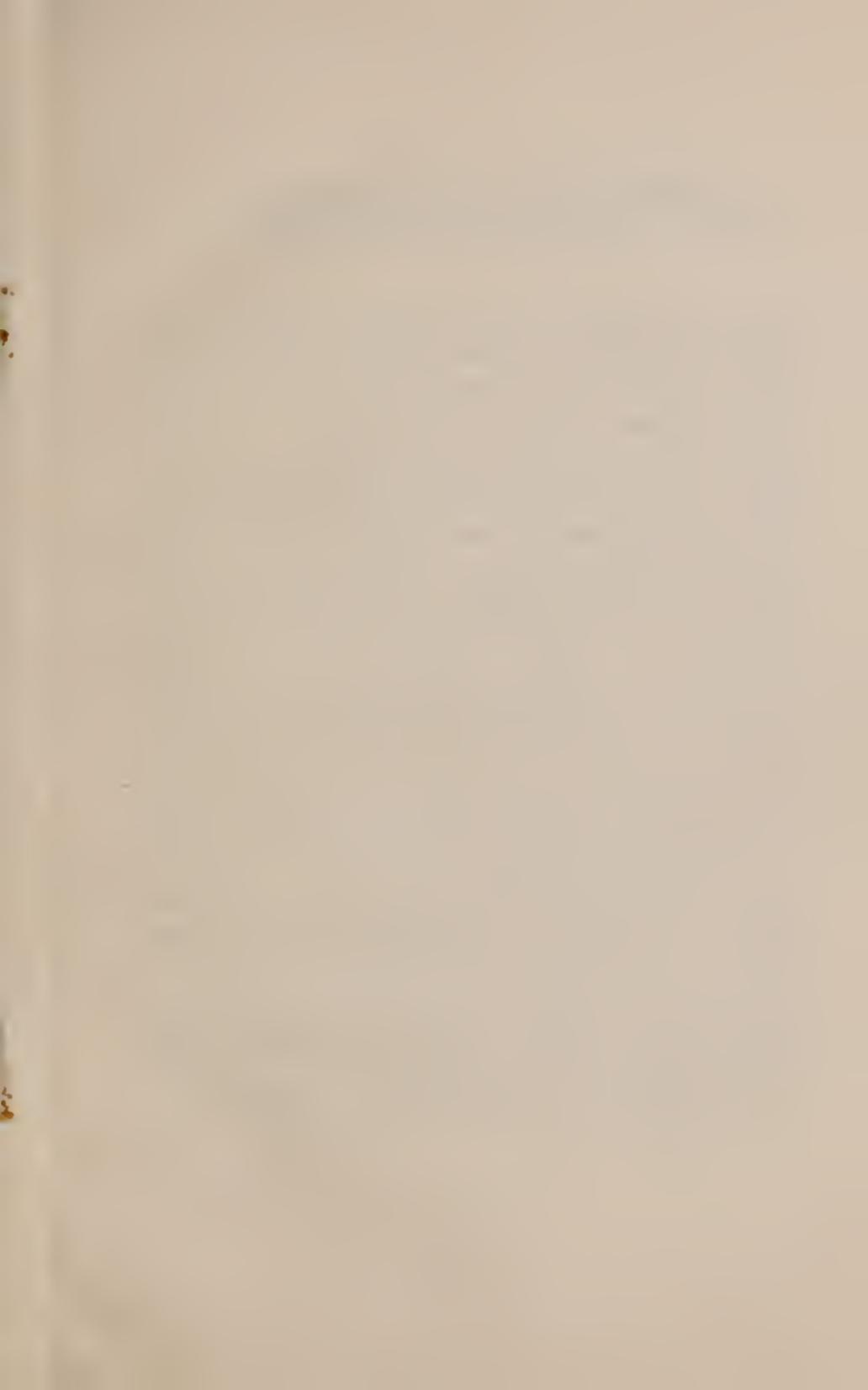


**THE ANGLICAN CHURCH
IN KOREA**

ca. 1958

Paul Morrison



THE ANGLICAN COMMUNION

(As defined by the Lambeth Conference in 1930)

