers on June 25, 1950. Thus began another tragedy in the long history of the land as well as the world.

Since communist China invaded Korea it is still divided into two parts by the armistice.

2. THE CHRISTIAN CHURCH IN KOREA

The History of the Christian Church in Korea. There are differing opinions as to when Christianity was really introduced into Korea. The Roman Catholic Church came to Korea through some Jesuit missionaries, in 1593, when the Japanese invaded Korea. At that time, Konish, of the Japanese invasion forces was a Roman Catholic and he had asked some missionaries to accompany him as chaplains for his soldiers.

As early as 1832, the intrepid Prussian pioneer missionary Gutzlaff landed in Korea. He was the first to translate the Lord's Prayer into Korean. The Rev. R. J. Thomas, of the London Missionary Society, came

to Korea in 1866 on the ship of General Sherman, to become the first martyred missionary in Korea.

The Methodist Church was introduced into Korea by William B. Seranton, M.D. and Rev. Henry G. Appenzelien who landed in Korea in 1885. The first missionary of the Presbyterian Church, the Rev. H.G. Underwood came to Korea in 1885. The first missionaries of the church of England came in 1890, of the Baptist Church in 1889, the Seventh Day Adventist Church in 1904, the Oriental Missionary Society in 1907 and the Salvation Army in 1908.

The Period of Suffering. The first persecution of Christianity in Korea occurred in 1801. Persecutions continued up to 1866. Hundreds and thousands willingly gave their lives rather than deny Christ. "As has ever been the history of the church, these very persecutions, by the scattering of the people and the brave confession of the martyrs, simply tended to more widespred diffusion of the faith and the increase of the number of Christians."³

A period of suffering for Christianity in Korea occurred in the present century. It was due to Japanese

³Underwood, op. cit. p. 131.

imperialism. When Korea was invaded by Japan, a call for independence was sounded on March 1, 1919, when a well-organized uprising broke out in Seoul, to be followed almost simultaneously by thousands of open and spontaneous demonstrations against the Japanese occupying the country. It was generally said that this independence movement was lead by the Christians. Hence the persecution of them began openly. On one occasion Christians and others were forced into a church by Japanese military police, and then burned with the building. In various ways many pastors and laymen were tortured, imprisoned and killed.

The persecution thus began never ceased until August 15, 1945. The major reason for the continued persecution of Christians was Japanese edict compelling them to visit Shinto shrines. The utmost oppressive measures to Christianity were taken near the end of World War II. During the years from 1938 to 1945, over 200 churches were forced to close their doors, more than two thousands Christians were imprisoned and over fifty ministers were martyred by the Japanese imperialists in Korea. Lists of name of all Korean Christian leaders, both ministers and laymen, who were to be killed were found just after the end of World War II at each of the Japanese local police stations.

Unfortunately, after World War II another persecution of Christians came to Korea through the communists who gained control Northern Korea. Since the occupation by the Red Army it may be said that the land is reddened with blood of saints and the air is filled with the groans of Christians families confined in communist prisons. Before and after the Korean War, the communists in the North took over churches for warehouses and forced Christians to work at factories and on farms on the Lord's day instead of going to church. During the communists invasion of Korea, over two hundred Protestant ministers were killed and about two hundred and eighty churches were demolished or damaged by war.

In summary, the Korean church has been persecuted for two reasons: (1) External, from 1910 to 1945, the Japanese rulers persecuting Christians with their imposition of Shintoism and persecution by atheistic communists in Northern Korea. (2) Internal, one of the internal causes of persecution was seclusionism. During the middle of the nineteenth century, certain foreign countries, especially Japan and Russia, had alternately invaded Korea. Hence she felt that she had to close the door strongly against any kinds of external influences. As a result many Christians were persecuted under this

hermitic policy personally and socially. Another reason for the persecution of Christians was the prevailing ancestor worship.

The Period of Revival. All Korean Christians have a certain conviction that there is sweetness after bitterness. The Korean church has grown in soil watered by the blood of martyrs from the beginning of its history.

The martyrdom of Rev. R. J. Thomas brought the greatest revival in the history of the Christian church in Korea. The movement was begun among a group of missionaries and native workers in Wonsan, at a prayer meeting, and it spread to all of Korea.

The next period of revival in the Korean church came at the end of World War II. Since the Japanese forces had withdrawn from that land, the churches hitherto oppressed by heathen power began a new dynamic evangelical movement. The most appreciated people in Korea's liberation were Christians. These Christians who knew the joy of freedom in Christ carried out the new movement began with thanksgiving for liberation from the yoke of heathen rulers and repentance for sins due to domination by a heathen power.

