



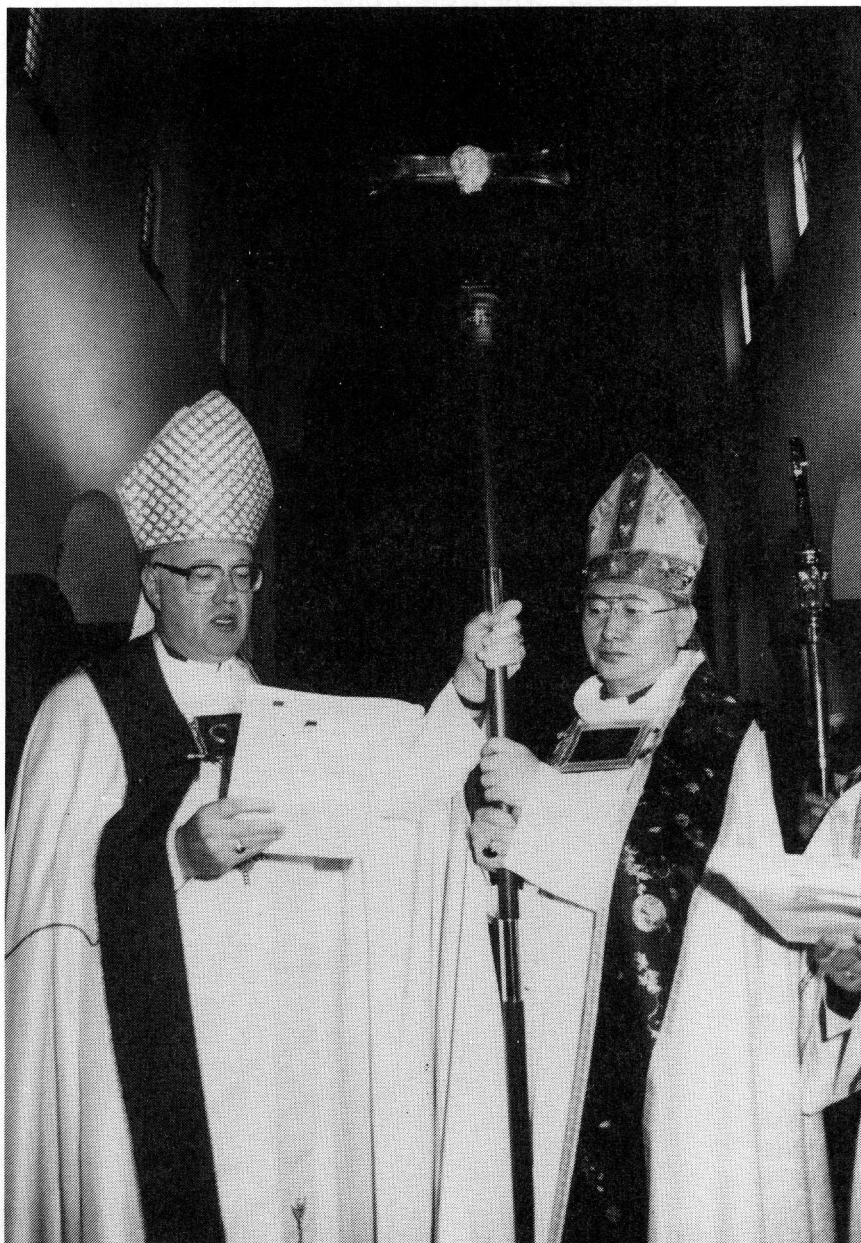
# Morning Calm

NEWSHEET OF  
THE KOREAN MISSION  
PARTNERSHIP

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## WHAT'S IN A NAME



Since its foundation, the Korean Mission has been officially called "The Church of England Mission to Korea". Many years ago, Bishop John Daly, our former President, said that the mission of the church had changed its nature in his lifetime from being a mission, to a partnership, so the relationship between the Church of England and the Church of Korea can best now be seen as a partnership between these two countries. With this in mind the Trustees and Committee of the Korean Mission, with the approval of the Bishops in Korea, have changed their name to THE KOREAN MISSION PARTNERSHIP.

