

# EVANGELICAL REVIEW OF THEOLOGY

VOLUME 20

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Volume 20 • Number 1 • January 1996

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## Evangelical Review of Theology

*Articles and book reviews original and selected from  
publications worldwide for an international  
readership for the purpose of discerning the  
obedience of faith*

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Published by  
PATERNOSTER PERIODICALS

Today Berdyaev's own homeland and to a great extent the other lands so long captivated by the forces of the most powerful secular substitute religion, stand on the threshold of a new era. The formerly Marxist societies are in a period of rapid transition with a new spirit of hope and immense expectations on the widened horizons of new freedom. Though the drastic changes contain many elements of unpredictability, the followers of Christ are aware that this is the time of special grace—*kairos*. The problems are many, but the spirit-filled believers recognize both the problems and the whole range of new possibilities as occasion for the kingdom of God. May the evangelical movement be at least in part an answer to Berdyaev's insight and plea for a 'rejuvenated Christianity' and thus, God's answer to Marxism.

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# Suffering in Latin America

Pedro Arana Quiroz

Suffering is inherent in human life as we know it. The central figure of the oldest book of the Bible is Job, the sufferer. At the heart of the gospel is the suffering Servant of Jahweh who, even after his resurrection still carries the mark of that suffering in his body. The Christian hope, according to the seer's vision is: 'Then I saw a new heaven and a new earth, ...' and he heard 'A loud voice from the thron saying, 'Now the dwelling of God is with men, and he will live with them ... He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the order of things has passed away.'<sup>1</sup>

## SOCIETAL SUFFERING IN LATIN AMERICA

However, in talking about suffering in Latin America,<sup>2</sup> we pass from strictly personal or family suffering to the suffering of society in general. We would like to point out those traumatic and painful experiences of the people which have left lasting scars. Overcoming these experiences or their results may well correspond to a resurrection or a miracle of healing. There are many examples in history similar to the liberation of Israel from Egypt, or the resurgence of the Allies after the Second World War. Without a doubt, other examples will come to mind.

There had been suffering among the Mayas, Aztecs and Incas, but the discovery of the sub-continent by Columbus and the following conquests by the Spanish and Portuguese marked the beginning of the first painful traumas in our indigenous America. The very humanity of its inhabitants was questioned and when it was decided that they were no better than animals, the floodgates of slavery were opened wide. The Dominican priest,

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<sup>1</sup> Rev. 21.1,4.

<sup>2</sup> German Archineigas, *America Magica*.

Bartolome de las Casas,<sup>3</sup> stood out clearly as a defender of the human rights of the p. 78 Indians of Latin America. However, he was the exception.

Here we must make room for distinctions. The Christianity that came to Latin America was that of the Counter-Reformation. It saw Christ on the cross, not the Christ of the resurrection. In his masterly work *The Other Spanish Christ* John A. Mackay wrote of the Christianity of the conquerors in the following terms:

*But, was it really Jesus Christ that came, or was it some other religious figure that carried the same name and a few of his characteristics? Sometimes I think that Christ, before he could go west was imprisoned in Spain while another who took his name cruised over on the Spanish boats to the New World. This Christ was not born in Bethlehem, but in North Africa. This Christ became naturalized as a citizen of the Iberian colonies of America while the son of Mary, our Lord, has not been much more than a foreigner passing through from that time up to now.*

*The Christ that arrived was one that placed men in different positions in life and told them to be content with their lot and to accept things as they are and the truth as it seems to be. But the other, the one who makes people unsatisfied with the way they are; the one who says that through him life can be transformed and the world can be overcome and its followers put into harmony with God, and with the truth; this other Christ desired to come but was not allowed to. None the less, the voices of spring that announce his arrival are being heard again today.<sup>4</sup>*

## SOCIAL AND ECONOMIC CHANGE IN LATIN AMERICA

From Mexico to Argentina, wars for the independence of our countries from Spain (with the exception of Brazil that shook off Portuguese imperialism) brought with them the trauma of the discovery of national identity by the people, the result of the tenure of the silent Christ. The material prosperity and the aggressive economic and social dominance of the great northern neighbour began to open a painful wound, as yet uncured in Cuba and Panama.<sup>5</sup>

The advent of republicanism in our twenty countries brought political independence, but the social and economical domination persisted under the new ruling classes, which were both intermediary and subsidiary to foreign economic power. The discrimination of those of Spanish descent against the natives, negroes and Asians in our countries was evidenced in many forms. Even the most European republics like Argentina began to be conscious of the erroneously called 'Indian Problem'.<sup>6</sup> Within this ethnic reality, in which all Latin American suffering is summarized, with its marginalization and penury, there was developing an appeal for revolutionary social change.