There have been many adversities in Korean history. A pastor who had come out from a Japanese prison yesterday on tomorrow had go to a communist prison in the North.

In spite of these adversities, the Christian Church in the North, until the beginning of the Red's invasion of the South was on the way of increasing both spiritually and numerically. Numbers of young men and women who did not join the Communist party sought their hope for their land and the comfort of their souls at the Cross. The churches in the North were filled with these young men spiritual refugees.

It is remarkable thing that many hundreds of Christian pastors and laymen withdrew from the North to the South across the deadly line of the 38th parallel seeking the new country of freedom, leaving behind their families, relatives and properties. Furthermore, these refugees established churches first, wherever they went, before preparing for their own provision and residence.

Some sociologists define the results of war as crime, corruption and famine. Although this is true, the majority of Korean people know the fact of spiritual and religious revival as a result of war. The Korean people, the most tried people in the world, now, are striving to lead the nation and its people in the will of God with a spiritual, moral, social, and political leadership. Dr. Syngman Rhee, the President of the Republic of Korea, one of the former Methodist preachers

in Hawaii, is most earnestly observing his Christian duties as an elder of the Methodist church in Seoul. His old but strong figure is to be seen at the chapel of the Headquarters of the Korean Army every Sunday morning. This man of faith enjoys worshipping with young soldiers and prays to God for Korea's new day.

3. CHRISTIAN EDUCATION IN KOREA

Christian Education in Korea can be divided into two areas, which may be termed Christian education in the local church and Christian education various other auspices. The former includes Sunday school, Vacation Bible school, weekday Bible school, and Leadership Training in the local church and Christian education in high schools and colleges, in the military forces, prisons etc.

Christian Education in the Local Church. Korean Christians never refer to the Sabbath as "Sunday" but always as the "Lord's day". Not only Christians but some of the non-Christians say "Lord's day" instead of "Sunday". Hence the term Sunday school is not used in Korea. All Christians dedicate the Lord's day to God with worship and study of the Word of God. All Christians are students in the Lord's day school in their own church.

It is one of the principles of the Korean church to have a vacation Bible school under the name of "Children's Summer Bible school" which is usually held in August. The weekday Bible school was established during the war for poor children in the local churches. The Methodist church has a Wesleyan Bible Club as a Christian education agency in the local church. Children who are not privileged to attend public school or who have lost the opportunity of compulsory education are invited to this club and they are taught the Bible and some secular courses in history, mathematics, language, science, etc. Beside those of the Methodist church, there are many similar agencies in the other denominations. Among the many leadership training programs, one of the most remarkable is the Summer Education Leadership Training Program. Each district sends two delegates, a man and woman, to leadership training classes in district churches. These delegated members having had training at the centre teach the teachers of their own district areas.

Christian Education Beyond the Local Church. This program is an outgoing movement in which the Christian education program is carried out to special communities. In this program Christian education is extended to high

schools, colleges, hospitals, sanatoriums, prisons, workshops and the military.

Christian education, through the dissemination of literature and by radio broadcasting programs is reaching many people in Korea. This study, however, had to do primarily with the chaplaincy in the armed forces of that land.

CHAPTER III

THE KOREAN WAR AND THE CHAPLAINCY

1. THE KOREAN WAR

June 25, 1950, was a peaceful Sunday morning. The green shaded Korean mountains were still in deep sleep. There was only the sound of church bells and the voice of prayer from two thousand altars. Nobody knew that that morning was to mark the beginning of the invasion of Southern Korea. The communists had sent over 200 tanks with many hundred thousand soldiers against the South. Within four days, Seoul, the capital city, was occupied by evil forces. The people who had remained in that city were eager for the coming of American bombers as their only hope of survival.

2. CHRISTIANITY IN THE WAR

The Church in the War. The church in the war included churches in the communist held part of the country and sheltered churches in the South. Concerning the remaining churches in the North, The Korean Christian Church Year Book says that there were three different types of Christians: the type who compromised with the communists, those who did not actively and openly

oppose them, and the prophetic type of open and positive opposition.¹

While the Northern churches were in difficulties under the communist control the refugee churches in the borders of the South were busy in the care of their members both spiritually and materially. Not only for Christians did they care but also they had to consider the problem of refugees, and orphans outside of the church. Furthermore, the Christian leaders as well as younger members of the ministry shared concern over the influence of communism upon the churches of Korea.

