



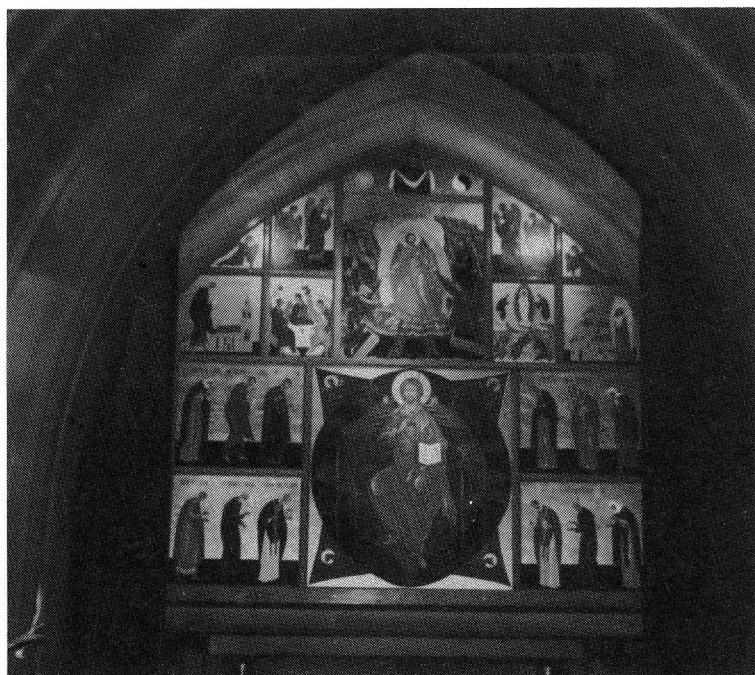
Morning Calm

NEWSHEET OF THE KOREAN MISSION

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DEDICATION OF CENTENARY MEMORIAL ICON



The Icon in the Porch of St John the Divine, Kennington, which was blessed by the Most Reverend Simon Kim on All Saints' Day 1993.

Photo acknowledged to Liz Macey

During the All Saints Day High Mass at the church of St John the Divine, Kennington, a memorial to Bishop Charles John Corfe, first Bishop in Korea, was dedicated by the Most Reverend Simon Sung-Soo Kim, Primate of the Anglican Church of Korea. The magnificent Korean Iconostasis which fills the tympanum of the main entrance porch of St. John's, depicts Bishop Corfe at the feet of Christ in Glory, the Pantocrator. Opposite him is the Icon depicting Father Kelly: the two men were co-founders of S.S.M. which began at St. John's as the "Corean Missionary Brotherhood". Bishop Corfe, who died at St. John's, where he ministered in his last years, was the first Bishop in Korea and this All Saints' Day marked the 104th anniversary of his consecration in Westminster Abbey.

The large congregation, which included H.E. The Ambassador, heard the Primate dedicate the Iconostasis in the Korean language and also proclaim the Gospel of the All Saints' Day Mass in Korean. Bishop Paul Burrough, who has now become President of the Korean Mission, in succession to the late Bishop John Daly, preached the sermon. The concelebrants at the Altar with the Korean Primate were Bishop Burrough; Fr Lyle Dennen, the Vicar of St. John's; Fr Stanley Davies, the Chairman of the Korean Mission, and Fr Roger Devonshire,

the Chaplain of the Royal Naval College, representing Bishop Corfe's beloved Royal Navy. Eleven other priests were robed in the Sanctuary. Canon Austin Masters represented the Society of the Sacred Mission, of which he is a senior member. The Old Testament lesson was read by the son of a great nephew of Bishop Corfe, now preparing for ordination at St. Stephen's House, Oxford. Miss Joan Hackworth, the Bishop's great-niece, and ten other collateral kinsfolk, four bearing the name of Corfe, were present, as was Dr. Freda Kim, the Primate's wife.

The great Iconostasis was completed in twenty months by members of the Russian Orthodox Community of St. Seraphim, Walsingham. Archimandrite David, one of the two principal painters and a collateral member of the Corfe family, is now gravely ill, and this may well be his final work. The Iconostasis contains some 20 further icons of saints and persons, and of Seoul Cathedral and St. John's Church, Kennington.

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Father Charles Brooke, the Vicar of St. John's, who gave so much support to the early Korean Mission and the founding S.S.M., is also depicted, and a Korean Bishop representing the new Province. Above the central icon of the Pantokrator, is the great icon of the Christ of the Resurrection. It is thought that this Iconostasis is unique among the parish churches of all England.