The first social revolution took place in Mexico. The Bolivian revolution of the fifties failed. The first and only Communist regime was installed p. 79 in Cuba in 1959. The enemy that they wished to defeat was the poverty of the majority of the populations that was blamed, by the activists themselves, exclusively on US imperialism. A popular saying

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<sup>3</sup> See Gustavo Gutierrez, *En Busca de Los Pobres de Jesu Cristo*. El pensamiento de Bartolome de las Casas. CEP Lima, Peru, 1992. Samuel Eseobar, 'Se Revisa la Noeva Leyenda Negra? Cuadernos Reforma, Suplemento 1992, Madrid, España.

<sup>4</sup> See also Stanley Rycroft, *Fe y Religiosidad en America Latina*, Casa Unida de Pulicaciones, Mexico.

<sup>5</sup> The USA military presence has left its footprints in Haiti, Dominican Republic, and Nicaragua.

<sup>6</sup> It has been an unsolved problem in many Latin American countries. In our days it has appeared in a new form at Chiapas, Mexico.

reveals the feeling and perception of this reality: 'Poor Mexico so far from God and so close to the USA.' The economic and military backing of the Soviet Union converted Cuba into a small but dangerous neighbour for the USA.<sup>7</sup> Suffering now takes the form of persistent political instability in the republics due to the rise of guerrilla groups fed by Marxist ideology.

In the decade of the sixties, the growth of the population was more rapid and a slow process of internal migration began. The economy based on agriculture began to decline in Latin America, the commercial balance was reversed and outer-urban populations began to appear. The capital cities became the 'Promised Land' but in reality, as for Moses of old, it could not be reached. This uprooting, the lack of work and promiscuity are marks of suffering. Nevertheless, the development of what is known today as an **informal economy**<sup>8</sup> began. It was the popular response to an absentee State, incompetent to solve the needs of its people. Some see in the migration, the informal economy and the popular organizations the solution the poor have created to face the problems that were not solved by their indolent governments.

Higher prices for petroleum at the beginning of the seventies and the availability of foreign loans with low interest rates coincided with the stagnation of the agricultural economy in many of the Latin American countries. This, in turn, increased the migration from the country to the cities. In the cities, an industrial crisis was set in motion. Thus, the process of indebtedness moved ahead, replacing the effort towards internal savings and turning the foreign debt<sup>9</sup> into a generator of suffering for the Latin American people. This came about because the governments after wasting the loans unwisely, now sacrificed the social investment in education, health and employment to pay off the interest on that debt.

In the seventies the Theology of Liberation also raised its head within the Roman Catholic Church with a message of hope for the poor. Some Protestant groups, mainly ecumenical, supported them. The Latin American Theological Fraternity came into existence, seeking to respond to the suffering of the major part of the human race with biblical and theological teaching that seeks to give a contextual answer and it has continued to be systematized in what is [p.80](#) known as the holistic mission of the church.<sup>10</sup>

The eighties have been outstandingly marked by the exponents of violence: guerrillas in El Salvador, Nicaragua and Guatemala; policies of national security in Chile and Argentina; terrorists in Peru<sup>11</sup> and the drug traffic in Columbia. All of these are added to the structural and secular violence that the poor majority have been suffering as history unfolds itself. We have given in this paper just a few milestones.

Historically, the economic powers, the armed forces and the Roman Catholic Church were seen as sharing the political power in the Latin American nations and preventing the access to government of those who fight for the improvement of quality of life of the majority of the population. Since the early sixties the Evangelical churches have made a

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<sup>7</sup> Last year in New Delhi I asked our Consultation to raise our voice to ask for the ending of the United States of America's economic blockade. A few weeks ago the Latin American presidents presented to the Government of the United States of America. For the first time, the same request. Cuba is no longer a military danger to the United States of America. Now, as always in politics, human passions are brought into play, against the welfare or human beings.