3. THE CHAPLAINCY

During the Korean War Christianity had lost over 400 pastors (300 of them Presbyterian, 80 of them Methodist) and 1,400 churches (1,113 Presbyterian and 200 Methodist) were totally destroyed.² In spite of these misfortunes the Korean Christian church has grown in both quality and members. The number of Christian has increased to twice what it was before

¹Korean Christian Council (ed.), The Korean Christian Church Year Book (Korea: Christian Literature Society, 1957), p. 12.

²Yangsun Kim, The History of Korean Christian Church (Korea: General Assembly of the Presbyterian Church, 1956), p. 90.

the war. A foreign missionary program as well as at home, has been launched. Already a few missionaries have been sent to Thailand and Formosa. However, the most remarkable missionary work had its beginning in the Korean War in the establishment of the chaplaincy in the military forces.

The Military Chaplaincy. The chaplaincy of the military forces was established November 21, 1950. In Chaplains of the United States Army, by Honeywell, professor in Boston University the beginning of the Korean military forces chaplaincy is told:

Plans for a chaplaincy in the Korean army had been studied even before the war began. With very little delay chaplains Bennet and Sherry, accompanied by Monsignor George Carroll of the Mary Knall Fathers and Dr. William B. Show of the Methodist Mission, laid the proposal before the Korean military authorities. Soon afterward President Rhee approved the project but advised that the hostility of non-Christian groups be avoided. A school for chaplain candidates was established, and by the end of October 55 chaplains were ready for assignment. In 1954 more than 250 chaplains were on duty. Though other Korean groups were free to provide chaplains, only the Christian bodies had done so at that time. The plan of organization was very similar to that followed in the Armed forces of the United States, with Army, Navy, and Air Force each having its chief of chaplains,--- this development and the potent influence of the Korean chaplains during the war would have been impossible without the warm support of the venerable President of the Republic.³

³Roy J. Honeywell, Chaplains of the United States Army (Washington D. C.: Office of the Chief Chaplains Department of the Army, 1958), pp. 331-332.

CHAPTER IV

THE KOREAN MILITARY MAN

1. HIS HISTORICAL BACKGROUND

In the last part of nineteenth century Korea's door was tightly closed by the government in order to protect her from aggression by foreign countries. While the Western countries were growing in scientific and industrial attainments Korea was in a deep sleep. At last this hermit nation, in 1882, open her doors to the world. But she was too busy with inner factional wrangling to import Western culture, education and ideas. The struggle between her conservative and reform parties continued until the beginning of the twentieth century. While Korea was engaged in internal quarrels her neighbouring country, Japan, was laying a plot for annexing the peninsula. Korea's deepest tragedy began in 1910, when she passed under a foreign yoke until 1945, the end of World War II. By forcing slave labor in Korea in order to carry-out their imperialistic aggressive war Japan had created an ineradicable resentment in the Korean people.

The liberation from the Japanese yoke, being achieved the struggle against communistic aggression formed a historical background for the Korean military

man.

2. HIS PHILOSOPHICAL ENVIRONMENT

The Korean chaplain faces a pagan environment. The Korean young people are greatly influenced by Confucianism and Buddhism. Western philosophy did not take over the area of actual life of Korea's common people, but her youth are more and more inclined to absorb Western ideas. The Buddhistic idea of transmigration has controlled the moral life of the middle-age group. Filial piety and ancestor worship are the most important moral duties in human life among them. Mercy and virtue are at the heart of their religious thinking. The ideas of life and death are as simple with them as coming from somewhere and going to some place. They say that death is home-coming.

3. PSYCHOLOGICAL BACKGROUND OF THE KOREAN MILITARY MAN

The psychological aspects of Korea are influenced by its geography. Korea's mountains occasion isolation which tends to make the people melancholy. And the Korean temperament is influenced by the proximity of China. Since Korea is a peninsula which is largely

surrounded by the sea with its challenge to courage the people have the qualities of courage and decision. Comparatively, they are rather introvert than extrovert and if they are not brilliant they are guileless and not deceitful. They are straightforward and do not hesitate to challenge unrighteousness. Party strifes and assassinations are the expression of their indignation as well as their patriotism. They prefer tragedy to comedy, and are moved to tears by it. They are followers of Confucius who appealed first to the more favored classes. But Confucianism "reached out in its influence to even the lowest classes. The coolie, or the laboring man, had his ideas of the Confucian gentleman just as truly as the minister or the literary, so that in a large sense Koreans could be said to be a gentle people."¹

4. THE MILITARY MAN'S EDUCATIONAL BACKGROUND

The meaning of "Mr." in Korea's native word is "Study". From the ancient times the people of Korea have paid special tribute to the student.

Korean military men, on the whole, have had three

¹D. C. Holton, The Christian Movement in Japan Korea and Formosa (Japan: Federation of Christian Mission, 1923), p. 467.

different types of education, namely, Confucian education in the first part of the twentieth century; colonial education before the end of World War II, and lastly, the modern or democratic education of today.

