



Morning Calm

NEWSHEET OF
THE KOREAN MISSION
PARTNERSHIP

Sept 2007

Published by the Trustees of the Korean Mission Partnership (formerly the Church of England Mission to Korea).

A Returning Missionary looks at the Korean Anglican Church



Some members of the congregation at DongRae Church, Busan who attended a special service to mark the 50th anniversary of the Austrailian Board of Mission's partnership with the Church in Korea

For six weeks I had the wonderful privilege of visiting all three Dioceses in South Korea when I was on Sabbatical in May and June of this year. Having served as one of the Bishop of Busan's Commissaries for six years, now under two Bishops, I longed to be able to go to Korea and see and experience for myself what the Korean Anglican Church was like at first hand. When my wife and I went as missionaries to Korea from 1975 to 1989 we served with the Overseas Missionary Fellowship alongside the Presbyterian churches so, by God's grace, I feel at ease in the Korean language and ways of living. Over those six weeks I visited more than forty different Anglican communities - churches, Houses of Sharing, retreat centres, Sungkonghoe University, Diocesan offices – and attended the special service in Busan celebrating 50 years of cooperation with the Australian Anglican Church as well an Ordination in Seoul Cathedral. The Bishops and Diocesan Secretaries, in particular, (who organized my interesting and representative itinerary) have shown the most loving hospitality through their priests, deacons, staff workers and people at every moment in my long stay. I have enjoyed my Sabbatical tremendously and met so many remarkable and devoted servants of God.

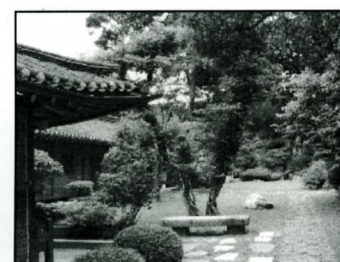
As most of our loyal Korean Mission Partnership friends have been committed Anglo-Catholics all their lives, I can assure them that there is so much to rejoice over as they pray that the work will continue to grow stronger and stronger. **If you value liturgical worship** it is joy to visit churches where the worship is well led and the responsive singing of the liturgy is beautiful and dignified. Whether churches are large or small the singing is beautiful, their buildings are well cared for, and I am sure that visitors from Britain would feel very encouraged at the high level of reverence and order to be found in their services. Wherever I went the Daily Offices were regularly and reverently held. The new church in DongRae, Busan, where we had a special service to celebrate the 50 years of cooperation with the Australian Anglican Church and many of the other modern churches that I visited are beautiful in their simplicity and adaption to Korean life. If you have special interest in older church buildings two of the oldest churches (and their Rectories) in Korea on Kangwha Island built in traditional style are listed buildings and bring a special sense of reverence and many grateful memories of devotion and high-churchmanship that epitomized the pioneering priests and sisters of the early Korean Anglican church.

If you are a radical socially minded Christian there is so much to excite you here in Korea. The Houses of Sharing movement and the government-supported Social Welfare Centres are models of Christian involvement in caring for the poor and needy, the neglected and the unspoken for. So much of what our Lord on his return will praise caring Christians for (from his words in Matthew chapter 25) is to be found here in Korea. Again, I would want to publish this widely and hold up the Korean Anglican church as a very special model to be noted and emulated by those who seek to minister in this way to the poor and needy, the alien and the outcast. They have discovered and pioneered a very valuable way of reaching out to the poor and needy. Their very practical ways of ministering to the many in need here is exemplary. I hope that the pictures that will be appended to this report will go some way to show the tremendous work that I have been privileged to see.



