



Morning Calm

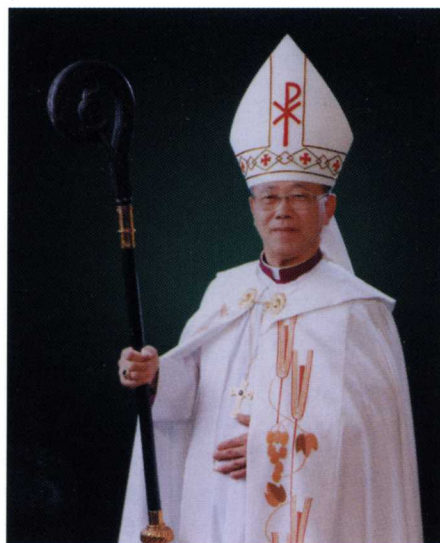
NEWSHEET OF
THE KOREAN MISSION
PARTNERSHIP

SPRING/SUMMER 2003

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The Bishop of Seoul, the Right Reverend Matthew Chung, was elected as Primate of Korea upon the retirement of the Most Reverend Paul Hwan Yoon in March. The new Primate now becomes the joint President of The Korean Mission Partnership.



The new Bishop of Taejon
The Right Reverend Andrew Shin

THE KOREAN ANGLICAN CHAPLAINCY

In the autumn of 2001 I was asked by Father Luke Lee, the Chairman of the Korean Mission Partnership if I would like to consider being appointed a Commissary to the Bishop of Seoul. I at once agreed, mostly because of the historical connection between the Korean Mission and the Parish of St. John the Divine, Kennington of which I had recently become the Parish Priest.

Part of the responsibility that the Bishop of Seoul had given me was to give support, encouragement and help to the Korean Anglican Chaplaincy and Father Paul Cho, the Chaplain.

Fr. Paul was ordained deacon by the Bishop of London at St Paul's Cathedral on 1st July 2000 and priested by the Bishop of Seoul and the Bishop of Edmonton at St Mary Magdalene's Church, where Fr Paul served his title, on 17th June 2001.

After the appointment of the Chaplain, the **'Statement of Intent'** was officially agreed between the Bishop of London and the Bishop of Seoul on 11 September 2000 in order to establish the Korean Chaplaincy, called **Korean Anglican Church & Community (KACC)** in London, where a significant number of Koreans work and Study. There are officially about 40,000 Koreans in London, but unofficially perhaps about 60,000. There are about 20,000 Korean students in London but unofficially about 30,000.

At the start, the Korean Anglican Church & Community Centre has been purposed to provide worship and pastoral care for Korean Christians and Anglicans in their own language, and to promote mutual understanding between Korean Anglicans and the Church of England. However, KACC has been developed as a mission centre for the Koreans in the UK. Some of these may be Anglicans already, but many, especially students, may be lonely, isolated, and in need of care and encouragement. Fr Paul has been working particularly among students, and the church from which he is working is close to one of the major areas for students. In the three years since he was ordained, and began the chaplaincy he has built up a membership roll of nearly 100 and a regular Sunday congregation of more than sixty.

There have been a number of baptisms of babies of members of the congregation and of

new members, eight Koreans were confirmed last year and on Holy Saturday this year seven Korean candidates were confirmed by the Bishop of London in St Paul's Cathedral.

We suspect that in London we are recruiting new members for congregations back in Korea, when the students return home. A choir has been formed to support the worship, and servers have been trained.

KACC has been established to provide services for the Korean and the British community and is currently widely expanding its capacity to provide various services. The services are as follow:

Korean Anglican Education Consulting (KAEC)

The original idea of this project was just to provide educational consulting to young members of the Anglican Church of Korea who want to study in the UK because of current trends which Korean society highly demands English-speaking professionals. This project was known as Youth Work Project (KACCYWP), but the name has been changed as Korean Anglican Education Consulting (KAEC) in order to focus on the educational issue. Nevertheless, this project has expanded its service to the non-Anglican people and supporting the exchange programme for the youth workers between two countries

International Volunteer Project (KACCIVP)

KACCVP created 20 full-time volunteer placements for 2003. To run this project more efficiently, KACC has hired a full-time project manager. This project has been developing in close relationship with the *Sung-Kong-Hoe* Anglican University and the social welfare organisations in Korea.