This is not just a legal quibble but a theological statement which we hope will increasingly bear witness to the essence of our relationship one to another.

*The Archbishop of Canterbury handing Primatal Cross to the first Primate of Korea, the Most Reverend Simon Kim.*

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# THE RELIGIOUS LIFE IN KOREA

The Sisters of the Holy Cross continue to develop their work under Mother Catherine and last year opened a new centre in a country area of Taejon diocese. The Sisters of Saint Francis, having originally begun work in Seoul diocese, moved to Taejon diocese a few years back and are working there in one of the parishes. We understand that one of the three original Sisters left and as far as we know, there have been no additional recruits but it is a couple of years since we have received any information.

The Sisters of the Epiphany which began in Pusan shortly before Bishop William resigned, only lasted a year or so but now another attempt at forming a Sisterhood has begun there. Sister Hannah, originally a Sister of the Society of the Holy Cross but then for five years a Sister of the Sisterhood of Saint John the Divine in Willowdale, Canada, returned to Korea last June, and at Bishop Bundo's request has begun to live the religious life at Onchongdong, Pusan. She lived for a while at the Onchongdong rectory until a small new convent was built next door. Sister Hannah is no stranger to the parish, having lived and worked in Pusan when she was Sister of S.H.C. Initially she has been helping with mission work in Saint Peter's parish and also helping in the new House of Sharing in Pansongdong, Pusan.

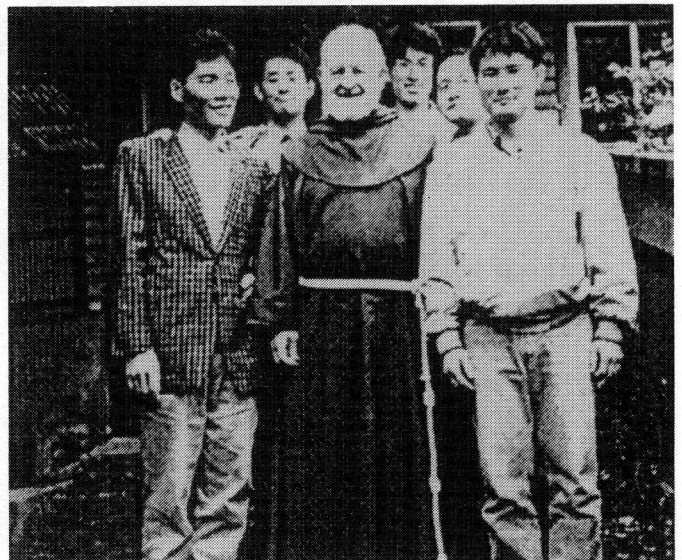
The House of Sharing is a diocesan social-work project for the poor and includes work with young people who are either orphans or are estranged from their families; work with elderly people who have no families and are unable to support themselves, and also there are facilities for middle-school children to do their homework and receive extra tutoring (most poor families live in very cramped surroundings which are not very conducive to study). Sister Hannah has begun a bi-monthly Women's Prayer Group and she hopes to exercise her vestment-making skills. One room of the mini-convent has been set aside as a guest room and earlier this year, Cherry Hester of U.S.P.G. was the first guest to stay there. There are a few young women interested in joining this embryonic Sisterhood of Saint Benedict but Sister Hannah is trying to foster friendships with them before inviting them to join her in testing their vocations.

