



# Morning Calm

## NEWSHEET OF THE KOREAN MISSION

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## CENTENARY CELEBRATIONS

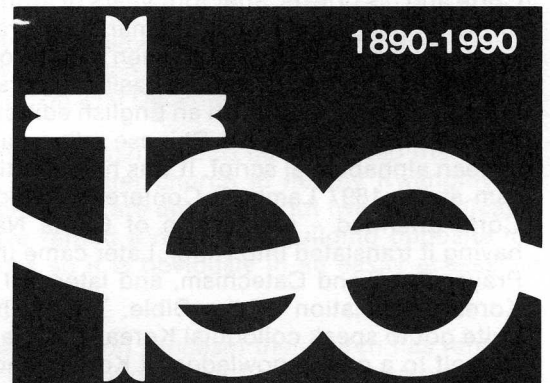


Photograph taken before the High Altar of Westminster Abbey on All Saints Day 1989. The Bishops left to right are: Taejon, Paul Burrough, Daly, Seoul, Pusan and Leicester. The Chairman is next to the Bishop of Seoul, the Dean of Westminster behind him.

The Centenary celebrations continue in Korea at Michaelmas. The Archbishop of Canterbury and Lady Runcie will be there from September 28th. Bishop Paul Burrough, the Reverend Mother of C.S.P. from Woking, Fr. Tennant and his wife, the Chairman of the Korean Mission, Canon Bear, Fr. Capener and others also hope to attend from England.

예수그리스도 겨레의생명

1890-1990



대한성교회 선교100주년  
L OO L



## CHARLES JOHN CORFE

### Naval Chaplain - First Bishop in Korea

by the Reverend S.J. Davies

(Continued from Issue No. 4)

#### The First Years

In 1890 Bishop Corfe had an SPG grant of £600 for 12 men. He had one priest Mark Napier Trollope, two devoted doctors and two bluejackets for the hospitals at Chemulpo and Seoul. At Chemulpo the first church was built – St Michael and All Angels. He describes in a letter the first Christmas Day in Seoul, 1890. “We walked the 24 miles from Chemulpo in seven bitterly cold hours – my beard and moustaches frozen together. We have servant’s quarters, with a Korean to light the fire and get water. At 8 am on the Day we had Litany and the Celebration with three outsiders to join us two. At 9 we sat down very hungry to the remains of a tin of beef and a pot of strawberry jam – bliss! There were more outsiders at 11 am. The one room holds 19 people. Six mince pies came from the Consul.” They had Evensong at 5 and then, mercifully, were invited for dinner at the Consulate.

By 1891 Corfe was additionally burdened with the Anglican jurisdiction over a large part of Manchuria including of course the Treaty Port of Newchwang. This year too, he had built his episcopal “Palace” at Seoul – just four rooms leading into each other. His two rooms were a sitting-sleeping room, and the second one the chapel – each some 14 x 13ft. Doctor Wiles had the third room (which was also his consulting room). By 1892 the first Anglican church in Seoul city was opened, and the first group of St Peter’s Sisters had arrived. Corfe wrote typically “I have never been shipmates with women and I don’t understand them, except when they are Sisters. They are so well drilled they give no trouble. They are good women: true, sensible, devoted and humble. We are entirely free from all friction.”

The primary task was to learn this difficult language. To begin with the Prayer Book services were for the European consular and business population, but by 1897 the first two Koreans were baptised, and four catechumens were in preparation. By now there were four English priests. Sir Walter Hillier, the Consul, had superintended the building of Seoul’s first church and wrote of Corfe “my relations with my dear friend were most cordial. When we remember that there was no Missionary Toleration Clause in our treaty with Korea ..... it says much for the Bishop’s tact and wisdom carrying out his difficult work that no complaint against the Mission was ever lodged with me”. By 1897 Corfe and his priests, after four years of arduous study of the language published a remarkable Tract on the Faith they preached called “Lumen”. It was quite brief, but very lucid, very concise, easily understandable. S.P.C.K. desired to publish an English edition too. The Korean Mission printed a Chinese edition and one in Korean alphabetical script. It was hailed with enthusiasm at the 1897 Lambeth Conference which Bishop Corfe attended – the Bishop of Chota Napur later having it translated into Hindi. Later came the Korean Prayer Book and Catechism, and later still a revised Korean translation of the Bible. The Bishop never quite got to speak colloquial Korean, but he schooled himself to a good knowledge of Korean and Chinese for writing and translation.

By Christmas 1896 he was feeling under great strain physically and mentally, but the foundations had been

laid for the future of the Anglican Church in Korea. The very basic living conditions; the great effort involved in launching the Mission with very small funds and manpower, the minimal apparent progress – all this for a man well into his fifties was taking its toll. He confessed to a naval friend that the work “is becoming too much for me”.

#### Lambeth and after, 1897 – 1904, Resignation

With a certain relief he departed for the Lambeth Conference in 1897. He had hoped to get there the division of the huge missionary Diocese into two – Korea and Manchuria. And to all the Bishops he presented a copy of “Lumen”.