<sup>8</sup> Hernando de Soto, *El Otto Sendero Apoyo*, Lima, Peru, 1990.

<sup>9</sup> Pedro Arana y Milton Guerrero, *Christian Faith and Foreign Debt*, published in Sadok International, Sydney, Australia, 1991.

<sup>10</sup> C. René Padilla, *Mision Integral*, Nueva Creación, Bs.As. Argentina, s/f.

<sup>11</sup> See John Maust, *Peace and Hope in the Comer of Death*, Latin America Mission.

significant difference.<sup>12</sup> The poor and marginalized members of these communities learned to read and write because they needed to read their Bibles and write the minutes of the meetings in their ecclesiastical organizations. These people, when they embraced the faith in the risen Lord, abandoned their negative customs and vices and progressed socially and economically. They looked for better education and quality of life for their children. The Bible and evangelization mark a new course for the nation through these small communities, which became factors for dignity and hope.<sup>13</sup>

In the nineties we are witnessing the internationalization of economics after the collapse of the Soviet Union and its satellites. Latin America expresses its suffering in the shameful reality of its poverty in the form of abandonment, infant mortality, hunger and unemployment, the rescuers of populist style democratic governments. This has been made more acute by putting into practice neoliberal economic policies where the market is the new name for providence.<sup>14</sup>

## THE DILEMMA OF THE EVANGELICAL COMMUNITY

Sad to say, the market is not only economic and political, but religious also.<sup>15</sup> It is here that the theology of prosperity in its different versions, most with a strong charismatic presence, derails the message of the gospel that should be preached to all the world. The Bible, however, has an undeniable preference for the poor, who are normally denigrated by those who believe and teach that Christians should always be rich and healthy. **P. 81**

The Evangelical community In Latin America has been, historically, materially poor and now it is becoming impoverished, stricken by preaching, teaching and ethics that no longer consider the supreme and final authority to be the Bible, **only** the Bible and **all** of the Bible. But in the **practice** (pragmatism! is another of the great words of the movement) its **prophets and other supernatural revelations**<sup>16</sup> are not only put on the same level as the Bible but displace it, constituting in this way a mode of special revelation.

Let me share with you what the Brazilian pastor, Caio Fabio D'Araujo Filho relates as an incident that graphically illustrated what we say.

*'The revival' in Latin America is that which teaches that any business is valid if it results in the reaching of the gospel. A few days ago, I received a telephone call from an Evangelical representative of the Brazilian Congress. He said that the president of the republic, before his fall, had invited him to have dinner with him. During the meal, he looked at him and said, 'I will give you anything you want if you'll get the Evangelicals to vote for me.'*

*The congressman in question called me and said, 'Brother Caio, I have to vote against the interpellation of Collor because he promised to give me anything I asked for.' To that I said, 'Brother, can't you hear in your statement the echo of an ancient declaration made some 2,000 years ago by an emperor much more powerful than Collor in the desert of Judea? ALL*

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<sup>12</sup> See John Kessler, *Historia de la Evangelizacion en el Peru*, El Inca, Lima, Peru, s/f.

<sup>13</sup> See The United Bible Society Magazine, *La Biblia en America Latina* and the Clade Volumes of its Continental Consultation.

<sup>14</sup> See Milton Guerrero, *Peru 1950-1993, Sintesis de su Evolucion Economica, Impacts de Las Politcas de Establizacion Y Ajuste Estructural, Y Tendencias Economicas Mas Notables*, Junio 1994. Pedro Arana, 'The Integral Message to the Poor', paper presented in the *Consultation on Euangelization of the Poor*, New Delhil, India, October 1993.

<sup>15</sup> See article, 'Cristianismo en Crisis O Etica Editorial en Crisis?' *El Librero Cristiano*, pp. 18-24, 1994.

<sup>16</sup> Interview to Benny Hinn, Published by the Evangeical newspaper, *La Luz*, Lima, Peru, August 1994.