'KUMJAKMO': Weekly Prayer Meeting of KACC

KACC is holding a regular meeting, called **'kumjakmo'**, which means 'The Meeting of Humble People who have got a Big Vision', every Wednesday at a hall in the Crypt of St Mary Magdalene church where the office of the KACC is situated. The registered membership of the meeting is over 120 people and the average attendance of the meeting are about 40 people. Most of the current members are recruited through the projects run by the community centre, and some of the members of this

meeting who want to become a Christian are transferred to the **Alpha course and the Bible Reading Class**. This meeting has been very successful and popular among the Korean students in London. This meeting produces a weekly newsletter and quarterly magazine, which is circulated through the Korean Community in the UK and the Anglican community in Korea.

Alpha Course, Bible Reading Class, and Christian Leadership Training

The main target of the Alpha course and Bible Reading Course are the Korean students who are non-Christians, and these are courses that suit the context in which the Korean students can identify. Through these courses, many Korean students are becoming regular members of the Korean Anglican Church. Four people were baptised last year and three were baptised this year, and 8 people were confirmed in July by the Bishop of London as a result of these courses. In addition, there are already 7 candidates waiting for Confirmation for this year and we expect more. On the other hand, the Christian Leadership Training is to deepen the faith of the members of the KAC who already confess themselves as Christians and who will be leaders in Korea in the near future.

Cultural Programmes

KACC also provides a range of innovative and exciting activities for Korean and British people. Activities include bi-monthly cultural seminars by visiting lecturers, Korean language lessons for British people by qualified teachers, and annual cultural festival.

Housing Project

This project has been developed by KACC in order to help young vulnerable Korean students. The basic idea of this project is to rent or buy a house to provide shelter to vulnerable Korean students who are in trouble and who are

temporally homeless. This project is still in process.

Some people who have been members of the Korean Anglican congregation in London, or members of training courses have already returned to Seoul, and are supporting the work in London with their prayers and financially.

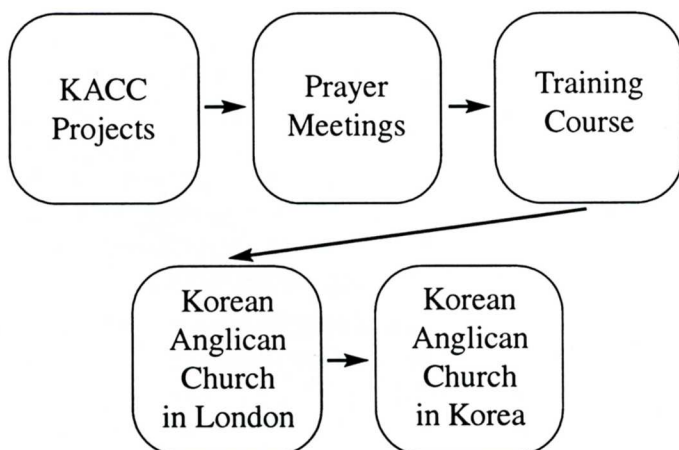
Although KACC has achieved a great success, there is still need of financial support to continue its mission. This work is partly supported by giving by members and former members of the Chaplaincy, but as many of them are students, we cannot reasonably expect the congregation and the members to be able to fund the work of the Chaplaincy. Bishop Matthew is also giving a grant to help to pay for the Chaplain, and the diocese of London has been paying the rest of the Chaplain's costs. In the diocese of London the policy is to encourage congregations to be financially self-supporting, and have been working with existing overseas chaplaincies so that they can raise enough money to pay their own costs...to achieve secure funding for the magnificent work of the Korean Anglican Chaplaincy in London. Recently, the Korean Mission Partnership gave a grant of £5000 to the Chaplaincy for which I, and all involved in the chaplaincy are very grateful.

The Chaplaincy would welcome visitors to any of its many activities, but most especially to the 'Mass in Korean' on Sunday afternoons at 3.00 p.m. at St. Mary Magdalene, Munster Square. It is at this Mass that the chaplaincy gains its strength and heart as the Korean Anglican congregation gathers to celebrate the Holy Eucharist. I have had the privilege of presiding and preaching at this Mass (in English!) on several occasions and the congregation are very welcoming. The Mass is followed by a typical Korean meal in the crypt of the church where the congregation catch up on how people are and where they treat visitors as honoured guests.

Finally, I would like to congratulate Father Paul and his team for all that they have achieved in such a short space of time, and to assure them of my continuing prayers and support for their valued work and ministry among the Koreans who we have the privilege of living among here in London.

