



Morning Calm

NEWSHEET OF THE KOREAN MISSION

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THE KOREAN BISHOPS COME TO LAMBETH



The Bishops and their wives at the Korean Dinner at Canterbury.

*left to right
Bishop Simon and Mrs. Kim.
Bishop Paul and Mrs. Yun
and Bishop Bundo.*

Many supporters of the Korean Church had been eagerly awaiting Lambeth (and not necessarily for the items on the Agenda). We had hoped to meet with the Bishops, and to get up-to-date news, as well as to renew old friendships and to make new ones.

There was shock, and even anger, in some quarters when it was realised that the Bishops had been and gone again! It appears that Lambeth did not have a multi-lingual secretariat, and there was confusion as to the Bishops' arrangements. Bishop Bundo's return ticket, already booked for him with confirmed return dates, could not be exchanged except at great expense. He left within a week of the end of Lambeth, as did Bishops Simon and Paul.

Two of the Korean Mission Committee were able to attend a Korean Dinner at Canterbury hosted by the Korean Bishops for the Primates of the various member churches. Sadly, Father Masters could not be there for, as we discovered at the last Mission Committee Meeting, the Korean Bishops had planned to present him with a plaque in recognition of his service to the Korean Church. Father Luke Lee, on behalf of the Bishops, presented the plaque to Father Masters at the last Committee Meeting. He also made a special trip to Leicestershire with a similar presentation for Mrs. Wyman.

The Bishops too, regretted that they were unable to meet many friends of the Anglican Church in Korea on this occasion. It does not appear to have been anyone's fault but rather misunderstandings within the system of communication (the Lambeth Conference's – not the Korean Mission's).

OLYMPIC GOLD

Most people seem to have been impressed by the Olympic Games as a spectacle, and even if not impressed with the number of British medals, impressed by South Korea finishing fourth in the medal tables.

It seems records were not just being broken in the Games but also in their cost. A number of people have concluded that South Korea is tremendously prosperous, and wonder whether they still need any financial help.

It is important to remember that the Olympic facilities are not the whole of South Korea: indeed, poor people were evicted from the area to make way for the facilities (is there a parallel here with London's Dockland?).

There are still many poor people in Korea – even in Seoul. The economic miracle has been wrought on the backs of the workers – it is their low wages that enable the Korean export trade to thrive. Before we adopt too superior an attitude we must remember how British workers even now are urged to accept low wage settlements to enable British industry to be internationally competitive. It could be suggested that if South Korea is not rich, money should not have been spent on the Olympics, but this is to miss the point, for it has been a mammoth exercise in Public Relations that ought to pay for itself in the long run, even if not in the short. Koreans tend to

look to Japan as an indicator of how to succeed. They see that the Tokyo Olympics of 1964 seem to have been a milestone in Japan's post-war success. Those Games and those in Seoul were able to act as a magnet to draw attention, and then as a shop window to display their achievements. Whether it is a successful strategy remains to be seen, but in the meanwhile some of the losses have already been recouped through tourism and T.V. revenues, and Seoul has sports facilities that are the envy of British sportsmen, and which will encourage sporting achievement which could keep South Korea in the World's eye.

Hopefully, the next stage in the development of the economic miracle will be a more just distribution of the wealth created.

The sad part of the Olympic Games for lovers of Korea was the North Korean rejection of the invitation to send a team. There would have been even more tears if a symbol and first-fruit of Korean unity could have been achieved with the two Koreas marching side by side into the Olympic Stadium.

THAMES T.V. KOREAN SERIES

by S.J. Davies
Commissary for the Bishop of Seoul
(Author of *"In Spite of Dungeons"*)

Readers of 'Morning Calm' will have seen notice of this in our last issue. The series began on Saturday evening, 18th June, and ran for 6 episodes in all, dealing with Korean politics and the Korean War 1950-1953. Some viewers felt that the series was slanted to a markedly Left Wing view of the War and its results. David Rees, the author of the celebrated *'Korea: The Limited War'* (Macmillan 1964), felt impelled, for instance, to write to *'The Times'* disputing by a recital of sheer facts the series' contention that there must be doubt as to whether North Korea did invade the South at 4 a.m., 25th June 1950 and thus start the horrendous war. And the Editor of a distinguished daily newspaper has expressed the view that

the series was little more than an "exercise in Left Wing propaganda".