*OF THIS I WILL GIVE YOU IF YOU FALL DOWN AND WORSHIP ME.' He replies, 'But brother Caio, the president told me he would concede a few TV channels and radio stations that would be very useful in spreading the gospel.' Then I said 'Look brother, there is one who is a just Judge. God is the God of truth and justice and his name is not for sale.'*<sup>17</sup>

This incident demonstrates a new situation in Latin America. The Evangelical community has electoral weight and is being pursued by the politicians. In Peru, it was used politically and the collaboration of the Evangelicals was decisive in the triumph of Fujimori. The legitimate aspirations of evangelical citizens to participate in politics to serve the common good becomes confused with the organization of Christian Evangelical parties<sup>18</sup> that constitute a 'cross that the church must carry'. Thus to the theological divisions within the same congregation. 'Evangelical party' is a contradiction of terms. 'Party' implies to be with some and against others. The gospel is to be for everybody, even our enemies.

Nearly two hundred years after the independence of our republics, we find that neither the conservatives nor the liberals nor the populists nor the revolutionaries have been able to generate development and overcome poverty. Just the opposite is [p. 82](#) true, because the situation is becoming worse with the resultant social suffering. (See annex with statistics)

Within this context, we will analyze a particular Peruvian case that I think summarizes the context of Latin America and the answer of the church. Last year in New Delhi, I presented the case Mallea; now we must analyze it and see the biblical, theological and missionary consequences. The regal function of the church is expressed through service, which is the manifestation of love for God and one's neighbours. The model is the Servant Lord, who had for his throne, the cross. Love, service and the cross are the permanent triad by which Christians and the church live. The church is called to be a servant, not a master. She is called to fight against the ever-present temptations of power, pleasure, prestige and possessions. In the diaconal budget of the church the surplus is suffering. The church should participate in the suffering of the world and suffer for the sake of benefit for the world.

The church will complete her diaconal work with the same eschatological perspective as the Lord Servant who 'knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love.'<sup>19</sup> The church will only be able to serve unto suffering and eventually to death, if she knows she is going to pass 'from this world to the Father' ... and that her 'present sufferings are not worth comparing with the glory that will be revealed ...'<sup>20</sup>

## THE CASE OF JUAN MALLEA

The Evangelical Juan Mallea was accused of making the map of Cieneguilla. In the press it was called the "Passion according to Mallea".<sup>21</sup>

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<sup>17</sup> Article, 'El Avivamiento Actual' Published in the magazine *Apuntes Pastorales*, pp. 27-32, Vol 11, No 5, 1994, Lima, Peru.

<sup>18</sup> Article by Pedro Arana, 'Los Cristianos, La Política Y 1995', published in *La Responsabilidad Evangelica En La Realidad Nacional*, Misiur, August 1994. P. Alberto Deiros, *Los Evangelicos Y El Poder Politico En America Latina*, Neuva Creacion, Bs.As., Argentina, s/f.

<sup>19</sup> John 13.1-3.

<sup>20</sup> Romans 8.18.

<sup>21</sup> This is the version of the Peruvian magazine *Caretas*.



The first week of July, 1992, the police agency Dincote was on the trail of some Senderists, the Shining Light terrorists. The information had been passed on to the National Intelligence Service that a map of the place where the graves of those who had been victims of La Cantuta had appeared in the magazine SI. An operation was carried out and concluded with the capture of several supposed subversives. One of them was Mallea Tomaylla, whom they indicated as the author of the sketch showing the location of the graves.

Thus, the Dincote, whose director was now General Carlos Dominguez Solis, an old time member of National Intelligence Service, appeared to be carrying out its mission very efficiently. The message was clear. The terrorists had kidnapped a professor and some students from the university La Cantuta and had later killed them and to cover up, made it seem that the government had been responsible for the deaths. Paralleling this, those addicted to the regime took the theme up. Alberto Fujimori himself received the news from his security counsellor and in successive meetings with high army officials they discussed the idea that this was [p.83](#) a crude manoeuvre to accuse the army of what had been done. The president made statements on the 5th September, two months after Mallea's capture, on the TV programme, La Revista Dominical, that were published the next day in the official newspaper, El Peruano.

'What is most important to us, and to myself as president, is that all of these crimes such as Cieneguilla with five people assassinated be totally cleared up. I have enquired as to the innocence or culpability of Mallea and the handwriting tests show him to be definitely guilty.'

It is quite possible that for the government this proof presented by the police, dependent on the government, was sufficient to accuse him. However, at the request of the CCD's Human Rights Commission, the Peruvian Institute of Criminalysis did another handwriting test and they concluded that Mallea had nothing to do with the maps.