Bishop Corfe returned to Korea in 1898 to face severe problems. The SSM had, by mutual understanding, ceased to supply men. Furthermore the austere and utterly sacrificial rule of life of the Korean Mission which Corfe formulated, including celibacy, meant that few young priests felt able to apply. Hospitals had to close for lack of doctors after Dr Landis death, and then Father Mark Trollope had to return to England in 1901, eventually succeeding Fr. Dolling at St. Saviour’s, Poplar (and in course of time himself becoming the Bishop in Korea). The Mission had tended to become known as “Bishop Corfe’s Mission to Korea” or as “The SPG Mission”, but Corfe wanted it to be known as “The Korean Mission”, and his Diocesan rules and regulations bore every mark of naval meticulousness, and no exceptions could be made – the rules once made had to be kept. He had thought of everything from the use of incense to rules of marriage, from the Order of the Eucharist to a Catechism for catechumens, and all manner of “occasional offices”.

He himself lived as an ascetic, and was said never to have broken his fast before noon. To sleep on the floor was no hardship to him, his food was of the simplest, he very rarely bought anything for himself but was full of generous thought for others. His old overcoat, worn for 25 years, he showed to its makers, Wippell. The old firm was so pleased that they presented him with a new one, and proudly exhibited the old one as “worn in many strange parts of the world for a quarter of a century”. He detested ostentation, was a great stickler for etiquette, had a somewhat shy courtesy of manner, and his consideration for others and his generosity became proverbial. All his life he was blessed with a bubbling sense of humour, so often expressed in his letters and recollections.

In spite of growing problems there were signs of hope. Work among the Japanese in Korea was rewarding. The mission centre at Kangwha flourished, and in 1900 eighteen persons were baptised and another eighteen in Seoul. In 1901 a beautiful church at Kangwha was dedicated. By 1904 the number of baptised Anglican Christians was two hundred, and On-su-tong had become another centre of the Mission. There was a definite standard of worship, ritual observance and conviction. The bishop required from all volunteers from England compliance with the main points of Catholic faith and practice. When the well-financed American Presbyterian and Methodist missionaries in Korea set up a “Permanent Executive Bible



## HOLY CROSS KOREA

When a newspaper firm built their big new office block adjacent to the Sisters's convent in Seoul, they unwittingly caused damage to the Convent's foundations.

The firm has made a financial compensation to the Sisters of The Holy Cross, but it is inadequate for the building of a new Convent and Retreat Centre in Seoul. The Sisters of St. Peter in Woking have already made a preliminary financial contribution to The Holy Cross Sisters, and hope to donate more.

The new Seoul complex planned for Holy Cross is a splendid project, and will be a tremendous help to our Church in Korea. It is hoped that it will be ready for consecration by the Archbishop of Canterbury when he visits Seoul in late September for the Centenary Celebrations which will culminate in Pontifical High Mass in the Olympic Stadium.

Donations small and greater can be sent by writing with your enclosure to The Korean Mission, 3 Castle Street, Hereford. Please help if you can.

S.J.D.

**Mother Phoebe**, of the Society of the Holy Cross, Korea, died on 2nd May, 1990, in her ninetieth year.

The order had come to being on Holy Cross Day 1925, when Sister Phoebe became a postulant. She was professed in 1932 and became the first Korean Mother Superior in 1940, following Sister Mary Clare of the Community of St. Peter, Woking. Sister remained in office until 1953, and served the Community again as Mother Superior from 1961 to 1971. She was the first sister of the Society of the Holy Cross to die since the Order was founded.

**Sister Beryl, C.S.P.** died on the 30th November 1989 after a long illness. She served in Korea from 1936 - 40: they left on Christmas Day! After her return to England she was for many years the C.S.P.'s representative on the K.M. Committee. May she rest in peace.

The photograph shows her delivering Mary Clare's Cross to Mother Phoebe in 1969. Sister Mary Clare, C.S.P. was of course the first Founding Mother Superior of what became S.H.C. from 1934 - 1940 when she died on the long march.

**Apology** from Fr. Davies to Bishop John Dickinson for claiming the title of "oldest Bishop in the Anglican Communion" for Bishop John Daly. He was consecrated in 1931 compared with Bishop Daly's 1935. He is also 2 years older, having been born in 1901 compared with Bishop Daly's 1903.

## UPDATE

**The Missionary Sisters of Saint Francis** are no longer in Taejon City, but are now in Ch'opyong. The new convent was blessed by Bishop Paul on 24th November 1989. It is situated next to the Parish Church. On the same day Sisters Fides and Susannah were clothed as novices. Lucy, who was originally mentioned with them in Sonaegwan did not appear on the photograph or in the monthly paper so, presumably, she has now left the sisterhood.

**Andrew Messom** was unable to leave for Korea in January as originally expected as he was not granted a visa. This has now been obtained and he has booked his flight for August.



## MISCELLANEA

**Lady Runcie** will be giving a piano recital on 30th September 1990 in SEI JONG CULTURAL CENTRE, SEOUL.

**The family of Bishop Corfe** was represented at the centenary celebrations and this resulted in the discovery of another great-nephew, Mr. H. Meyrick who has been in touch with Miss Joan Hackworth (great-niece) and her brother, Timothy and his wife, Joan.