Fr. Denis Bradshaw

Vicar of St. John the Divine, Kennington
Commissary to the Bishop of Seoul



BISHOP PAUL BURROUGH

He pronounced his name 'Burra'. An Oxford man, son of a vicar, and a rowing blue in two years of the late 1930s when Oxford managed to beat Cambridge, Paul was the sort of man everybody then expected to become a bishop. He was one of the last missionaries in Korea who were brought up with all the certainties of Englishmen educated before WWII – Cecil Cooper, Arthur Chadwell, John Daly and Paul. Though they were of quite different social backgrounds, they were of one time historically: the time when the British Empire was learning to renounce paternalism. Korea, of course, was well outside the Empire, and they did great things for the Mission. The motley mob of us who followed them, educated largely after 1939, was rather different.

Paul served in the War. He was in Singapore as a captain in the Royal Corps of Signals, when that city fell to the Japanese, and spent the rest of the war in prison camps in Japan. There he got to know Korean guards, who were notorious for brutality. (The Japanese military treated Koreans like dogs and then gave uneducated Korean conscripts the worst and most brutal tasks.) He learned the word *Chosen*, which was the Japanese for 'Korea' at that time. He told me that the word had echoed in his mind as a curious omen that he might have been *chosen* for that country.

When the war was over he received an MBE for the leadership he had given in the camp (risking his life by maintaining a secret wireless set), and went to Ely Theological College. Then it was a curacy in Aldershot. Just when that should have been coming to an end, in 1950, Archbishop Fisher asked him to go to Korea.

Before he could set sail, South Korea was invaded in June 1950. Bishop Cooper disappeared into North Korea. No one knew whether he was alive or dead. Fr Arthur Chadwell, already in his sixties, was the senior priest left in the Mission. The only other English priest was Harry Fawcett recently arrived and still in his twenties. Archbishop Fisher supplied episcopal ministry for the dispirited little Korean Church by recalling Fr Chadwell to England and ordaining him assistant bishop – cutting legal corners because it was impossible to get the diocesan bishop's agreement. Paul left for Korea in autumn 1951. The archbishop told him that when the situation about the bishopric was clear, Paul would become the next bishop. He also instructed Paul to do something about lowering the supposedly stratospherically high churchmanship of the Korean diocese.

Paul arrived in Pusan in the days of the 'Pusan Perimeter', when most non-communist Koreans were packed like sardines into the southeast corner of the country. The little clergy house in Pusan, housing several families and four priests, was bulging at the seams. Privacy was impossible. Paul astonished Bishop Chadwell with the speed at which he made himself competent in speaking. (You could not then buy a Korean grammar in London and the language was regarded as extremely difficult for Englishmen.) He found some children scavenging on what was left of the railway and began to take care of them. Having successfully published a novel in England (called *Lodeleigh*), he relaxed by writing a novel about refugee life. Though strictly factual, it was eventually turned down by his publisher as describing scenes and people that no one could believe in.

About two years later the war situation began to stabilise. Early in 1953 Paul was able to move to Ch'ungju, an old provincial capital in the centre of the country. The city, like most Korean cities, was in a ruinous state, the church and clergy house badly dilapidated. Yet in a few weeks Paul was able to write to *Morning Calm* that it was 'very much like any other small parish.' He also wrote to the Archbishop that he should not worry about churchmanship, because there was nothing to worry about.

In 1953 Bishop Cooper was released from internment in the north and returned to Seoul. At the end of 1954 he resigned. Within a few weeks Archbishop Fisher announced that he had appointed John Daly, bishop of Accra, as Bishop Cecil's successor. This was a surprise, not least because some had expected John to be elected as the next Archbishop of West Africa. But the spirit of Bishop Corfe was far from dead. Bishop John took his appointment as a matter of obedience, and duly sailed for Korea, armed with instructions from the archbishop to take down the churchmanship of his new diocese. Six months later he wrote telling the archbishop that Korea was nothing like so high as Accra and there was nothing to worry about – but Archbishop Fisher seems never to have been really satisfied on the point. (My knowledge of their correspondence with Geoffrey Fisher came to me directly from Paul and John themselves, independently.)

The archbishop wrote a sort of apology to Paul for not having kept his promise about the bishopric, but Paul was practically incapable of rancour. He carried on at Ch'ungju as before. I visited him one

summer, when I first met a 16-year-old neophyte, Paul Hwan Yoon (recently retired as Primate of the Korean Church), and four other schoolboys who were later ordained as priests. We visited a doctor whom Paul admired very much. His surgery consisted of poles with blankets pinned on them. He took me out to Pokkyeri, a newly built church in the countryside, whose congregation was based on a group of lepers. Paul had shocked some of his flock by insisting on carrying heavy loads of wood and other building materials on his own shoulders. Whenever we returned to the parsonage we would refresh ourselves with Pigeon Peppermint - a virulent combination of Korean vodka and pure oil of peppermint, sold in green glass bottles labelled in English with a picture of a dejected grey pigeon. Well, you could not buy sherry in Ch'ungju then.