One of the Houses of Sharing

If you enjoy retreats and the ministry of those in Religious Orders Korea has much to attract you. The Society of the Holy Cross is flourishing with new members and associates and their service in the Mother House and in the centres linked to it their work is a joy to behold as they care for the elderly, the mentally handicapped, or the needy. Younger members are studying at the Anglican University and now two young members are at present (September '07) over here in England. Other Retreat Houses in Daejeon and Busan, started by Sisters connected with the Holy Cross but now under different Orders – Franciscan and Benedictine – have houses that are models of what retreat houses offer and, from the numbers of clergy and people visiting, are meeting the needs of a wide range of Christians. I loved visiting there and wished I could have had a day or two to be quiet and join in. I was able to have two days at Jesus Abbey with Bishop Joseph, the former Bishop of Busan, and enjoyed that tremendously. You would love the beauty and the stillness of the mountains and the dignified worship and meditations at Korean Retreat centres.. Even though some, of course, will be deeply disappointed over the ordination of women which has now taken place in all three Dioceses, **all in all there is much to encourage the traditional high-churchman** in the Korean Anglican Church.



Holy Cross Convent, Seoul

I have loved my six weeks in Korea and have so enjoyed being with brethren I came to know, love and respect while I was there and so, as a returning missionary, what else might I have to say?.

Korea has long been one of the most open fields for evangelism in the East. It has had one of the fastest growing churches in the world for many years. Although it is true that in the last few years there has been a downturn in rates of church growth in Korea across most denominations some see this as a reaction to lack of social involvement by the larger mainstream denominations – but something no one can accuse the Anglicans of. So, in the face of all of this one wonders why the Korean Anglican Church struggles to grow? Is the concern for the joy or the urgency of evangelism (so to the fore in some of our early pioneering missionaries) weak, and if so, why could this be?

Though there is so much to commend in the care and love and zeal of the Korean Anglican Church, as I have emphasized above, looking on from the point of view of a traditional evangelical Anglican, **there seems to be very little knowledge of our church's evangelical roots and the strengths and joys that are found there, too.** Some brave priests are discovering this other side of Anglicanism and where this evangelical way of being Anglican is rediscovered I saw that **Anglican churches in Korea start to grow!** True Anglicanism is a ministry of the word and sacraments. It seems to me that for a variety of reasons – whether over-concern for our ritualistic traditions or over-business in the good ministries of social concern or whatever – the priest's supreme responsibility for prayer and the ministry of the word may be in danger of being sidelined. The average Korean Anglican churchgoer would probably agree that they read their Bibles all too seldom and that their Bible knowledge is very poor compared with Korean Christians in other denominations. Perhaps because of this many Anglicans lack the joy and assurance in their faith which is so needed for evangelism

What I said, time and again, to those who asked me - was that I felt that **the Korean Anglican church has a huge amount to give into the Korean church situation** – if only we would give the Scriptures and the evangelistic Gospel a much more central place in our churches. We have so many worthwhile things to give and share with Christian and non-Christian alike in Korea. Unashamedly, we should be grateful to God for all he has given us in our beloved Anglican heritage but I cannot help feeling that the Korean Anglican Church could be an even more vital church if it would only awake to its full heritage. If only it would let its light shine with its **full Anglican light in Christ** – **if only we would include the evangelical heritage that we may have neglected** – **then what glories might we not see shine in our beloved Anglican Church of Korea!**



The Chairman writes...

At the beginning of Anglican work in Korea, so many exciting things happened. Charles John Corfe, a dedicated naval chaplain, was consecrated Bishop of a territory where there was no Anglican presence nor a British colony. After his consecration in Westminster Abbey in 1898, Bishop Corfe travelled all over England presenting not only his needs but preaching on behalf of the Church's mission worldwide. He laid a foundation stone for a home base, not for money but for prayer. Very many people across the length and breadth of England responded and gave their time and talents for the work in Korea. Here is a glimpse of some of them:-