From the earliest days of the Korean Mission it has been the hope that a men's community might take root in Korea but in the early days the presence of S.S.M. fathers and later Fr. Morse, S.S.J.E., never resulted in a Korean Brotherhood. Over twenty

years ago Bishop Bundo went to live with the Benedictines at Three Rivers, Michigan - four to five years with them and then a few months at Nashdom, and although since returning to Korea no-one else has joined him, he still tries to keep as much of a Benedictine lifestyle as is possible for a diocesan bishop. Several years ago three seminary graduates went to New Zealand to test their vocations with S.S.F. One remained a few years but eventually returned to Korea and parochial ministry. At the end of 1992, under the sponsorship of the Society of the Holy Cross, four men (Augustine, Francis, Lawrence and Paul) began to live a Franciscan-style life in Inchon. the four were made postulants last year on the feast of the Ascension at Sung Mass in S.H.C.'s Seoul convent, when the Primate, Bishop Simon Kim presided. Fr. Brian, S.S.F. (Minister General of the First Order of Brothers) has visited them, as eventually they would like to be a part of the First Order of S.S.F. and are living by the First Order Principles and Rule of Life which has been translated into Korean. Mother Catherine has been spending one day a week with them to help in their spiritual formation. It is hoped that later one or two might spend time in one of the Friaries in another country but in the meanwhile they need to settle down as a community in their own country and in their own culture. The brotherhood is to be known as the Brothers of Saint Francis in Korea.

Three Brothers (Augustine, Francis and Paul) were received as Novices on St. Columba's Day, 9th June 1994. Lawrence has been called up for National Service in the army.

ALAN MESSOM





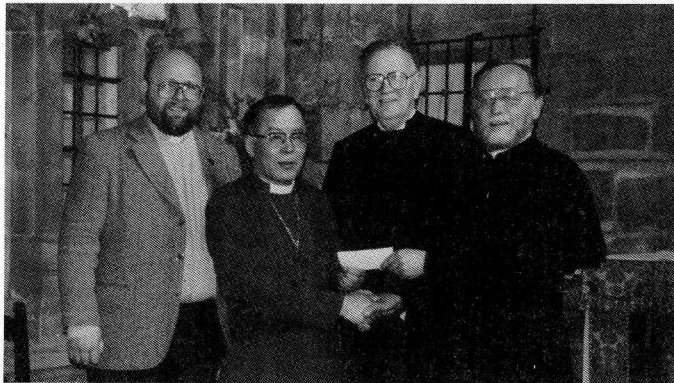
## NEARLY NEWS FROM PUSAN DIOCESE

In 1992 a House of Sharing was established in Pansongdong on the outskirts of Pusan. This was possible through monies received from the Australian Board of Mission. Lay members of some of the older established parishes are subscribing over £1,000 a month towards the running costs. Fr. Christopher Hwang says Mass there regularly for the thirteen who are the nucleus of hopefully a new parish. Frs. Jude Chong and John Kim, since October 1993, have been running a social work centre provided and mainly funded by the Government. This is situated near Kupo, on the Nakdong River, within Pusan city boundary. They organise handicraft classes for the elderly, sewing classes for poor women and also English and Japanese classes for women, and in addition there is a nursery for the children of working mothers. Although they are not able to worship in the building because of government requirements, they act as officiants at wedding ceremonies which are also held in the building. These are not legal ceremonies as all weddings have to be registered at the local government offices, but are ceremonies sometimes purely secular and others are religious - in this case the two priests perform a religious ceremony.

A couple of years ago the diocese was granted land in Yongsan county, just outside Pusan city boundary. The land is government land and it reverts back if the diocese are unable to develop it. It was hoped to build an old people's residential home and social-work centre there but unfortunately this has not proved possible. Originally the diocese had understood there would be surplus money available from the sale of the diocesan centre but sadly, after signing the contracts, land prices fell, due to government legislation and the buyer went to court to have the price reduced. The diocese was already committed to building a new church to house the congregation that used the diocesan building for worship. On December 9th 1993, Bishop Bundo consecrated a new church at Saha, Kimhae, near Pusan Airport. The Bishop acts as parish priest and is assisted by Hosea Kim, a catechist. There were 25 at the Easter Mass. Several new people have been evangelised.

At the end of the year, new work is to begin at Gumi, north of Taegu, on the main railway line, with Johnathon Kim, a Korean-American priest who holds a Ph.D. degree in petrochemical studies. The plan is that Fr. Kim is to work with students at the local College of Technology, The diocese of Western New York is sponsoring this work.