The other investigations had already been made by the retired commander of the PNP, Guillermo Neyra Castro who used to be head of the police handwriting department. His conclusion was admitted by the court. Another was made by Lyndall L. Shaneyfelt who had worked with the FBI for twenty years in this field. America Watch requested his opinion. Both of these men agreed that Mallea was not the author of the Cieneguilla maps.

In the face of all the evidence that the military really was involved in the deaths of the teacher and students of La Cantuta, and the new graves found in Huachipa, the Mallea case was pricked like a balloon.

The provincial D.A., Juan Coraje also pronounced him innocent. The Evangelical National Council, CONEP, protested against his continued detention and organized public marches. Thus, Judge José Díaz Vallejo, of the 14 penal court, passed down the decision that he should be released. The court document has been turned over to the tribunal of judges without faces that should give their opinion in few days.

But Mallea's case is not unique. According to the Legal Defense Institute, there are 180 cases of unjustified detentions. CONEP has indicated on their part that 50 Evangelicals have been unjustly jailed.

Mallea has now spent more than six months in prison. He suffers problems from the detachment of a retina as a result of the beating he received at the hands of the Dincote. He hasn't even seen his two-month-old son, since his wife can see him only once a week and that through a wire mesh for only a few minutes each time.

As Mr. Fujimori himself accused him publicly, as part of a plan to disparage the government, it is hoped that he will now publicly recognize his innocence. And those who made up the false police attestations should be investigated along with those who wrote up the report that assured the court that he was a Senderist.

## **CUINEGUILLA: MALLEA IS INNOCENT<sup>22</sup>**

I thank the Creator of the earth and heavens, my God, that I have been **P. 84** able to defend myself and communicate the following:

After 14 days in the Dincote and during the investigations I was never shown the plans or map that they accused me of drawing. Once in court, they showed me a photo copy of the map I was supposed to have made and at that time I was informed that I was the author of another map that appeared in the magazine, SI. The 21st of July at 2:00 A.M., one day before my presentation to the public in a press conference offered by Sincote, they beat me while shouting that I was the author of the maps, but since I knew nothing about them, they began to threaten me and insult me with the most vulgar words in existence. They also threatened my wife and child and the rest of the family. My problem was that I knew absolutely nothing of what they were saying. Finally, one of them said that they would have to turn me over to the army and that they would certainly make me talk. They ended up saying, "Let them do what they want with him, what do we care?"

The 13th July, the Dincote called a press conference adding that they had captured a group of subversives that had made the plans in the case of Cieneguilla. But I would like to report that they did not take a sample of our writing until the 16th for the use of their handwriting experts. That date is on the very samples and on the documents of proceedings. I was being judged for some maps that never passed through my hands.

My torturers were three members of Dincote. I wish to indicate that the one who did the most damage to me was a certain Captain Bonilla and a Major Tello stood by and witnessed it all. As a result of this action, I have a broken tooth and a rib on the left side damaged and to date, 35 days afterwards, I have not received any medical attention.

On the 22nd of July, right after being questioned in court, they took me running to a press conference where I found myself in a group of six people dressed in striped prison uniforms with our respective numbers.

Today I find myself right in the middle of this war, with Sendero on one side and the government on the other. My only banner is that of Jesus Christ and my only hope for my very existence is the overshadowing protection that God has promised to those who trust in Him.'

This is the testimony of Juan Mallea Tomaylla, accused on the basis of hand writing experts of the police as being the author of maps showing where the graves in Cieneguilla were and of being a member of Sendero Luminoso. The handwriting report has been amply questioned. He is a respected member of an Evangelical congregation where he has been active for many years. The circumstances and the testimony of those who know him, like the National Evangelical Council, gave evidence of his innocence.

## **MALLEA, A CASE OF HUMAN RIGHTS IN PERU<sup>23</sup>**

The case of Juan Albelardo Mallea Tomaylla has meant that the Evangelical churches, represented by **P. 85** CONEP, assume a Christian responsibility that is a combination of theological and pure law within a precarious political situation.

Mallea could be any of us here in Peru. This case is paradigmatic and reflects the sum and total of contradictions within the breakdown of moral standards, the relativization of human rights, the dominion of the tyranny of the strong, the poverty structure in our laws

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<sup>22</sup> *Idee* Magazine No 55-56.