Bishop Corfe's friends in the Royal Navy raised a lot of money for the Mission's hospital work. The Hospital Naval Fund for Korea was organised under the Presidency of Admiral HRH the Duke of Edinburgh, K.G. and thirty six distinguished naval officers were vice presidents of the Fund. In 1892, the Community of St Peter from Kilburn (now located at Woking) accepted an invitation to work in Korea and more than thirty members of the Community worked there up until 1941 when they were forced to withdraw by the Japanese. Sister Lucy Clare returned in 1946 and was taken prisoner by the North Koreans in 1950. The CSP sisters founded a community of Korean sisters, the Society of the Holy Cross, in 1925 and this community continues to flourish today. Schoolchildren in England raised money for the Korean Orphanage Fund. Mr Peake, a Canadian, set up a printing press in 1891 and this was used for the production of religious tracts and the first English/Korean dictionary - this was edited by Mr Scott from the British Embassy in Seoul. The Morning Calm, then a monthly magazine, was produced for English supporters at a cost one penny. The Association of Intercessory Prayer, for the work in Korea and elsewhere, was launched and the 1890 report tells of 1360 members with 115 local secretaries and three branches overseas. This developed into the 'Quarterly Intercession Paper' and was used throughout the Anglican Communion, focussing on mission worldwide.

The Korean Anglican Church is very interested in discovering her heritage and an Archive has been opened at Sungkonghoe University in Seoul. The Korean Mission Partnership invited Mrs Miriam Eun Hui Park, the Archivist, to come to England and she visited Birmingham University's Special Collection where the Korean Mission Archives are deposited, the Bodleian Library of Commonwealth and African Studies at Rhodes House, Oxford where SPG's archives are kept, the Lambeth Palace Library, USPG Archives, the British Library and the Centre for Buckinghamshire Studies where one can learn of church records in local archives. I would like to thank the archivists of these establishments for their kindness and professionalism.

We are very keen to build up our archival materials and if any of our readers are able to contribute towards this, we will be delighted if you will contact us.



Mrs Miriam Park, the Archivist
at Sungkonghoe University

FATHER LUKE LEE TO ATTEND MAJOR NORTH/SOUTH KOREA MEETING

The Anglican Church of Korea has a deep concern about the situation in North Korea, where, it is estimated, that something like 5% of the population starved to death during the famine of the 1990's and many more have perished since. Through all this time the Stalinist state appears to have been putting all its efforts into the creation of nuclear weapons and neglecting the basic needs of its people.

In an attempt to raise awareness of the importance of the peaceful reunification of the Korean peninsula, which was divided by the conquering Russian and American armies in 1945, a Worldwide Anglican Peace Conference, entitled 'Towards Peace in Korea' will be meeting in Seoul in November. The Anglican Church of Korea, in partnership with the Archbishop of Canterbury, the Anglican Consultative Council, the Episcopal Church of America (ECUSA), the Nippon Sei Ko Kai (NSKK) and the Korean National Council of Churches, is inviting Anglicans from across the world to attend a conference in Seoul from 17 to 20 November. The participants will include Archbishop Robin Eames, representing the Archbishop of Canterbury, the Presiding Bishop of ECUSA and the Presiding Bishop of NSKK. The Korean Mission Partnership will be represented by our Chairman, Fr Luke Lee, who was born in North Korea and fled to the South as a refugee during the Korean War. They will be joined by peacemakers from other conflict areas and officials from North and South Korea.

The Seoul conference will be preceded by a two day visit to North Korea by some 150 people, including the 100 participants in the Seoul conference. They will travel from Seoul on a chartered flight to Pyongyang.

The aims of the visit to North Korea and the subsequent conference in Seoul, are numerous. They include:-

- (i) Humanitarian Support to help provide essential nutrients for healthy growth of North Korea's children. The plans include the establishment of farms to grow beans and the building of a soybean milk factory.
- (ii) The restoration of an Anglican presence in North Korea through the operation of an International Language Institute.
- (iii) To assist in a programme of teaching Chinese, English and Information Technology in various centres throughout the North.

This is a very ambitious programme and we await with great interest to hear what might be possible in the coming years.