Confucian Education. Though the first missionary in Korea had established a few mission school on the modern Western plan after 1885 such education was not available to many people. A very few young people had the privilege of attending those schools. Thus the majority of the youth of Korea were educated under the influence of Confucianism until the beginning the twentieth century. Confucian education was largely concerned with morality. It was social in character and dominated the home life from birth to death. In the home organized on a patriarchal basis the man was master of the home, the child had to obey the parents absolutely and the husband had preeminence over the wife. Filial piety and reverence for one's elders was the cardinal virtue for the children. Ancestor worship was a divine heritage and the relationship between people and sovereign was strictly distinguished.

Colonial Education. A new tendency to enthusiasm for modern education prevails in all of the land. However, the Confucian education of conservatives, Christian

education in the form of private schools supported by missions and the colonial type of public school existed side by side until around 1938. Furthermore, in spite of the fact that Confucian institutions had begun to disappear the Christian mission schools were but gradually coming to have their own firm position as against Japanese colonial education. In those days, the Christian mission schools were the headquarters of Christian democracy as well as nationalism and patriotism.

At last, in 1938, Japanese took oppressive measures in education. First of all, over twenty mission colleges and high schools were forced to close their doors for their resistance to compulsory Shinto-shrine visitation. The Christian faith and nationalism of Korean students was sorely opposed with new policies enforced upon all students, in both private and public schools. They demanded: (1) worship of the emperor and at Shintoist shrines; (2) prohibition of the Korean language; (3) the change of the Korean name into a Japanese form; (4) prohibition of the teaching of English; (5) interdiction of Bible teaching in mission schools; (6) the unity of Korea and Japan (changing the national history); (7) loyalty to emperor and anti-Americanism.

Free, Democratic Education. The liberation of 1945 has carried freedom into the schools. During the first one or two years of liberation, the main emphasis in education, in both the North and South, was the restoration of the national language, national history and the encouragement of anti-Japanese sentiment. In Northern Korea, communism was taught as democracy while real democracy was taught in Southern Korea. Through the study of national history, young Koreans have been told of (1) Japan's criminalities; (2) the patriotic spirit of the fathers; (3) the excellency of their people; (how the forces of Hideyoshi, the Japanese aggressor, were destroyed by the world's first ironclad ship built by Admiral Yi, Sunshin; and how Korea was the scene of the development of the use of moveable type in printing centuries ago; and the invention of the world's most systematic and pragmatic phonetic alphabet by King Sejong more than 500 years ago).

Today the main ideas in education are anti-communism, anti-Japanese sentiment, and science and moral education.

5. THE MILITARY MAN'S RELIGIOUS BACKGROUND

In the early dawn of Korea history, King Tangun offered sacrifice to Hananim which is the native word

for God on an altar bearing the date of 2333 B.C..
 Koreans, from the beginning of their history, were
 a religious people. It is a land of many altars located
 in almost every place in Korea even to-day.

The old Korean religious background was an
 animistic, pantheistic superstition among the middle
 class of its people. During the middle of fourteenth
 century, Korea was almost controlled by Buddhist priests.
 The fall of the Koryo dynasty in 1391 was supposed to
 be due to the corrupt influence of Buddhism. On the
 other hand, the Korea of the fifteenth century to the
 nineteenth century is called the Confucian Korea.
 Though the Korea of the Yi dynasty of 500 years went
 to ruin through the unenlightened policy of Confucianism,
 yet Confucianism deeply influenced the people.

Concerning the Korean religious belief it is
 said "that the all round Korean will be a Confucianist
 when in society, a Buddhist when he philosophizes, and a
 spirit worshipper when he is in trouble."²

From one point of view it might be said that
 this is true but it is also true that the Korea of

²Dale, op. cit., p. 28.

the twentieth century is the Korea of Christianity. While in Korea but six per cent of the total population is Christian, Christian influence greatly exceeds the ratio of Christians to the total population in that the social, amoral and political leadership of Christians in Korea make Christianity the representative religion in Korea to-day.

The religious statistics in a unit of the Korean military forces show the relative place of Christianity in the armed services.³

	<u>Protestant</u>	<u>Catholic</u>	<u>Buddhist</u>	<u>Confucianist</u>
General	11	3	---	---
From Colonel to Major	102	44	15	53
From Captain to Lieutenant	783	294	540	129
Warrant Officer	149	114	53	15
Sergeant	1507	801	3233	1408
Enlisted Man	3710	1293	5115	3190

³The Chaplains' Committee, Sung Zin (Korea: The Chaplains' Committee, 1956), p. 91.