S.J.D.



Primate Reading the Gospel

Photo acknowledged to Edwin Ward

THE KENNINGTON ICON

As you enter St. John the Divine Church, Kennington, you look up and see the magnificent Icon of Our Lord in Glory. It was painted by members of the Brotherhood of St. Seraphim, a Russian Orthodox Religious Community whose Monastery is in Walshingham in Norfolk. Many of you who have been to Norfolk will know the old railway station which is converted into the Monastery with its Church and its sense of worship and peace. Brother Leon, and Archimandrite David were the principal Icon painters, their great work took between eighteen months and two years to complete, and it is to the Glory of God and a great memorial to the spiritual link, the spiritual bond between Korea and Great Britain. It is of some great interest that Archimandrite David is a relation of Bishop Corfe; this was only discovered while he was painting the Icon and must be an external sign of God's providence and grace that the very man who painted the Icon, the Image, of Bishop Corfe, was his descendant and relation, truly God is good. The Icon is really a whole assemblage of Icons, what the Russians call an Iconostasis and not only each individual Icon is of great beauty and spiritual depth but the inter-relationship between them teaches spiritual truth. The central message of the Icon is of Christ in Glory, Lord of All, whose mission and word and church extend throughout the world. It is an Icon of Resurrection, of Healing, of Victory, of Proclamation, but above all, Mission and Evangelism.

As one enters and gazes up in prayer and awe before the Gold and Red which represents the kingdom of

God: one sees the principal Icon, that of Christ in Glory, that of Christ as Lord of All, Pantokrator, Jesus sitting on the Throne in Glory and the scriptures opened at the text "I am the light of the world". Surrounding Jesus on the Throne are the Seraphim and Cherubim, the very Angels of God's heavenly host, indicating His cosmic authority extending through the visible and invisible world. At each point beyond that are signs and symbols of the four gospels representing His work and His authority. On either side of the Pantokrator, Christ in Glory, are two lines of Saints. On the top line, immediately near Our Lord, is Our Lady in prayer and on the other side balancing her is St. John the Baptist, he who pointed to the Lamb of God, the last and greatest of the Old Testament Prophets. Behind Our Lady is St. James the Apostle, patron of all pilgrims and evangelists, and beyond him is St. Seraphim who represents the work of the Icon painters and also witnesses to the religious life and all those who give themselves to contemplative prayer in the service of others. On the other side of the top line, beyond St. John the Baptist, is St. Thomas-à-Becket, patron saint of England, who was martyred and a great witness of the See of Canterbury, looking out to the universal church. Behind St. Thomas of Canterbury is St. Xenia of Petersburg, the great lay woman who is a great symbol around whom the people of Russia yearned for freedom and spiritual growth under the terrible gaze of Communist oppression. She is painted there as a sign of our concern for the suffering of the Korean people under Communism and the prayer for the reunion of Korea under a democratic government and the ending of Communism in the North. On the bottom line are the great Saints who most concern us in this Icon; below Our Lady is Bishop Corfe who from this church went forth to witness to the Gospel by his intense love for the wonderful people of Korea: he is there in his ecclesiastical robes in prayer before the Lord. Behind him stands Father Charles Brooke, Vicar of St. John's parish, who did so much to support the "Corean Missionary Brotherhood" (= S.S.M.), and the work of evangelism, and behind him stands St. Simon of Cyrene, the man who carried the cross of Jesus, who also represents the universal church by being a man of Africa. On the other side is a Korean Bishop representing here the visit of Primate Simon Kim who represents the whole Province of Korea: he is a Korean Bishop who represents the growth and spirituality of the whole Anglican Communion. Behind him stands Father Kelly who was the Founder of the "Corean Missionary Brotherhood" which became the Society of the Sacred Mission. Behind Father Kelly stands a Korean Nun who represents the religious life in Korea and the Sisters of St. Peter's, Woking who have worked in that country and the Sisters of the Holy Cross who now work there. Above these two lines of Saints our eyes take us to the central Icon above which is the great symbol of the Resurrection, the harrowing of Hell. Christ breaking into any place where there is despair, pain, death and suffering. One sees in that Icon, Jesus, having broken down the gates of Hell, entering into the depths and grabbing hold of the hands of Adam and Eve, calling them forth into sanctity, and surrounding are the Saints who witnessed the Resurrection. Then immediately on the line at the side of the Resurrection Icon: on one side is the Icon of the Holy Trinity, the Angels representing God, the great image of the communal and social aspect of our God. On the other side is the image of the Transfiguration, the great moment of Jesus being truly God and truly man and giving us the transfiguring light. On either side of those Icons stand an Icon of St. John the Divine, Patron of the Church at Kennington which has been a place of reaching out to