SISTER CATHERINE'S ORDINATION



Sister Catherine SHC, with the Primate and other bishops, after her ordination in Seoul Cathedral on 29 April

Hundreds of well-wishers gathered together in Seoul Cathedral on the feast of Catherine of Sienna (Sunday April 29th) to participate in Sr Catherine SHC's ordination to the priesthood. As well as Anglicans there were Roman Catholic Religious and Buddhist nuns among others. The variety of people attending the ordination and who stayed for the refreshments in the Convent garden showed the range of Sr Catherine's contacts and friendships.

It was a joyful occasion and marked by it being made particularly a community celebration. A number of other sisters from the Society of the Holy Cross took part in the Eucharist in readings and the prayers of the people, as well as being servers. There was a yet more significant difference between this ordination and those of regular diocesan clergy. The usual vows of obedience to the bishop were omitted. Such vows are inappropriate for Religious brothers or sisters to make as they have already made vows of obedience within their own community. Sr Catherine is ordained principally to serve her community, rather than the diocese.

Why does the Society of the Holy Cross need its own priest? After all it has been served well by external chaplains – and in fact continues to be served by them most days of the week. The personal element of ordination is part of Sr Catherine's own vocation, but in addition to that I would suggest from my own experience of community life that celebrating the Eucharist together is the principal act of any Christian community. "Doing" Eucharist is an expression of community life, and also forms community. A parish community ideally expects to have its own priest who, by ordination, calls the community together around the Lord's Table to celebrate and proclaim the Lord who is crucified, risen, and who is to come in glory. The priest also calls the community to share in the Communion which is truly a communion not only with the Lord, but with each other. The Eucharist is thus the centre of Christian community life. Religious community life has many similar points with parish life. A priest who comes from "outside", no matter how familiar with the community and with its liturgical practice, is still an "outsider". It also is hard for such a priest's function to be seen as principally other than a "dispenser of sacraments". Thus a community which has a priest among its own members is able to find a particular expression of its community life which is unknown to those without such a priest.

To be a priest member of a religious community requires vision, creativity and courage – especially for someone who is creating a new role. It is a new way of being a priest and is also a time of learning for all, including the community. To Sr Catherine and her sisters I extend my best wishes and pray that gathered round the altar they may meet the Lord who makes himself known to his disciples in the breaking of bread.

Christopher John SSF

BISHOP WILLIAM CHOI

Earlier this year, Bishop William Choi returned to the Church Divinity School of the Pacific, USA, after an absence of 24 years, to finish working on a manuscript for 'A History of East Asian Spirituality'. He started this work while on sabbatical leave in 1983-84

Bishop Choi, the son of a priest, grew up in Korea in a culture that was strongly influenced by Taoism, Confucianism, Shinto, Shamanism and Buddhism during a period which was wracked by war. First the Sino-Japanese wars, then World War II, followed by the Korean conflict. He was conscripted into the army and was ordained priest whilst serving as a soldier. Upon his release, he ministered in an isolated leper colony.

William Choi was the first Bishop of Busan and after 14 years as a diocesan bishop, he felt the call to serve seafarers and became a Missions to Seamen (now Mission to Seafarers) chaplain in USA in 1988. During his maritime ministry he served seafarers from many ethnic and religious backgrounds from all parts of the world - many from East Asian countries. He was challenged and enriched by the cultural and religious diversities he found among the crews and this may well have sparked the desire to complete the work he started away back in the 1980's.