Bishop Bundo is concerned that after 100 years of the Anglican Church in Korea, there is still no Anglican work on Cheju Island, a large island province south of the mainland. The Bishop and a priest from New York visited the island last year to consider this as a possible initiative for the American Diocese but as yet there has been no confirmation that this will be adopted as a project.



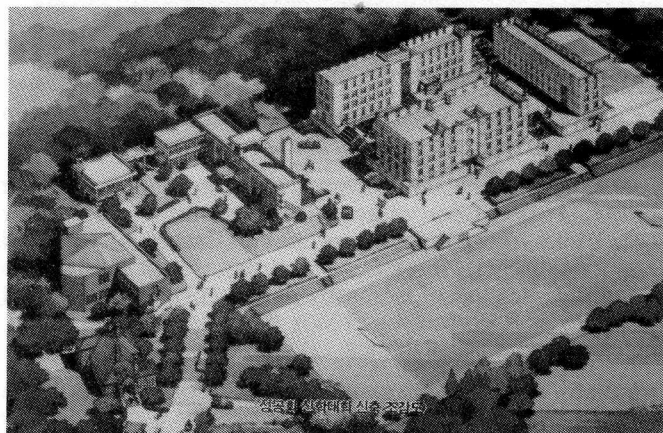
Bishop Bundo of Pusan at Worksop Priory during his visit to U.K. in April '94

l. to r. Canon Mooney, Bishop Bundo, Mr Edwin Ward & the Revd. Marcus Wakely.



**성공회신학대학**  
SUNGKONGHOE THEOLOGICAL COLLEGE

152-140 서울특별시 구로구 항동 1-1



*Aerial View of Sungkonghoe University*

## A New College for a New Age

St. Michael's Theological College was established by the Anglican Church of Korea in 1914 for the training of men for priesthood. The college has been granted university status by the Government Education Department and at Michaelmas 1994 - as the college celebrates its 80th anniversary - it will change its name to Sungkonghoe University.

This new university is a major achievement for the Dae Han Sungkonghoe as it enters a new era of autonomy. there will be four departments in the university:-

Theology: Social Welfare Studies:  
Religion & Society: English

In 1995 it is hoped to add a Department of Information Science. Over the next four years, it is expected that the enrolment will increase from the present 300 students to more than 1,000.

The Revd Dr John Jae Joung Lee, the President of the University, says:-

'Although our university belongs to a group of 151 accredited colleges and universities in Korea, it must not be merely one college among others, as far as its basic ideas and educational goals are concerned. For our school sets up its major purpose of developing the indigenous theology of the Anglican Church of Korea for ordinands and lay persons as well, and simultaneously developing towards a college of liberal arts and social sciences which will pursue academic progressiveness and educational efficiency.'

To meet the standards required for Government recognition, three new buildings have been constructed at a cost of £2,310,000. To date, from efforts within Korea such as - every parish in the Province giving 5% of 1993 income and pledges through a "10,000 Prayer Movement", £1,560,000 has been raised.

The Province has requested overseas partners to help with this project by giving £230,000 - 10% of the total cost.

Bishop John Daly rejoiced that the worldwide church had moved from paternalism to partnership. Will you be a partner with the Anglican Church in Korea by supporting the Church as it moves into a new age of witness and service as an autonomous member of the Anglican Communion?

# Church of a Reunified Nation

The creation of the Province of Korea on April 16 1993 is the culmination of about a century of Anglican mission in the country, begun by Bishop John Corfe.

Korea had been called a Hermit Kingdom or a country of Morning Calm by great poets of Asia.

But the history of the last century of this country was very different from the indications of these names.

When Bishop John Corfe arrived in Korea in 1890, the Korean peninsula had been changed into a battlefield caught between the Imperial powers of the Far East; the China and Japan war (1894), the Russia and Japan war (1904), the forced colonization of Korea by Japan (1910), the Second World War, the Korean war (1950), the division of the nation, and continued political turmoil.