**Bishop Richard Rutt** is resigning the See of Leicester and as Commissary for the Bishop of Taejon. He is retiring with his wife to Falmouth and promises to maintain his interest and support in the Korean Mission.

## SETBACKS

Chinhae Church has been closed and the key-money is to be used to develop work at Okpo on Koje Island where there are a few Anglicans. There have been various difficulties over the years but it was understood in November from Bishop Bundo that land was to be bought. It is uncertain from the notices in the monthly whether it is intended to try to re-start in a new location at a later date. It is to be hoped that this happens as Chinhae is an important naval, marine and army centre with lots of opportunities. In the meanwhile the existing families will commute to Masan for worship.

## DEVELOPMENTS

Fr. Peter Pak has begun a new evangelistic initiative with children and young people at Onyang. Bishop Paul blessed the rented room on 5th October 1989.

On 15th October 1989 Bishop Paul consecrated a new two storey church and parish rooms complex at Kwanghyewan followed by the consecration of another two storey church and parish rooms complex at Paeksokpo on 21st December.

Yongdongpo parish (Seoul) have realised their plans to open a daughter church in nearby Kwangmyong City where there are already about twenty Anglicans. They have rented a room in a building opposite the city offices so it is obviously in an easily accessible position.

In Chonan (Taejon Diocese) the church has rented a room in Songchongdong for use as a worship centre and also for community and education work with the underprivileged. This was blessed by Bishop Paul on 18th February 1990.

Committee" and invited Bishop Corfe as leader of a "fully chartered Protestant Evangelical Church" to be represented on it, he politely declined as "this was new to him as a description of the Church of England"! But he did allow a priest to sit and work "unofficially" with the Board of Translators.

Although by 1904 Manchuria had been transferred to the Diocese of North China from the care of the Bishop in Korea, and Bishop Scott had taken over, Corfe felt depressed by his failure to enlist more staff from England even though he had been there for almost the whole of 1903 appealing. On July 25, 1904 he wrote a moving letter of resignation to his clergy and people. In it he expressed the fear that his power to lead and guide was diminishing. "By my ignorance of the vernacular I can neither preach a sermon nor teach a Sunday School class . . . . I am hindering rather than helping the work of God amongst us." His Korean pronunciation had always been execrable, and his ability to converse minimal.

Father Turner, who had already worked in Korea for seven years, succeeded him as Bishop in the great line which was over the years to include Bishops Trollope, Cooper, Daly, Chadwell, and Rutt and which has, by

God's providence, now become an indiginous Korean Episcopate. Corfe never re-visited Korea, but from time to time went out to China to give help to Bishop Scott, his old friend. In 1912 he met in Manchuria, in consultation about the Church's work in the Far East, the Bishops of North China, Korea and Tokyo. It was his last visit to the Far East.

In England, he often administered the Sacrament of Confirmation, and fulfilled preaching engagements. His home became the Vicarage at his beloved parish of St John the Divine, Kennington. At the church he very often celebrated the earlier Sung Eucharist each Sunday, which preceeded the Solemn High Mass. His fine voice, and the reverent dignity of his manner of celebrating made a profound impression. He made himself very useful in the parish, and even became St Joseph at the parish Bethlehem Tableaux.

He had always been a prolific and dutiful letter-writer and a man with an enormous range of friendships. Nothing was too much trouble and no sacrifice too great in the service of his friends, and those in trouble who needed his presence, his counsel and his help. His life was indeed full to the end.

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## WHITHER THE SEMINARY

Last year the Seminary changed its name to "**The Anglican Theological College**" to facilitate recognition of whom it served.

As yet, the college is not fully accredited and does not grant degrees. It is hoped that by next year it will achieve this status but to enable this the library must be upgraded and the facility expanded.

The optimum number of students for financial independence is 2,000 which is impossible at the present site. Currently there are only 127 students - 84 studying theology and 43 in the Social Welfare Department. The short-term aim is to have two hundred students evenly divided between the two Departments.

If the Institution is to be financially independent then radical changes will be needed, not to mention a large amount of capital. At present 41% of the running costs are met from the students and 30% from Seoul Diocese - the remainder is from donations etc.

## ORDINATIONS

On St. Nicholas Day (6th December 1989) Bishop Simon ordained three new deacons and ordained nine deacons to the priesthood. This is the largest ordination to date for the Korean Church. Prior to the ordination the ordinands made a retreat to St. Anne's House, Onsuri on Kangwha Island.

In Pusan Diocese at St. Francis, Taejon, Bishop Bundo ordained two deacons and raised Fr. Pang to the priesthood.

## LAY TRAINING

On 8th December 1989, 35 graduated from the first course run by the Cathedral Lay Institute. The course on the scriptures, doctrine and worship consists of 55 hours of lectures over two terms. Ten of those graduating intend being involved as voluntary teachers in new catechetical ventures. A second intake began the course in March of this year.

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Please make cheques, etc., payable to:

*The Korean Mission.*

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The Institute of Mission has begun another year's correspondence course on Biblical Studies. Last year a total of 230 took one or other of the courses.