CHAPTER V

THE CHAPLAIN IN THE ARMED FORCES

The military forces required the chaplaincy for the strengthening of morale, and the church sent pastors to the military forces to bring the Gospel to them. In fact, the chaplain regarded evangelism as an objective and employed it as a method.

1. THE MILITARY FORCES AND RELIGION

Soul Winning. In war time many military men stand in the front line on battle fields. These men are very dangerously situated, physically. It is a most important thing that they have security of soul and that they be able to win in the area of material, physical and visible things on the battle field while possessed of the mental and spiritual assurance of salvation through Jesus Christ, the Savior. Religion is not so much concerned with the soldiers' physical security as their spiritual security. Preaching the Gospel to military men means salvation for their souls.

2. THE OFFICE OF CHAPLAIN

The Chaplain and Christian Education. Concerning the chaplain's activities in the military forces, the

United States Air Force defines its scope with a so-called six point program; (1) Worship and Pastoral Functions; (2) Religious Moral Education; (3) Personal Counseling; (4) Humanitarian Services; (5) Public Relations; (6) Cultural Leadership.¹ In this study the activities of a chaplain were determined upon as (1) Religious Services; (2) Religious Education; (3) Pastoral Activities; (4) Character Guidance; (5) Chaplain Training.

Christian education is one of the major fields in the total activity of a chaplain. Educational activities of a chaplain in the military forces are divided into the chaplain's own type of religious education for men of his faith, and general religious and moral education for all the military members in his unit.

The Chaplain as Teacher. The teacher of Christian education in the military forces is mainly the chaplain. But sometimes men and women who are not chaplains teach in military camps or chapels. During the late war, for example, many civilian church leaders, especially Bible women and Roman Catholic nuns ministered to wounded soldiers in military hospitals. Civilians were serving in Christian love as they taught the Bible

¹N.F. Twining, The Air Force Chaplains (Washington D.C.: Department of the Air Force, 1954), pp. 29-116.

to the wounded soldiers. In fact, since members of the service men's family and other civilians may attend the military chapel services there are many civilian preachers and teachers related to religious activities in the military forces. These include the special guest speakers in the Women's Army Corps.

The Chaplain's position as the teacher in the military forces is twofold. He is a military man, officer and a member of an army staff. At the same time he is a clergyman or religious teacher. From this point of view chaplain is called "the clergyman with uniform". The chaplain has to carry out various military affairs as an officer and a member of a unit's staff as well as religious activities as a preacher and teacher for the Lord. Chaplains respond both to the government and the church. The chaplain as a teacher as well as preacher should teach the Bible, Christian church doctrine, and Christian behavior to all of members of his unit.

CHAPTER VI

CHRISTIAN EDUCATION IN THE ARMED FORCES

1. THE PUPIL IN THE ARMED FORCES

The military is a special community in which various people live together for one purpose. Military men as pupils of the chaplain differ as to: (1) rank, from private first class to general, (2) intelligence, from illiteracy to scholarship, (3) age, from youth to past middle life, (4) sex, the majority of military personnel are men but there is the Women's Armed Forces and nurses corps, (5) locality, from which they came as to urban or rural, (6) home background, religion and culture.

2. THE MILITARY SCHOOL OF RELIGION

The average local church has its Sunday school, vacation Bible school etc.. But in the military forces it is almost impossible to have such organization. Of course, in the case of a very few rear military units, they have a Sunday school, in cooperation with the military men's families and their neighbours. It is possible to have vacation Bible school in the military chapel at school-vacation season. However, in most cases, in the military forces they do not use the term

Sunday school as do civilians. Many enthusiastic chaplains have their Bible study classes before the Sunday morning worship service or on a weekday evening instead of a Sunday school. Furthermore, Christian education in the armed services is much different from the regular civilian Sunday school in its forms, organization and content.

First of all, the chaplain does not expect to teach them under such favorable conditions as obtain in the civilian church. Of course, in certain units which are located in the rear and in field cantonments they have regular educational programs with standard organization and facilities or equipment. But in many front line units they are not thus favored. It is an unavoidable fact that chaplains are forced to teach in the dining hall, theater, living quarters, or at camps on the river side, on the hills etc., without any facilities. It is a memorable fact that during the late Korean War, a few chaplains were martyred under fire with the troops.

Another important factor in Christian education in the military forces is the difference in the pupils due types of military units, the scope of duty, location of the unit, and in organization, such as

hospitals, prisons, military schools, various operative units at the front line, miscellaneous units in rear zone with the consequent employment of different methods and content in education. The soldiers who are in prison, for example, are different from the soldiers who are in hospitals in their character, or psychological background. Hence, they present a distinct problem in Christian education.