Paul was a very big man. He could not squeeze into the seats of the ramshackle buses (derelict Russian trucks left behind by the Communists and cobbled together with bodywork beaten out of discarded oil-drums, their brakes held up by rubber bands). He stood on the step by the door, the only place where he could stand up straight, locally known as *Pak Sinbu jari* 'Fr Pak's place'. (In those days missionaries were called by Korean names and all Ch'ungju knew Paul as 'Fr Pak'). For journeys longer than half-a-dozen miles he travelled on a huge motocross motorcycle. Riding it over Korea's rutted earth roads must have been penitentially awful.

Then in 1956 tuberculosis was discovered in his lung. He ruefully prepared to return to England, but he travelled by sea, and the voyage seems to have seen the ailment off. He returned to Korea,

but he was never as healthy as he would have been without the prison camp experience. In 1959 he returned to England again with viral pneumonia. The infection was defeated once more, but he was persuaded to stay in England and went to pioneer inner-city ministry to immigrants in Birmingham, living in a caravan with few home comforts. In 1962 his very happy marriage to Bess changed all that. At last he was properly looked after.

In 1968 he was elected Bishop of Mashonaland. I did not see him again until the 1980s, when he retired and became rector of Empingham in Rutland, next to the village where Joan and I had a cottage. It was good to be near him again. After Bishop Feaver's retirement he administered the diocese of Peterborough during the vacancy of the see. In 1985 he went into real retirement at Bampton near Oxford, where Bess died in 1991.

Paul died on 27 January 2003. Fr S J Davies and Miss Hassall were present at a thanksgiving service in Bampton Church on 6 February, and conveyed the condolences of the Primate of the Korean Church and the Bishop of Seoul.

Paul never spoke to me about the trials he endured in Rhodesia. Obituaries in the Times, the Daily Telegraph and the Church Times have dealt with them. The Times was particularly negative, but in a letter published on 13 February, Mr R G Forrest, who was a Methodist missionary in Zimbabwe with Paul, criticised this and praised his political courage and perception. All agreed about his total devotion to his priesthood and to people in need. I have no doubt where this gentle giant of a man will stand at the Great Assize.

R.R.

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THE KOREAN FRANCISCAN BROTHERHOOD

Congratulations to Brother Lawrence who was recently ordained deacon. Over many years he has completed the study and other requirements for ordination in Seoul Diocese and so on April 9th was ordained to the diaconate by the Bishop of Seoul, Bishop Matthew Chung. All being well, we expect he will be eligible to be ordained priest some time in the near future.

It is a new experience for our community, indeed for the Anglican Church of Korea, to have a professed brother receiving ordination. In the history of men's religious communities many such communities did not have large numbers of ordained members. Ordination was an exception rather than a norm. The Franciscan Order began as a community of brothers in the church, which from early on included a few members who were ordained as well. As time went on the number of those ordained increased rapidly and soon the Franciscan order became regarded as a clerical order.

Anglican Franciscans have included both ordained and lay among their members and since the 1960's have operated under a constitution which makes no distinction between lay and ordained brothers. Both lay and ordained are eligible for the same positions of leadership. Both are addressed simply as

"brother". Both wear the same habit. Only in very exceptional circumstances would an ordained brother wear a clerical shirt - if for example it was necessary to do so to get access to visit a patient in hospital.

The basic thing is our profession in religious community life and as brothers (ordained and lay) we share equally in that together. However for certain ministries we need to have some brothers in ordination. It is in that spirit Lawrence has received ordination. Once he is ordained priest he will provide a sacramental ministry for our community and our guests (at present we have no regular community mass because we have no priest).

Although Brother Lawrence is a deacon, he is firstly a member of the Korean Franciscan Brotherhood. In this way instead of being attached to a particular parish and being transferred from parish to parish as other clergy are, his particular ministry will remain with and for our community and its guests.

We ask your prayers for him as he learns to be a servant (deacon) in the household of the Church and in the midst of our own community.

Christopher John SSF

The Reverend Dr Charles Roger Tennant **died peacefully on 30th June 2003 in Leicester Royal Infirmary**

*Extracts from Sermon preached by The Reverend Jennie McNeille Bradshaw
at the Funeral Service held in St. Mary's Church, Bitteswell on the 9th July 2003*

"In my father's house are many rooms"

Yes, heaven - Roger was convinced - whether that heaven be on earth or "hereafter" has a welcome and room for each of us, with our many different ideas and experiences of life.