<sup>23</sup> Report of the Evangelical National Council of Peru, (CONEP).



that exults in hurting the weak, in short, what the Word recognizes as the hour of those that, 'call the good bad and the bad good'.

An imperative of faith, of obedience, obliges us to assume the defence of an innocent person who has been charged with an action he never committed. This case reflects the pressures exerted that go far beyond the law, pressures of political interference, the need to find a scape goat in trying to win the internal war against terrorists at all or any cost.

The steps we have taken within the possibilities of Human Rights have been:

The opportunity to charge that this was not just an error of part of the police, but a deliberate attempt to accuse an innocent person that was expressed in the legal process with the presentation of several personal testimonies, memorials, etc. that informed the judicial authorities of the moral condition and personal qualities of Juan Mallea.

The Evangelical National Council of Peru's formal presentation as an institution backing and defending him by placing two lawyers at his disposal.

The offer and the later presentation of the handwriting expert, Commander PNP retired, Julio Guillermo Neyro Castro of his conclusions. He also took part in the debate with the police experts before the judge, demonstrating the poor quality of their technicians in the investigation that led to Juan Mallea's incrimination. The judge recognized the impressiveness of Commander Neyra's conclusions in denying that Mallea was the author of the Cieneguilla map.

The formal presentation of an investigation report by the North American handwriting expert, Lyndal Shaneyfelt who took part, thanks to the intervention of America Watch. After studying the incriminations and comparing them with Mallea's handwriting, he declared categorically that, 'The writing on the map contained impressive differences from Mr. Mallea's writing.

In coordination with the Congressional Human Rights Commission, another study was asked for and the Peruvian Institute of Crimenalistics, after studying the handwriting, declared that Juan Mallea was not the author of the plan of the graves in Cieneguilla.

Visiting the judge of the 14 Penal Court of Lima, Dr. Diaz Palacios and the Provincial Penal district attorney of the 14 district, Dr. Juan Coraje Carranza, manifested the opinion of CONEP as to the innocence of Juan Mallea and our commitment to seek his liberty.

At the conclusion of the judicial investigation against him and the others accused of disturbing the peace and terrorism against the State, the District Attorney Juan Coraje modified his judgement stating that [p. 86](#) the crime of terrorism had been committed but was not his penal responsibility.

This opinion is very important in the process, but not definitive. CONEP will continue to try to demonstrate legally his innocence in the second step of the process.

Also, international pressure has been brought to bear by organizations such as Tear Fund, Christian Solidarity International American Watch, among others. The British, US and Swiss governments through their ambassadors in Peru have shown interest in a fair trial for him.

At the same time, a global coverage by the communication media in Peru was designed by our communication's team reaching radio stations like Cadena, Radio Red, Antena and TV stations like channel 4 in its programme, La Revista Dominical. Magazines and weeklies such as, SI, Caretas, Ideele, carried articles. The national newspapers Expresso, La Republica, El Comercio and others have taken up the Mallea case defended by CONEP and other Christian organizations as a case for reflection, and the fight for the life of an innocent person and his family.

It is a paradox that an Evangelical of good standing should be the object of human injustice. It is no secret that hundreds of Evangelicals have been vilely assassinated by the

subversives of Sendero Luminoso and one is now being accused of being one of their followers. Such nonsense!

The action begun by CONEP is a crusade of faith, hope and love with the confidence that the God of life and of history will protect his own according to his perfect purposes.

### **JUAN MALLEA APPEALS TO THE GOVERNMENT<sup>24</sup>**

The evangelical, Juan Mallea Tomaylla, who was let out of prison on the 27th of April after ten months of unjust imprisonment after being charged as a Senderist, asked that the government modify the procedures used with persons indicated as terrorists by the police. The present system, he believes, is contrary to human dignity and implies an anticipated sentence.

Mallea demanded that the government authorities be more careful in accusing possible terrorists and not base their appraisals only on the police charges, but wait until the tribunals have done a more complete investigation. Only after those steps have been taken can the situation of the arrested person be determined.

It is the courts who are in charge of sentencing, and for that reason, the police should not continue to have the power of publicly exhibiting people who they think might be terrorists as though they already were convicted.

