



Morning Calm

NEWSHEET OF THE KOREAN MISSION

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An increasing number of our subscribers, supporters and friends seem to be under the impression that the Korean Mission has ceased to exist. Nothing could be further from the truth. 'Morning Calm', our magazine, has ceased publication in its old format, but we have no intention of ceasing to communicate. Hence this first number of the new series of 'Morning Calm'

The Trustees and Committee continue to meet regularly, and the office of the Korean Mission is now operating from the residence of the Chairman, Canon Austin Masters, SSM, at 3 Castle Street, Hereford HR1 2NL Telephone 0432 355933; and all the business of the Mission is done from there.

The Diocese of Seoul makes no claims on the resources of the Korean Mission, but any ear-marked gifts for that Diocese are still sent to it. The two dioceses of Taejon and Busan, both of which have new Bishops, remain very dependent on all support that can be given them, both from this country and elsewhere in the world.

All subscribers, supporters and friends are invited, indeed urged, to continue and if possible to increase their concern for the Anglican Church in Korea.



Bishop Bundo Benedict Kim O.S.B. (right) with the Abbot of Three Rivers.

BUSAN DIOCESE "HAIL AND FAREWELL"

Bishop Choi resigned as Bishop of Busan at the end of last year to begin training as a chaplain to work with seafarers. Although a previous 'Morning Calm' mentioned his interest in this work many will still have been caught by surprise by the announcement of his departure.

Fr. Bundo Kim, formerly parish priest of Saint Peter's, Busan, was elected by the diocesan synod on March 1st and was due to have been consecrated on the 5th May at a service to be held in the auditorium of Busan Commercial College. Bishop Simon Kim was to be the chief consecrator and the service of enthronement was to be held on the same occasion.

Fr. Bundo was born in Pudaeri, now part of Chonan City, in 1933. He went to Saint Michael's Seminary, then to Chongju, in 1953. He left in 1954 and then resumed his studies in 1958 when Saint Michael's had moved to Seoul. He was ordained deacon in 1962 and the following year was ordained priest. He worked for a time with Fr. David Cobbett in Busan and took over as parish priest of Saint Saviour's, Busan, in 1963. In 1968 he moved to Saint Peter's, Busan, before leaving for America in 1970.

He had long felt the call to the religious life and to this end Bishop Rutt arranged for him to test his vocation at Saint Gregory's Abbey, Three Rivers, Michigan. In 1974 he spent some time at Nashdom

Abbey then returned to Korea. On returning to Korea he had hoped to gather others together to live the monastic life but this did not prove possible. He spent three years in the Taejon Diocese and then in 1977 he returned to be priest-in-charge of Saint Gabriel's, Busan. In 1982 he became rector of Ulsan and began work in the neighbouring city of Pohang. For a while he acted as chaplain to the Holy Cross Sisters at their home for the aged in Onsuri, Kangwha before taking over at Saint Christopher's, Busan, in 1985. He became Vicar-General of the diocese the same year and then returned to Saint Peter's, Busan in 1987. He has acted as chaplain to the new Sisterhood of the Epiphany since its inception last year.

PARTNERSHIP IN MISSION

*Excerpts from the external partners report of the Partnership
in Mission Consultation October 1987*

We wish to say how much we have enjoyed the country of Korea. The vitality and warmth of its people and the natural beauty of its scenery have combined to make our visits memorable. We are left with the impression of a vigorous and dynamic nation that has achieved economic maturity and is now moving towards political maturity.

The same vigour marks the Anglican Church in Korea. It is a church which is growing, growing in the number of its clergy, growing in the number of its congregations and growing in the number of its worshippers. It is growing in spiritual understanding, in its compassion for the needy and in its concern for the national life of Korea.

We are particularly aware of the strength of theological education and spiritual preparation that takes place through Saint Michael's seminary in Seoul. Clergy are well trained and well prepared for their ministry. We are also aware of the lay training centres and the solid teaching which is given through them. We know that the renewal movement has enabled the Spirit of Christ to touch the hearts and lives of many in the Anglican Church. We learnt of the deep involvement of the Church in the human rights movement, the emergence of a democratic constitution and the protest for God's justice in a nation with wide disparity of wealth and poverty. In these and in other ways, we recognise the strength of the Anglican Church in Korea and praise God for its life.