THANKSGIVINGS AND INTERCESSIONS

Give thanks and pray for

Francis, Primate and Bishop of Seoul:

Solomon, Bishop of Busan

Those responsible for the election of the bishop of Daejeon

Sungkonghoe University - The President (Bishop Simon Kim), Staff and Students

The Houses of Sharing in all three dioceses

The Society of the Holy Cross and for Sister Catherine, ordained priest by

The Bishop of Seoul on 29 April

The Korean Franciscan Brotherhood

The Sisters of the Order of St Benedict and the Sister of St Francis in the Diocese of Busan

The Korean Anglican Church Centre based at St Mary Magdalene Church, Munster Square,

London and for Father Leo Song

The forthcoming visit to North Korea by the members of the Worldwide Anglican Peace Conference and for their subsequent meeting in Seoul

All Christians in North Korea

Refugees from North Korea living in China

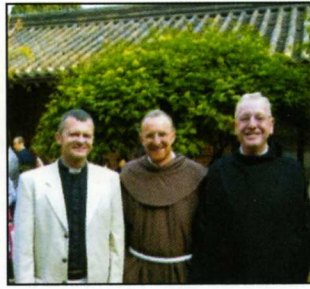
R.I.P.

Give thanks and pray for all those who have loved and served the Church in Korea, especially those whose anniversaries occur at this time(dates are of service)

October			January		
1	Stephen Chon, p.	1938-63	2	Francis Sprent, p.	1895-190
4	Sister Helen Constance CSP	1920-30	4	Sister Esther SHC	-2006
5	Stephen Pak, p.	1964-92	6	Colin Harrison, p.	1988-90
7	Noah Cho, p.	1957-72	14	John Thomas, p.	1936-
7	Sister Nora CSP	1892-1919	15	Timothy Kim, p.	1977-89
8	John Drake SSM, p.	1898-1941	22	Andrew Suh, p.	1988-2006
8	Edward Carroll, p.	1934-41	23	Mark Park, p.	1968-94
10	Sister Isabel CSP	1892-1927	27	Paul Burrough, bp.	1951-59
11	Edward White Benson, bp. Archbishop of Canterbury & Founder of the Mission	1889-96	28	Peter Kang, p.	-25
12	Luke Ha, p.	-2002			
15	Haru Inaba	1908-45	February		
19	Lawrence Park, p.	1964-81	3	John Badcock SSM, p.	1896-1904
20	Sister Hilda CSP	1927-30	3	Austin Masters SSM, p. KMP Chairman/Secretary	1971-93
26	Barnabas Kim, p.	1916-66	3	Sister Tabitha SHC	-2006
28	Arthur Turner, bp. 2nd Bishop of Korea	1896-1910	15	Sister Maria SHC	-2001
28	Sister Edith Helena CSP	1907-40	16	George Bridle SSM, p.	1897-1904
30	Josephine Roberts	1958-83	17	Sister Cecil CSP	1907-20
31	Shin Duk Kyung Deuk Kim, p.	-96	17	Edward Greene, p.	
			20	George Morley, p.	1922-31
November			23	Michael Yip	1918-38
2	George Laurence, p.		23	Aidan Kang, p.	1949-9
3	Alan Messom, p.	1969-77	23	Michael Lee, p.	-64
4	Elijah Lee	1959-69	25	Basil Oh, p.	-2003
5	Francis Ahn, p.	1975-95			
6	Mark Trollope, bp. 3rd Bishop of Korea	1891-1930	March		
6	Sister Mary Clare CSP	1923-50	3	Sister Faith CSP	1919-41
7	John Ha, p.	1967-84	8	Sister Barbara CSP	1899-1939
9	Cecil Chambers, p.		9	Paul Hirai, p.	1933-34
10	John Wiles, dr.	1891-93	9	William Rees KMP Secretary	1948
13	Frederick Doxat, p.	1892-98	13	Henry Fawcett, p.	1949-54
17	Frederick Wilson, p.	1910-	14	Athanasius So, p.	1970-86
20	Charles Hunt, p.	1915-50	14	Leonard Warner, p.	1890-96
21	Arthur Chadwell, bp.		15	Sister Margery Noel CSP	1938-40
22	George Hewlett, p.	1906-34	16	Walter Morse, p.	1922-32
23	Luke Lee, p.	-61	23	Stephen Yu, p.	1940-67
30	Sister Nora CSP	1892-1919			
30	Sister Beryl CSP	1936-40			
December					
1	Hans Steenbuch, p.				
4	Sydney Peake	1891			
6	Barnabas Koo, p.	1914-41			
11	John Kim, p.	1937-41			
12	Rose Cooper	1934-39			
14	Augustine Pak, p.	1929-56			
15	Sister Ethel Mary CSP	1931-34			
17	Cecil Cooper, bp. 4th Bishop of Korea	1908-54			
21	Joseoh Nam, p.	-77			
22	John Kim, p.	1924-64			
26	Ann Barrow, dr.	1911-40			
26	Wilfred Gurney, p.	1903-			