Korea. On the other side stands an Icon of St. Nicholas, Patron of the great Cathedral in Seoul: the two churches spanning the vast distances of the spiritual bond between Britain and Korea. Above this line of Icons stand the Angels and Archangels witnessing to the Glorious Kingdom and one particularly looks to St. Michael and the great significance of the Angels in the Korean Mission and the Icon of St. Michael, Patron of S.S.M. It is there particularly for our prayers and support for St. Michael's Seminary in Korea and the great necessity for education and training which that Seminary represents.

Finally at the apex of the Iconostasis stand Our Lady of the Protecting Veil on one side, the symbol of the Korean Mission, and on the other side the symbol of Korea and all its people. These two are balanced by the Protecting Veil asking God to bring unity and peace to Korea and to continue the spiritual bond between England and Korea, represented in the glory and love and hope expressed in this great Icon.

Lyle Dennen

DEATH OF BISHOP JOHN DALY



Photograph by Church Times

Bishop John Daly, the President of the Korean Mission, died on the 15th August 1993, aged 90. His funeral took place on August 23rd at Lighthorne Church, Warwickshire. The Bishop of Coventry presided, the Korean Mission was represented by Bishop Paul Burrough, Vice President; Canon Masters (who also represented Bishop Richard Rutt, and the Chairman of K.M. Fr. Davies); Frs. Luke Lee and Alan Messom; Canon Davison and Miss Hassall (Administrative Secretary).

A memorial requiem was held in All Hallows by the Tower on October 29th, where Bishop Daly was consecrated Bishop in 1935. The Primate of Korea was present and read the Gospel in Korean. The Chairman read the Gospel in English. Many of the members and officers of the Korean Mission were also present, as was Miss Jo Roberts, M.B.E.

The address was given by the former Archbishop of Canterbury, The Right Reverend Lord Robert Runcie, from which come the following extracts:

Text: '**Godliness** with **contentment** is great gain.' 1 Timothy 6:7

It was these two qualities and their somewhat unfashion-

able combination which we saw and loved in John Daly. They comprehend perfectly the many gifts and experiences of a long and complete life. They sum up a richly varied ministry that took him to every corner of the world and yet found its focus in much we associate with this church of All Hallows which he loved.

Godliness is an old fashioned word but it fits. Spirituality was not in his vocabulary. That has something of the specialist about it. He would not care for anything that separated his prayers from his character. Godliness is specific and strong - dare I say, it is a more manly word for him.

Contentment covers the irrepressible as well as the reticent. Contentment has for its opposite sourness, despair, or corrosive cynicism. There was nothing of these qualities about him. He lived through the massive changes of the 20th century. And yet he always found something in those changes in which to rejoice. It was on those things he concentrated and not on what he found strange and disappointing. He could not believe that God would desert his Yorkshire church. So with godliness and contentment he inspired us in Tyneside, Africa, Korea or in a Warwickshire village.

He who became the longest serving Bishop in the Anglican Communion was consecrated by Cosmo Gordon Lang at 32 for a vast inhospitable tract of tropical Africa with two clergy. He loved to tell of the day when he was presented to the King and Queen at a Lambeth Conference garden party as "Gambia and the Rio Pongas". They thought the latter part of his title was the name of his African wife.

They called him 'the boy bishop'. In a sense he never ceased to be 'the boy bishop' - for the characteristics of a boyhood faith never left him. There was an innocence and optimism about his enthusiasms and his convictions which he picked up from Tubby Clayton, Toc H and Neville Talbot whose headquarters were here in All Hallows after the First World War. Toc H made what he called his docile, public school Christianity into something relevant which would take hold of the whole of his life and never draw any lines between the secular and the sacred.

About his self-discipline there could be no doubt. But what was evident to others was the humanity, the breadth, the naturalness. People found in him no tension, no pose, no tightness, he could not relax. He

was one of those rare spirits in whom grace seems natural. It was something of this which made his own retreat addresses so attractive to those who heard them and why he was frequently called abroad to lead retreats in Papua New Guinea, West Africa, Malaysia, The Gulf and Zimbabwe, when he was already over 80.