Why can't you see the other side, the other persons experience and understanding?

Roger would challenge his nearest and dearest and parishioners alike. And his challenge was not just in words, but also resounded through his quiet manner, that embraced each acquaintance with "a desire to understand."

Born in Tasmania - Roger's accent was his first challenge to his Bitteswell parishioners. He came

to Britain at the age of 17 with his family, to pursue a passion for aircraft design - not from an engineering slant but for the poetry that planes inspired in him, which led him to write articles for an aviation magazine which in turn caught the eye (perhaps because of their poetic style) of Noel Pemberton Billing, a cabinet minister who took Roger under his wing and encouraged him in his study of design. The outcome of this was his 1st two books on aircraft design entitled "Planes explained" and published during the war. In that war, Roger served in the 6th airborne regiment; with them being parachuted into France, and gaining both esteemed medals, and injuries and shrapnel about all of which he remained reticent



Fr Roger Tennant, priest on left of photograph, arriving in Korea in 1954

his life through, thereby giving his testimony that "though war may sometimes be a necessity, it is never something to glorify or find glory in." He did, however, enjoy a retirement visit to Duxford war museum, and appreciated the respect shown to veterans, that enables the barriers to be pulled aside and be allowed to climb into the cockpit of the tank he'd once driven.

Demobbed, Roger resumed his passion for aircraft design with Austers of Reasby - but louder than his passion, he heard God's call and obeyed, training for the priesthood at Lincoln Theological College. During a curacy in Belgrave, Leicester, he again heard God's call, this time that he should join a mission in Korea and once more Roger obeyed, arriving in 1954, as that country was climbing out of the chaos and suffering of the Korean war.

Roger ministered to people of many backgrounds, but it was the poor who drew him and he was soon well known in the villages, arriving with an old grey blanket folded across his shoulder, this enabling him to accept hospitality in the poorest homes. Hard working for all charities, including an orphanage, it was the plight of the lepers that particularly touched Roger's heart, for a fear of this dreadful disease made them rejected by their families and communities and even stoned if they attempted to return. Typically Roger saw the problem also from the leper's point of view and like his Lord and Master wanted to embrace them with understanding, healing and love. It certainly wasn't his own money that purchased the land and built the houses of the leper village for Roger never had much, and what he did have, he was in the habit of giving away so I can only imagine that he inspired others (with more ample savings) to help him in the project. In their new village, the lepers received treatment, became self sufficient

through farming, poultry and vegetables, and above all they received love and acceptance. Roger was held in a special awe because he would receive gifts from the lepers' hands, the gift of a hard boiled egg and ate it, thus breaking though the barriers that had cut them off from their healthy friends and relatives. Amongst the people of these villagers Roger is still remembered and loved as their "Saint," and we welcome one of their number amongst us today, here to say their "Thank you to God" for Roger.

Roger had left his mother in England, and her need of care led him to return here in 1962 and take up the incumbency of Bitteswell and care of Misterton with Walcote in which outpost Keith Shelley was his ears and eyes! By nature quiet and intellectual, this post enabled Roger to do the thinking he needed to write articles and books on theology and complete a Ph.D. treatise on Joseph Conrad, which has become the standard university text on that author. But his "quietness" wasn't "remoteness". Roger knew his flock and their dislike of a sermon lasting more than 15 minutes - "he didn't keep you", you said of him.

For 26 years, Roger was your priest, and your friend, and you too were his friends, the friends into whose community he brought his bride, Agnita. A wedding that made T.V. news with its champagne and "Embassy presence" was not what you had expected when you offered the incumbency to a reserved bachelor priest. And before long there was Charlotte and Leo, a vicarage family very much part of all the events, (routine and special), that took place in this village.

I should be here too long to tell you of every memory you have of those 26 years when Roger was your priest but they are held within your hearts and this service is the opportunity to bring them to mind and to say "Thank you to God for them".

In 1988 Roger retired, and he and Agnita moved to Ullesthorpe and there, he completed and published his History of Korea and gave time for his interests in art and philosophy. There I and others came to know him as a gentle presence among us, worshipping with us and occasionally leading services until his deafness made this too difficult.

"In my Father's house are many rooms," rooms for those who are so very different from ourselves - "so, give to every beggar without judgement", taught Roger teaching by his actions, as much as by his words, and he continued "Then receive their blessing when your eyes meet."

Father God, we give you back your servant Roger.