An ordination in Seoul Cathedral in May



Father Stephen Hardwicke, a KMP Committee member, with Br Christopher John SSF and Br John Gurney of the John of God Brothers, Gwangju at Holy Cross Convent, Seoul



Inside one of Korea's oldest Anglican churches on Kangwha Island



Children's Church on Cheju Island

THE CHRISTIAN PRESENCE IN NORTH KOREA TODAY

Very little is known of the Christian presence and witness in North Korea today. This Marxist state divides Christians into two groups - catholic and protestant. The Reconciliation Commission of the Roman Catholic archdiocese of Seoul has dispensed £6 million in aid to North Korea since 1995 and Bishop Thomas Aquinas Choi, the Director of the Commission, recently led a group of 61 clergy and laity on their first ever visit to North Korea, where they visited health clinics, farms and wheat granaries built by Commission funding. The visit has raised hopes of greater religious freedom in North Korea, which has been a closed Communist state since the 1950-53 Korean War.

There were no reports of contacts with any clergy - maybe any priests who might be there have to operate away from the gaze of outsiders! Historically, there are two Roman Catholic dioceses in North Korea but the only known bishop, the Rt Revd Francis Hong, has not been seen since 1962 and he will be 97 years old if he is still alive.

Services are held regularly in the three officially approved churches in the capital city of Pyongyang with its population of 2.7 million people - one Roman Catholic and two Protestant. Human rights groups have reported widespread harassment of unauthorised religious gatherings.

In 2005, four North Koreans were ordained deacons in the Orthodox Church after completing seminary training in Moscow, as a prelude to taking charge of the Orthodox Church being built in Pyongyang. Two Russian Orthodox priests from Zagorsk are also expected to minister at this regime-funded church.

In 1953, at the end of the Korean War, there were more than thirty Anglican churches in the North, but little has been heard from them since it became a closed Communist state. Let us hope and pray that greater religious freedom will prevail in the future and that we are able to find out what has happened to our Anglican brothers and sisters.

THE KOREAN MISSION PARTNERSHIP COMMITTEE MEMBERS

Presidents:

The Primate of Korea
The Revd S.J. Davies

Vice Presidents:

The Bishop of Whitby
The Rt Revd David Young

Chairman:

The Revd Luke Lee

Hon Admin Secretary:

The Revd Martin Fletcher

Hon Minute Secretary:

The Revd Canon John Brown
(Commissary for the Bishop of Seoul)

Hon Treasurer:

Mr Edwin Ward
(Commissary for the Bishop of Busan)

The official address for all correspondence is:

The Rectory
Rectory Road
Tiptree
CO5 0SX

Editors of Morning Calm:

The Revd Nicholas Deane
(Commissary for the Bishop of Busan)
Mr Edwin Ward

The Revd Roderick Leece

(Commissary for the Bishop of Daejeon)

Sister Georgina Ruth CSP

The Revd Stephen Hardwicke

The Revd Stephen Kurht

The Revd Martin Poole

Mr William Say

Please make all cheques, etc. payable to:

THE KOREAN MISSION PARTNERSHIP
and send to:

Small Isles
12 Greenvale
Farnsfield
Newark
NG22 8DL