They were certainly deeply researched and memorable programmes. I have to confess that having devoted several hours to the ITV series' Director and his team to elucidate, at their request, the conditions in the North Korean Prison Camps, and especially the struggle to keep Christian faith and worship alive, I was very disappointed that in my appearances in serials 4 and 5, only three short comments of mine, all on the Leninist-Marxist indoctrination programme launched in the POW Camps by the Chinese, were included, and nothing on the role of the Chaplain, and of the attempt

by the Communists to curtail and even to suppress our religious worship.

Again, although there was a brief glimpse from an old news-reel of Bishop Cooper, nothing was said about him, nor of the despoilation of Christian Churches and mission stations in the North by the adherents of Kim Il Sung, nor of the martyrdoms suffered by a number of Korean Christians at the hands of the Korean Communists.

At the end of my recording morning with the Thames TV team I said "You will, won't you, stress fully the religious aspect and the religious struggle?" I was given an assurance about this, so my disappointment was all the greater.

THE ARCHBISHOP'S COUNCIL OF ADVICE FOR KOREA

The Korean members of the Archbishop's Council of Advice for Korea held their first meeting at the Tonga-jang Hotel in Yusong, Taejon on March 10th and 11th 1988 under the chairmanship of the Bishop of Seoul. A total of twelve were present: the Bishops of Seoul and Taejon and Father Bundo Kim, then Bishop-elect of Pusan; one priest and one layman from each of the three dioceses; one representative from both the National (Synod) Office and St. Michael's Seminary, and Mr. Thomas Min who acted as secretary.

A reading of background documents showing the process from its initiation until the present was followed by a two and a half hour question and answer session, to enable all participants to arrive at a better

understanding of the Council's objective.

It was affirmed that the ultimate object of the Council was the establishment of a Province of Korea. Other ideas were synthesized for presentation to the next meeting of the Council, at which the international partners would be present.

The important points agreed to by the meeting were:-

(1) The name of the Council in English should remain the same but in Korean it should be styled the "Preparation Committee for the Creation of a Province".

(2) That, apart from the international partners, the Council should be a special committee of the National Synod.

(3) That each of the three dioceses should draw up and submit its 'Five Year Plan' by mid-May.

(4) That until a separate office be set up, the National Synod Office should be responsible for the administrative matters of the Council.

(5) That the next meeting should be held from October 27th to 31st 1989.

(6) That subjects requiring further study are:

(a) Necessary changes in the Constitution and Canons to accord with provincial status;

(b) Ecumenical and Social matters;

(c) Evangelism and Church growth;

(d) Financial development;

(e) Theological Education.

*Holiday Greetings
and Best Wishes for
the New Year*

지난해 보살펴 주신 厚意에
깊이 感謝드리며
삼가 새해에 萬福을 비나이다

SEEDTIME AND HARVEST

The slow but steady growth of the Sisterhood of the Holy Cross has been a source of great joy and thanksgiving over the years. As their numbers have grown, so has their work diversified. In addition to vestment-making, parish work, lay training and work with the Mothers' Union, they have also been involved in work with the mentally handicapped and with the elderly.

In addition to the sisters who have been professed, there have been others who have realised their vocation was not with the sisters and who have left. Sister Hilda of the new Epiphany Sisterhood is one who tested her vocation originally with the Holy Cross Sisters. She, together with Sisters Clara, Margaret and Anna are mainly involved with parish work, Sister Clara works as a parish sister at Busan Cathedral while Margaret and Anna circulate around the rest of the diocese. Bishop Bundo gives regular talks to them as does Fr. Goodwin.

There are two possible aspirants from Jesus Abbey who are expected to join the sisters at the end of this year. Others are expressing an

interest but space will be a problem as the house next to Busan Cathedral is small.

Some will remember it was reported in a previous Morning Calm that Teresa, a former novice of S.H.C. had gone to Sosaengwon. From the July 1988 issue of the Anglican Church Monthly published in Korea it appears that this has resulted in another new order being founded - "The Missionary Sisters of Saint Francis". Three other sisters - Lucy, Susanna and Fides, share life in the community with Sister Teresa. The sisters are involved with the work of the parish and also have a small-holding. The people of the parish helped build the convent not only with gifts of money but also with their labour. Unfortunately, there is no resident priest, and Sister Teresa laments the absence of a daily mass. The sisters are trying to discern the details of the path God wishes to lead them along. Their rule is flexible and their life is obviously quite physically demanding, looking after the small-holding, as laboursaving devices have not permeated by and large into the fields of agriculture

and horticulture.