He also said that this procedure, as well as the Law of Repentance must be changed drastically. He explained that by using this law many 'repented' terrorists have dragged innocent people to jail who had nothing to do with terrorism. He added that he himself had proved this while in prison through testimonies. Since they give credit to the word of a repentee, they fool the [p.87](#) police by giving any name, including some who are complete strangers to terrorism. The terrorist does not have to offer any proof of his accusations so the person who is guilty of proven terrorist activities is on the outside of the jail while an innocent person is on the inside.

On the other hand, he exhorted the churches to be more sensitive to those that are suffering, especially prisoners. He indicated that from his experiences and of others that are still inside, he felt a passive and even indifferent attitude on the part of the majority of Christians toward Human Rights. That some organizations, congregations or Christian groups have defended Human Rights does not imply that the church as a whole has done so, he declared.

The Evangelical leader called on the churches to be more conscious of what is happening in the country. They ought to be alert to what is occurring and not just be a bystander, but to act, to serve those in dire need, just as Christ came not to be served but to serve. He mentioned that it is urgent that the Evangelical Churches develop a pastoral ministry within the prisons where human beings are practically forgotten and without hope.

In this respect, he recalled the attitude of some Christians and churches in his own case. A bitter memory was how the official congressman, Gilberto Siura, who says he is an Evangelical Christian, accused him publicly of being a subversive and the author of the maps of Cieneguilla. He told, how Siura came to visit him in jail, in January of '94 but not to carry out a ministry of consolation; on the contrary, to question him on his knowledge of the Bible for, according to him, many terrorists were infiltrating the churches. When Mallea mentioned that there were certain proofs of his innocence, Siura responded that he could tear down all of those supposed proofs. The congressman also said that he had taken an opinion poll in his neighbourhood and that no one thought that Mallea was

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<sup>24</sup> Form CAMINOS a publication of the Christian Center of Promotions and Services pp. 4-5, June 1994.

innocent. The Christian leader asked him in what part of the town that was and if he had talked to the pastor of his church. There was no answer; it was then that Mallea formed in his mind the image of an accuser who had come to visit him in prison.

In reference to the phenomenon of subversion, he said the society and the government must make the care for children a priority. He believes that the majority of subversives are children abandoned or who never knew who their parents were and grew up marginalised and filled with resentment. He stated that a society is well founded when it takes care of its children who are the reality today and not just tomorrow. He added that the well-being of the family must also be a part of that care.

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**Rev. Pedro Arana Quiroz is Executive Secretary of the Bible Society of Peru. p. 88**

## **Suffering in North Korea**

**Sung Tae Kim**

The historical philosophers E. H. Carr and Collingwood name the events which bring epochal changes and influences greatly to human life as Historical Events. The drastic collapse of Communism which had been controlling about 40% of the world's population in the late 20th century is indeed a Historical Event. Herbert Butterfield, the Christian historian-philosopher, explained that such historical events are divine works of God which happen under the sovereignty of God.

I intend to focus on the situation we are in today from the perspective of the mission of the church. It is inevitable that the series of changes happening in Eastern Europe, the former USSR and in China today will also bring changes in North Korea. The variables that acted to change the communist countries will also act as the variables of change in North Korea. I firmly believe that God is the supreme ruler of history and is working according to his will in today's series of visible events; also that his kingdom is growing rapidly in spite of the fact that North Korea is a firmly closed society.

The situation of the churches in North Korea that I am intending to include is general in its extent. Although the information is collected from personal interviews and participant observations I will not identify the sources for the sake of the safety of the people involved.

### **I. THE FORMATION AND EXPANSION OF NORTH KOREAN CHURCHES**

In 1874, John Ross, a Scottish Presbyterian missionary, who was working in the area of Sandong, went to Dandong which is situated on the border of China and North Korea with the vision to evangelize Korea. At the time he met a young man called Lee Eung Chan, who was in a state of despair after having failed in the trading business, he witnessed to him, and led him to Christ. Then John Ross employed five Korean young men to translate the Chinese Bible into Korean and all five men were converted to Christ. In 1882, the gospels of Luke and John were translated into Korean **p. 89** for the first time and in 1887 the new Bible 'Holy Scripture of Jesus' which was called the 'Ross Version' was published. In the process of distribution a young man called Kim Chong Sung sold hundreds of Bibles in his