3. SUBJECT AND CONTENTS OF THE CHAPLAIN'S TEACHING

As has been suggested in a former chapter, the chaplain should teach the Bible, Christian doctrine, and ethical standing of behavior to military men. Christian education by the chaplain is divided into two parts as to content, namely, Christian education and quasi-Christian education.

Christian Education. The heart of Christian education for military personnel is the teaching of the Bible. The Bible is to be taught as the Word of God, revealed through the Holy Spirit, as God's living Word to the military men of today, teaching the way of salvation. The church and its doctrine, the correct view of life and death, and Christian behavior in term of the moral law are to be taught. When the Bible

teaches Jesus Christ as Lord and Savior the soldiers who are facing death derive new hope and new motivation in the good news of salvation through repentance and faith.

Quasi-Christian Education. General moral and idealogical education by the chaplain might be said to be quasi-Christian education. The chaplains of the Korean military forces know anti-communistic and anti-Japanese education to be necessary in the armed services, and in a common sence way he promotes such teaching. When the Korean Christian church reviews her past history of religious persecution under the Japanese, in so-called Shintoism, and present day atheistic communism, to emphasize and promote anti-communistic and anti-Japanese education seems most reasonable.

4. OCCASION FOR TEACHING IN THE CHAPLAINCY

The Sunday School. The chaplain can teach the Bible on Sunday morning or evening, or weekday evenings. This Bible teaching is limited only to the men of the chaplain's own church others who volunteer to come.

The Character Guidance Program. The character

guidance program of chaplain for the military men is a most important aspect of their moral and religious education. Army regulation prescribes the organization of Character Guidance Committee in each army unit. Under this regulation all military personnel, officer or soldiers, are required to take chaplain's character guidance for at least one hour a month. This program is not a religious activity, and in it the chaplains are not permitted to teach any certain religion or doctrine. Nor is he allowed to preach to the troops. This program is limited to teaching moral and religious ideals and developing good character and personality in terms of moral law.

Even though the purpose of this character guidance program is limited to moral development, still it is a most significant opportunity for chaplains to teach all the members of his unit. The chaplain should employ this opportunity most effectively and intelligently.

Counseling. The door of the chaplain's office is always open to soldiers and officers. These men carry their religious, family and personal problems to their chaplains, whether they are Christians or not. The chaplain can guide them in the Christian way of living and teach the Bible, Christian doctrine, and

morality to them. In order to get the most out of this program, by military regulation, such counseling is sacredly private, the chaplain being bound to protect the privacy of his men.

Visiting. "Walk hard!" is the slogan of the infantryman. The chaplain is an infantryman in that sense whether he be stationed with Navy or Air Force units. All chaplains are urged to visit offices, living quarters, hospitals, jails, dining halls, etc., regularly or irregularly, for helping, teaching, guiding, and comforting and for securing cooperation or fellowship. The chaplain's visiting program is one of his best opportunities for Christian education and evangelism.

Meetings. The chaplain as a member of a staff has many opportunities to attend various meetings such as staff meetings, commencements, ceremonies in discharging or inducting men, funerals or weddings and memorial services etc.. Such occasions provide opportunity to teach and evangelize, directly or indirectly.

5. THE CHAPLAIN'S METHODS

It might be said that the teaching method of

military chaplain is not to be compared with general method in Christian education. However, there is at least common educational ground. Among the many prevailing methods, the ones most emphasized in the military are lecture, audio-visual aids, counseling, recreation or song, and literature.

The Lecture Method. It is the prevailing method as it is the most time saving. The lecture is the most convenient and practical method under difficult circumstances as to time and place. However, the chaplain and other military instructors are using simple audio-visual aid materials such as the briefing chart and objects.

Audio-Visual Aids. "Modern Audio-Visual instruction is not a fad or a frill but a most significant educational development."¹ Field trips and motion pictures are the most prevailing and effective methods in the use of audio-visual aids. Because the troops are forced to work hard they are not interested so much in the chaplains' educational program and furthermore they hate to come to any instructor for education

¹Harry C. McKown and Alvin B. Roberts, Audio-Visual-Aids to Instruction (New York: McGraw-Hill Book Company, 1940), p. 14.

unless they are ordered to do so or are earnest Christian believers. Hence the chaplain must maintain interest in his instruction. Audio-visual aids provide the answer to this need.

Counseling. It has been mentioned in another connection in this report. However counseling is a chaplain's privilege as well as a prescribed duty.