One source of disappointment since the early days of the mission has been the failure of a religious community for men to take root in Korea, despite the early presence of S.S.M. and later S.S.J.E. and more recently, Bishop Bundo's solitary life as a Benedictine. However, Bishop Bundo now hopes that there will be vocations, but is acutely aware that it would probably be better if new vocations were, initially, sent overseas.

Earlier in the year Bishop Simon called a meeting of men who thought they might be called to the religious life. Six men attended and two or three definitely seem committed. It is hoped that some way might be found to enable them to live a Franciscan-style life, but there is, as yet, no definite news.

There appears to be the prospect of a good harvest from the early sowing. Hopefully from the harvest there will be further seed sown which will lead to a greater harvest.

CHRISTIANS IN THE NORTH

by *The Reverend S.J. Davies*

People sometimes ask whether there is any Christian survival in Kim Il Sung's North Korea. For a long time it was generally thought that religious practice was proscribed. Certainly there are no Churches.

Up to date information, however, is that probably there are still some 10,000 Christian believers (in a population of 20,000,000) of whom perhaps 800 are R.C. There are, of course, no Catholic Priests, either Anglican or Roman. WCC members who have been allowed into North Korea (1985) report small house-group Christian meetings in Pyongyang for Bible study, hymns and prayers - a basic New Testament model really. It is thought that between 1973 and 1988 some twenty new non-denominational pastors have been trained and commissioned by the tolerated Korean Christian Federation (which some observers believe to be a Communist "Front organisation"). The KCF, however, was allowed to send delegates to Switzerland recently to a Commission of the Churches on International Affairs, and several North Korean Christian delegates went to Rome and were astonished by the warmth of the Vatican's welcome and dialogue. Cardinal Kim of Seoul has recently been in diplo-

matic touch with North Korea's Ministry of Foreign Affairs, and has reminded Kim Il Sung that he is also Bishop of Pyongyang and would like to pay a visit and say Mass there. It is not reported that Kim Il Sung has dismissed the idea outright. "Glasnost" may be at work in the North.

WCC visitors reported that infant baptism is not practiced, and Christian marriage services do not take place. Breaking of Bread is observed perhaps twice a year when worshipping groups join together. A number of Bibles have been allowed to be printed in North Korea since 1984. At the scattered house-groups a Cross is never seen. A portrait of Kim Il Sung will be in the main living room, and worshippers will have little Kim Il Sung buttonhole portraits on their suits and dresses.

We must give thanks to God that the Faith has not entirely been blotted out in the North, and continue to pray for renewal of the Church's mission and of the sacramental life in North Korea, and for the peaceful re-unification in freedom and justice of South and North.

BISHOP JOHN DALY had a very enjoyable fortnight in Korea at the end of October.

November 1st ALL SAINTS DAY 1989

will mark the centenary of the
consecration of Bishop Corfe in
Westminster Abbey
as the first Bishop in Korea.

We hope to be arranging a Commemoration
and details will be given in our next issue.

The centenary celebrations in Korea
itself will take place in 1990.

NEWS OF THE "DIASPORA"

There have long been Korean Anglican congregations in the United States and Canada - nine are noted in the current yearbook of the Korean Church. We are now pleased to report that there is a congregation in London under the oversight of Father Luke Lee. Once a month on the fourth Sunday they meet at St. James's, Paddington, from 2.00 p.m. to 4.00 p.m. for Mass in Korean and for fellowship. They would be pleased to see any friends of Korea who care to join them.

Also of interest is a report of a group of Korean Christians worshipping in Peking.

Father John Lee after completing his doctorate at St. John's College, Manitoba, arrived back in Korea at the end of August after six years in Canada.

While drawing attention to the diaspora it would be fitting to mention the death of Father David Lee who served at the Korean Church in Honolulu. He died on 15th August in Hawaii and was taken back to Korea where he was buried in Chonan after a requiem at Seoul Cathedral. We thank God for his ministry and commend him to God's mercy.

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