The history of the last century of this country has been recorded by these painful events. And this is just the history of Anglican mission in Korea.

## **Battlefield**

Bishop Charles John Corfe recalled his feeling, when he started Korean Mission, like this; "It was like going to a battlefield with a small ferry boat".

As he thought, Korea was a battlefield, and Anglican mission in the suffering country was like a small ferry boat.

But this small ferry boat brought a truly precious gift for the Korean people, who were fighting to survive in the painful history which consisted of betrayal, destruction, and death.

The gospel represented the possibility of hope for the survival of the Korean people. Bishop Mark Trollope, who was the third bishop of the Anglican Church in Korea, came to Korea with Bishop Corfe in 1890.

When he decided to be a missionary for Korea, he wrote to his parents that he could not meet them again and he asked them to forget him.

I believe his conviction and determination for the gospel of Christ would be a good foundation for the second century of mission in the Anglican Church of Korea as a province.

## **Wounds**

But the wound of the last century of history has been continued till now. The forced border line, which divides the North and the South of the Korean peninsula, represents the wound in the mind, spirit and body of the nation.

The Anglican Church of Korea proclaimed the rebirth of itself as an autonomous province with the Korean people who are waiting for the healing of the wound, the reconciliation and the unity of our divided nation. So, for Korean Anglicans, the establishment of the Province is a determination to be a church preparing for the unification of a nation.

The Most Revd Simon Kim as the first primate of the Anglican Church of Korea, said in his inauguration service, "Our God calls us to give hope, promise and belief for this nation.

## **Sacrifice**

"Behind the hundred year history of Anglican Mission in Korea was the devotion and sacrifice of many missionaries, priests and lay people.

"On the foundation of their devotion and sacrifice, we have to witness God's hope and promise for the future of this nation. Democratization and the unification of the nation are the most important tasks for our country.

"The realisation of these tasks is the evangelization of this country.

"In other words, to build a new nation community based on conscience, justice and truth, we have to pray and devote ourselves.

"For the jubilee of the nation and the new history of the unified nation, we have to do our best with other churches in this country".

And he added two tasks, for the unity of the churches and for responsible participation in the World Anglican Communion.

We sincerely congratulate the three bishops of Seoul, Taejon and Pusan on the establishment of the autonomous province.

As second generations of Korean Bishops, their contribution and determination for the church will be remembered.

**Revd Yang Guen Seok**

*With acknowledgement to U.S.P.G.*

## **A Prayer for the Reunification of Korea**

O God, Source of all life, you promised that justice would flow like a river, the debts would be cancelled, slaves released and land restored.

Forgive the sins which divide Korea, separating North from South, Korean from Korean.

Govern the hearts and minds of those in authority, that your holy will of reconciliation, peace and unity will come to Korea and to the whole world.

Amen

*Praying with Christians in Korea towards their Jubilee in August 1995.*

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# The Threat or Promise of the North?

Since the breaking down of the Berlin Wall and the reunification of Germany, plus the virtually complete thaw in the Cold-War, lovers of Korea have been saddened that even after initial optimism, not much progress has been made in bringing the two Koreas closer together. From this distance it is difficult to interpret the present dispute regarding inspection of North Korea's nuclear facilities. Some analysts seem to think it is being blown out of all proportion by the US Administration's need to divert attention from other problems it has, while others see it as yet another example of Kim Il Sung's unbalanced mind. On both sides of the border, war-like noises have been made. Last May, fifty thousand students demonstrated in Kwangju, South Cholla Province and called for the resignation of President Kim Young Sam and demanded the withdrawal of US troops from their country. Obviously there is still a very tense political situation on the peninsula, despite the thaw in relations in the rest of the world between capitalist and former communist countries. We still need to pray for peace and perhaps we should intensify our prayers for North Korea and its people. Prior to the Korean War, the North was the more fertile mission field and there were various Anglican strongholds up there. Perhaps our prayer might water the seed planted deep in the heart of some former Christian or bring to faith some younger person who, as yet has not been touched by the gospel.

ALAN MESSOM

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