From among more than ten million Christians in Korea, perhaps not more than fifty thousand are nominally Anglican and ten thousand are actively Anglican. We believe that size is not the only factor of importance. A small church may have a significance out of all proportion to its size. The Anglican Church does not carry the task of Christian mission in Korea on its own. It does so in partnership with other churches, some of them very much larger.

We wish to ask the question "What is God's purpose for the Anglican Church in Korea in the context of the Christian mission exercised by all churches?" We suggest four answers - four gifts of God through the Anglican Church to the whole church in Korea.

The first is its liturgy. The sense of God's presence through dignified and ordered worship is strong. Here is one element of Christian response in which the Anglican Church of Korea excels.

The second is its capacity for leadership, especially in the ecumenical life of the Church. Anglicans occupy positions of leadership in the National Council of Churches of Korea out of proportion to their numbers. This leadership is welcomed and appreciated by those who belong to other churches.

Thirdly, the Anglican tradition as mediated through the Anglican Church in Korea is a balanced tradition. It is a balance of word and sacrament. It is based on the triple authority of scripture, tradition and reason.

Fourthly we believe that the Anglican Church in Korea has the capacity to be a church truly rooted in Korean soil, a genuinely national church. We believe that the Anglican Church has become deeply rooted in the Korean earth and we encourage it to nurture these roots.

We sense a gap between academic and practical theology which is fed to seminaries and the day-to-day life and concerns of the church and its people.

We detect a monolithic rigidity in worship, it has also much to learn about freedom of the Spirit.

We note the emphasis in symbol and image upon the suffering Christ. We understand the history of the Korean people as people who have suffered under colonial domination, through violent conflict under undemocratic forms of government. The suffering Christ therefore speaks to their Korean soul. As Korea achieves freedom and emerges from her suffering, perhaps in the future, it will be Christ who reigns in glory, the vision of whom will inspire her spiritual life.

We encourage the dioceses to share one another's burdens, and especially at this time.

We encourage the Bishops to act and speak collegially.

We sense the great burden of expectation which is placed upon the Bishops of the Anglican Church in Korea. The Bishop is to be the manager, provider of funds and morale-raiser, leader. This model of being a Bishop was provided by those Bishops who came from England and has been continued from that time until now. We suggest that it is the whole church, not the Bishop alone, upon whom these responsibilities are placed. The Bishops need to be set free by the Church to exercise their role as shepherds and pastors to their flocks.

We offer this report with deep senses of gratitude to God for the strength of the Anglican Church in Korea.

THEOLOGY IN KOREA

Dr. Tom Watson of Brisbane, Australia spent September - December 1987 lecturing at Saint Michael's Seminary, sponsored by the Australian Board of Missions.

Just before leaving Brisbane I found the book 'Crossroads are for Meeting: Essays on the Mission and Common Life of the Church in a global Society' edited by Philip Turner and Frank Sugendo, from papers given in 1982 at a conference in Hartford, Connecticut, to mark the hundredth anniversary of the consecration of Bishop Samuel Seabury, the first Bishop of an Anglican diocese outside the United Kingdom. Believing this purchase to be 'the hand of destiny' and aware of Asian students' liking for the written word, the book became the core text in the series of lectures. It helped to solve the big language problem for they read English far better than they hear or speak it. Its contents reflected vital issues facing the church in the contemporary world and, in his foreword, the Most Rev. Robert Runcie, the Archbishop of Canterbury, had commended its use as a theme book for Lambeth 1988. His own visit to Korea in October 1987 added to the aptness.

The class consisted of 22 post-graduate seminarians in their mid-twenties or above, all intending to serve as priests in the dioceses of Seoul, Taejon or Pusan. Their experience of life included military conscription. Sister Catherine, O.H.C., proved a competent and sympathetic interpreter. A black-board outline and typed notes in English helped the spoken words.

.....The students seemed unfamiliar with small group discussion but this teaching method proved very

successful in the latter part of the course after a careful introduction. They were very quick to compare the global concepts of mission with their own Minjung theology. Sr. Catherine conveyed their findings to me. She also marked their essays.

Any assessment is difficult over such a short period and with the formidable language barrier, but the students seemed to respond well to this series of lectures and to the text book. In particular it brought them into direct contact with Anglican thinking in many varied countries which will certainly receive more publicity at Lambeth. Hopefully it made these important members of this small, isolated church feel part of the wider Anglican communion. It provided an example of Partnerships in Mission, as discussed at the Brisbane conference in December 1986 between the Anglican Church and Korea, with all its possibilities for future reciprocal benefits.