It was this mixture of devotion and enjoyment of his fellow human beings that made him so adaptable to the different circumstances of his ministry. He was ready to put up with hardship - to work his passage home from Africa on a banana boat or to share the life and plight of Korean farmers or the miners of a coal field in a remote mountain region. But he was equally at home, yet never compromised, at the dinner table of an Embassy or out riding with the gentry. He was a fine horseman.

Even his weaknesses were not necessarily disastrous and could be turned to good effect. It seems to us amazing that he was Bishop of Korea for ten years without being able to speak a word of Korean. Yet someone has said this gave him a distance from personalities which was sometimes helpful. There was one very bitter dispute which he settled with considerable tact, profiting from the fact that no one could nobble him. But there was a down side to this too. There was loneliness. There was inattention to detail and sometimes he lacked sure touch in making appointments and some capable Koreans were overlooked in his day; but he had this heart of the matter which he expressed and underlined in these words.

'The most significant fact in all my sixty years of ordained ministry is that in the worldwide church paternalism has given place to partnership'

He was remarkably successful in switching from the role of colonial bishop to being a bishop in an independent foreign state in the post paternal age. He did not always find this easy for someone of his temperament or background but he knew it as his duty to make the transfer. He once shocked a district officer in West Africa by saying that the British Empire would not last forever while his church catholic would. That was real Daly stuff! It may not seem a deep insight now, but believe you me, it was then.

Because he was always loyal to the institutions to which he had belonged he could be given to nostalgia. He was inclined to make Korean congregations wince when he talked about 'going on trek' - an old African phrase. **But this nostalgia was never crippling to his ministry.** He once proposed that the new Prayer Book which was being discussed at Lambeth should include a service for the decent burial of defunct church societies.

So he laid the foundations which would bring into Asia the kind of Christian independence that already existed and he had enjoyed in Africa. He revived the first fragile theological college which is now a university in Seoul. He introduced the idea of non-stipendiary clergy and encouraged lay people to become involved in the work of the Synod. Most important of all he persuaded the Archbishop of Canterbury to divide Korea into two so that he was able to take on the second diocese in Taejon and gave way to the first Korean Bishop of the capital Seoul.

It is a particular joy to have here today the Primate of the Korean Church, Simon Kim, who was confirmed and ordained by John Daly. [At this point the congregation broke into loud and spontaneous applause!] Archbishop Simon has enabled so quickly the baby of provinces to flourish. He would be more eloquent than I to talk in detail about the things which are precious and which have been nourished by John Daly - such as standards of worship in one of the most fascinating cathedrals in the Anglican Communion, the devotion of the Sisters whose house of holiness and hospitality he loved, and the mission to the poor and homeless which radiates from that cathedral.

Augustine once said that the church should be a band of people who live in the happiness of hope. The deep truth that Augustine wanted to convey was that the life of Christ was one that was fully engaged in humanity but whose object was beyond humanity in the Kingdom of Heaven. It is an enduring fact that when human beings deny eternity, they cannot find contentment in time. It is a terrible fact that when they will have none of the Heavenly City, they cannot build a tolerable society upon earth. It is in the life of people like John Daly with all their flaws that we see a glimpse of what Augustine, and even more important, what the Gospels bring to us.

Acknowledged to Lord Runcie

COMMITTEE NEWS

At its meeting on November 1st, held in Partnership House, Waterloo Road, London, the Committee welcomed the Primate, The Most Reverend Simon Kim and his wife, Dr Freda Kim; The Reverend Dr Jae Joung Lee, Principal of St. Michael's Theological College; Mr Michael Moon, Frs. Augustine Lang and Jeremiah Yang, and Sister Martha of the Convent of the Holy Cross, Seoul.

Bishop Paul Burrough was unanimously elected President in succession to Bishop John Daly.

Mr Edwin Ward was appointed Field Officer for the Korean Mission for a year.

The Reverend Jim McGowan has regretfully resigned as Treasurer after 35 years, on the grounds of ill-health.

The Reverend Charles Goodwin has enabled the reprinting of the collection of ANCIENT COLLECTS AND OTHER PRAYERS by Dr William Bright. It has been published by Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202, U.S.A. at the cost of 22 dollars.

The cost of the Kennington Memorial Icon has been borne equally by S.S.M. and the Church in Korea.

Bishop Paul Yoon of Taejon was in England from November 14th to December 17th and on November 22nd he was met at Partnership House, London, by the President of the Korean Mission, Bishop Paul Burrough; the Chairman, Fr Davies, and Canon Masters. They had a very profitable meeting.