Beside personal guidance, the chaplain arranges group counseling schedules. In group meetings the chaplain encourages discussion of various personal, social, moral, and mental and religious problems. In counseling in the military forces, the surgeon and jurist share with the chaplain in dealing with health and juridical problems. And the chaplain is required to keep in touch with them for the military man's welfare.

Recreation. As Harris says "the recreational life of the young is too important to be left alone, it is a part of life ---."² The recreation for youth in the armed forces is a most important part of the educational approach. Military men are separated from

²Hugh H. Harris, The Leader of Youth (New York: The Methodist Book Concern, 1922), p. 142.

all kinds of social recreational facilities. Hence, the GIs need to have opportunity to relax by engaging in wholesome recreation. Therefore, the chaplain must provide opportunities for wholesome fun and enjoyment. It is a key point that this recreation be consistent with the Christian way of life. This is Christian education.

Singing. Young soldiers do not want to be silent. When they are not too tired they wish to express themselves. The musical program in Christian education is one of the clever ways of entertaining and teaching them. Hymn singing is an effective form of Christian education.

Literature. Many kinds of publications and booklets are supplied to the military forces for evangelism and education. Men who are not favoured with opportunity to attend the religious services by the military are reached by the printed page. And it is a commendable fact that, today, some Bible leagues provide literature the soldiers are urged to attend to Christian services regularly.

CHAPTER VII

SOME BASIC OBJECTIVES OF CHRISTIAN EDUCATION IN THE KOREAN ARMED SERVICES

In previous chapters the teaching content and methods in Christian education in the military forces has been discussed. In closing this brief view of Christian education in the military forces, particular attention is given certain basic foundational aspects of a Christian education program in the armed services. The military religious service and teaching program is distinguished from the civilian church and its Sunday school in character and function. However, the basic aim is the same whether it be a military force or a civilian church. Worship, evangelism, cooperation, loyalty, and military morale are recognized as foundational in military religious education.

1. FOUNDATIONAL CHRISTIAN EDUCATION IN THE MILITARY FORCES

Worship. Worship is based on the Biblical concept that God is a Spirit and that they that worship Him must worship Him in spirit and truth. Worship in Christian education is communion with God by those who have found Him. It is most important to teach

the meaning of the true worship of God to military men.

Evangelism. Worship and evangelism in Christian education are complementary. They are interdependent. Evangelism in the military is counted as a spiritual warfare. The general of the army controls physical warfare of the troops but the chaplain controls the spiritual warfare of the troops. Military forces which have fought well spiritually and physically will bring the final victory.

Cooperation. This is a civilian word for fellowship. But cooperation in the military forces is much more important than fellowship in the civilian churches. Cooperation in the military forces is connected with death and life, especially in action. Therefore, the chaplain is obligated to teach such cooperation in spiritual and physical terms, in their personal and unit bearing, both religiously and militarily. Each of the religious activities in the military forces is adjusted to all other military activities.

Loyalty. "A prime educational purpose of the church is to help us to know God better so that we may better serve Him". The teacher of military personnel in Christian education stresses loyalty, to God, church,

state and persons. The responsibility of the servant is loyalty to his master. The chaplain must be loyal to God and serve the state and its people.

Morale. The purpose for which the government commissions chaplain is, in one word, for morale. It is for the enhancement of military morale. Faith gives power. Conviction means strength.

2. THE TEACHER AS A MILITARY MAN

Since Christian education consists of teacher, pupil and school the importance of the teacher as a spirit filled person must be stressed. In fact the results of Christian education come from practical capacity and spiritual ability. "So the pastor is to read the Word of God publicly to the congregation," Hensley said in his book The Pastor as Educational Director "preach---appeal to the heart---and teach."¹ The chaplain as a pastor, as a teacher must ask himself whether he is qualified or not for teaching and preaching the Word of God. In the military forces,

¹J. Clark Hensley, The Pastor as Educational Director (Kansas: Central Seminary Press, 1946), p. 20.

the qualification of the chaplain may be evaluated in terms of (1) Discipline (2) Cooperation (3) Leadership (4) Faith.

Discipline. The Chaplain as an officer has other military duties beside his religious responsibilities. He is under military discipline. The discipline in the military is the same as in the social order with respect to social morality.

Cooperation. In his position as staff member the chaplain must use very good sense. Cooperation brings understanding, and understanding brings fellowship, and this fellowship provides opportunity for evangelism, and teaching. Unto this day, there are some staffs who do not understand the purpose and plan of the chaplaincy. Cooperation is needed, especially by staff personnel. "Cooperated before you get your record referred to your commanding general," is advice needed in the chaplain's military administration.