The visit also provided an opportunity to assist in the teaching of English conversation with a small number of undergraduate students in the four year degree course. The college cannot really afford a language laboratory to improve this skill. I got to know best those students with a high proficiency in English conversation and I would strengthen this teaching, written and spoken, to be more in touch with the wider world.

St. Michael's College is a small community in an industrialised part of Seoul. It stands alongside St. Peter's School for Handicapped Children run by the Sisters and helped through state funds. Whilst taking part in the daily services I deliberately got out at weekends when the students go to help in their own Parish churches, to look at other places of worship. They included small Anglican congregations in and around Seoul as well as Presbyterian, Roman Catholic and Protestant churches, and even a lengthy Buddhist ceremony on Sarak Mountain to consecrate a new bell. On another expedition during the Chusok holiday, I asked a group of Methodist students why there was such an interest in religion in their country. The leader replied: 'Because we have suffered'.

NEW CHAIRMAN OF THE KOREAN NATIONAL COUNCIL OF CHURCHES

On his recent appointment to the chairmanship of the KNCC Bishop Simon Kim was the subject of an interview in the Korea Times, the independent local English medium daily.

The interview drew attention to Bishop Simon's work with mine and construction workers and his work with those suffering from mental and physical disabilities. He indicated that he would seek to maintain the churches' tradition of serving the underprivileged and if necessary to continue campaigning on the human rights issue. He hopes to encourage churches to open up their premises for the use of the handicapped who have little special provision.

The Unification Church expands its business interests on Cheju Island!

From an article that appeared in the Korea Times it appears that the Unification Church (The so-called Moonies) is heavily involved in various business interests including agricultural land, forests, vacant lots in Sogwipo city and an uninhabited islet! They also have a large fishing fleet, a pleasure boat and a noodle manufacturing company.

This appears to be a mixed blessing as although such developments have contributed to an increase in islanders' earnings, there is the danger that small businesses will tend to fold. All locals are agreed that the church should make its investments on the island to promote the interests of the islanders.

The new **Korean TV Series** begins at 8 p.m. Sunday, 19th June and will continue for 5 episodes at 8 p.m. for the ensuing Sundays, on Channel 4.

POLITICAL ISSUES

There are those who seem to think that there is little or no freedom of speech or of the press in South Korea. In a recent English language publication from Korea I noticed the following in the report of an interview:

"Q. What do you think is the prerequisite for reunification?

A. To wipe out dictatorship in politics, to cleanse the subordination in economy, to root out the capitalists' exploitation socially, and to accomplish a world in which the Minjung (the people) get a true life with rights of their own. These are the shortcut to reunification.

Q. Would you comment on the direction the reunification movement should go? And the role of the young?

A. I think the reunification movement should recover its substance through the struggle with dictatorship and subordination. In this the role of the young, especially the students, is important. They should fight with the alien influence and the dictatorship. And what is more, they should fight with the petitebourgeois in their inner consciousness which makes themselves buried in the realities of division."

In another section of the publication appeared the following:

'August 15th 1945 was the historical day for the national liberation struggle to be completed into an independent, unified nation-state, through the collapse of Japanese Imperialism. Yet it ended in "liberation denied" and there came to be two separate states on the peninsula. The U.S. according to their anti-revolutionary strategy, oppressed the national liberation struggle and secured the divided state of our nation for their own advantage through the groups that conspired with the imperialists.'

The above was dated March 1st 1988. Can it really be said that there is no freedom of the press in South Korea?

NOT EVERYTHING HAS CHANGED FOR THE WORSE

In the past the early missionaries of our church were often criticized for their siting of church centres. This was especially true after the development of the railway network as many of the churches were not near the railways and travel was on unmetalled roads and very time consuming. Some of this changed with the advent of the Seoul-Busan Highway but this still left the North Chungchong province with poor communications. Now however, with the advent of a new Chungbu Expressway the central provinces are also being opened up which will not only stimulate economic development and tourism but will also link some of our church centres. This should make it not only easier for meetings at Taejon but should improve links between the parishes.

So now the missionary pioneers, so long vilified for their selection of church centres, are being justified as their country churches become connected by a growing network of expressways.

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