Leadership. The Chaplain must have personality and knowledge as an instructor. The chaplain is a pattern for other officers, and for civilian pastors, also. These are the things which the chaplain has to possess in order to successful leadership in the

military forces: faith, enthusiasm, loyalty, earnestness, humility, frugality, uprightness, health, knowledge, and a moral life.

Faith. The basic quality of the Christian teacher is his faith. "The Holy Spirit, the author of the Book, is its great teacher."² First of all every Christian teacher has to accept the Holy Spirit as the Great Teacher and the Bible as God's revelation. The qualification of a Christian teacher is measured by his conviction regarding the new birth. Even though chaplains abound in knowledge and experience they are not qualified if they do not believe in sanctification. Discipline, cooperation, leadership and faith are needed by the Christian teacher in the military forces but above all faith is the central qualification. Knowledge, actual practice, and faith are most important things for all Christian workers, no matter what position they hold, where they live, what they know, or what they are doing, both in civilian and military positions.

²Harold C. Mason, Abiding Values in Christian Education (New Jersey: Fleming H. Revell Company, 1955), p. 33.

CHAPTER VIII

PROBLEMS OF THE MILITARY MAN

Christianity has a long history of persecution. Evangelism is difficult. Education in the military forces is an exploration. The chaplain has to have a missionary mind. The problems or difficulties confronting Christian education in the military are divided into personal, philosophical, and religious problems.

1. PERSONAL PROBLEMS

Among the soldiers and officers who call on their chaplain for counseling, the majority are carrying their personal problems to him, and among these personal problems that of marriage and divorce occupies first place. In military life, there is a sex problem. And melancholy or pessimism is another personal problem, arising from solitude and home-sickness. In some cases they bring family problems such as the financial support or care of their children which they left at home. In these cases the chaplain should be rather a parent or brother to them than their teacher or superior. But, above all, the problem means

that the chaplain must be a prophet, pointing sin out in its personal and social implications.

2. PHILOSOPHICAL PROBLEMS

"What is man?" "What is death?" "What is the state?" "What is a war?" "Why do we have to be here?" These are the questions which arise in the soldiers' mind as they stand on the battle field. And with these questions the soldiers call on their chaplains. To teach the right idea of war, the Christian view of life and death, and about a hostile power is a most serious problem to the chaplain.

3. RELIGIOUS PROBLEMS

One of the problems concerns comparing religions or denominations, or religion and the state. These problems can be divided into positive and negative. Concerning the first problem, since the chaplaincy consists of clergymen of various Protestant denominations and the Roman Catholic faith the chaplaincy might be called sort of an ecumenical movement. In fact, except in a very few cases, they use the same chapel and occupy the same office. Hence, they begin to contend secretly among themselves. If one chaplain

criticizes another denomination in his preaching or teaching one day, then the next day that chaplain is answered by one of the opposite denomination, or even rebuked. Thus, the discord of the denominations becomes a serious problem in chaplaincy. Then there is the problem of religion and the state. It may be projected by stubborn pacifists, the Seventh day Adventist church and Jehovah's Witness, etc.. They condemn any kind of warfare. Furthermore, the soldiers who belong to these denominations have problems which they bring to the chaplain's office. The chaplain needs to maintain wise attitudes in dealing with such problems.

CHAPTER IX

SUMMARY AND CONCLUSION

1. SUMMARY

In this study it has been shown that Korea, land of this study has great significance religiously and ideologically. The Koreans have had many difficulties during the last half of century. And her Christians have endured hardness and deepened their spiritual life through persecution. Today, Korea is standing at a focal point of the world against communism. Hence, she is maintaining the fourth position of strength in military power in the world having a successful chaplaincy.

The chaplain feels the responsibility of guidance of many hundreds of thousands of soldiers. He instruct them in the right way of life and brings them to the way of salvation through Christian education.

2. CONCLUSION

The opportunity for the teaching the Gospel to wonderful young men and women is waiting for twentieth century crusaders. Many are eager to save souls, to minister spiritually, and provide guidance, among military personnel in foreign countries and in the homeland.

Under the great commission "Go Ye therefore, and teach all nations," (Matt. 28:19), and for the defense of the nation from atheistic communism, men must go to the military forces and teach them and preach to them.

For the success of the Christian mission to the military forces, the understanding of the churches of the necessity of the chaplaincy is basis. Chaplains are expected from the church by the government and the church should give encouragement to them.

The chaplain must ask himself "Do chaplains have a truly missionary mind in their call to military life?" "Do they believe that they are called of God?" If they can answer these questions correctly then they will be able to do something in the military forces for Lord Jesus Christ.

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