The Anglican Communion is a commonwealth of Churches without a central constitution: it is a federation without a federal government. It has come into existence without any deliberate policy, by the extension of the Churches of Great Britain and Ireland beyond the limits of these Islands. The extension has been of a double nature, and the Churches overseas bear its impress. Some of them are, primarily, Churches of the British people scattered throughout the world; others are, primarily, Churches of other peoples, planted by our Missions. Hitherto, they have all been Anglican, in the sense that they reflect the leading characteristics of the Church of England. They teach—as she does—the Catholic Faith in its entirety and in the proportions in which it is set forth in the Book of Common Prayer. They refuse—as she does—to accept any statement, or practice, as of authority, which is not consistent with the Holy Scriptures and the understanding and practice of our religion as exhibited in the undivided Church. They are particular or national Churches, and they repudiate any idea of a central authority, other than Councils of Bishops. They combine respect for antiquity with freedom in the pursuit of truth. They are both Catholic and Evangelical.

THE ANGLICAN CHURCH IN KOREA AND THE UNIVERSAL CHURCH

The Anglican Church in Korea is both Catholic and Protestant. This historic fact confuses many people. Our Bishops have received their authority direct from Jesus Christ through His Holy Apostles. We have no special doctrine, our doctrine is that of the Catholic Church which is summed up for us in the Nicene Creed and based upon Holy Scripture. We enjoy the means of grace contained in the seven Sacraments. Without any disrespect to His Holiness we are as Catholic as the Pope in Rome.

The Anglican Church is also Protestant. In the time of King Henry VIII the Church of England joined with the Reformers on the Continent of Europe to protest against the scandals that had grown up within the Church. Henry VIII was no saint, but his morals were no worse than the majority of his contemporaries nor were the Popes of those days shining examples to their flock. The King took advantage of the growing resentment of his people against the power of Rome in order to further his own selfish ends. The people of England repudiated the right of the Bishop of Rome to interfere in their national affairs or to exact money from their church; and they were quite prepared to back up their jolly, licentious King in his private quarrel with the Pope. But to say

that the Church of England was founded by Henry VIII is quite untrue.

The Church of England today is as Catholic as it was when Saint Augustine came from Rome to Canterbury in 597; and this is true of the churches which have been founded from Canterbury and are to be found in every corner of the world under the name of Anglican. So it is that the Anglican Church in Korea finds itself unable to be in full fellowship with the Reformed Churches which have abandoned so much of the Catholic heritage. The Church of Rome on the other hand is unable to recognize the Anglican Church. The members of the Anglican Church are growing in their awareness of the scandal of a disunited church, and many of their leaders throughout the world have been to the fore in working for church unity.

Recently the Bishops at their conference in Lambeth gave much thought and prayer to this matter of reunion, and they sought to clarify their position in the report that they issued. Here are some of their pronouncements on this subject:—

“We believe in the One, Holy, Catholic, Apostolic Church, which takes its origin not in the will of man but in the will of our Lord Jesus Christ. All those who believe in our Lord Jesus Christ and have been baptized in the Name of the Holy Trinity are incorporated into the Body of Jesus Christ and are members of the Church.

but these seven years were spent in right planning. Here is a unity already given.

“We fully recognize that there are other forms of ministry than episcopacy in which has been revealed the gracious activity of God in the life of the Universal Church . . . It is our longing that all the spiritual gifts and insights by which the particular churches live to His glory may find His full scope and enrichment in a united church.

“The unity between Christian churches ought to be a living unity in the love of Christ which is shown in full Christian fellowship . . .

“Such is the vision we set before ourselves and our own people, calling them to regard the recovery and manifestation of the unity of the churches of Christ as a matter of the greatest urgency.”

THE ANGLICAN CHURCH IN KOREA

The Anglican Diocese of Korea started with a Bishop. In this respect it is unlike other parts of the mission field where the usual custom is to create the diocese long after the initial work has begun. When the Hermit Kingdom of Chosun had thrown open its ports to Western trade the doors of Korea were opened also to Christianity. On either side lay China and Japan each with already growing Churches. In 1887 the Bishops of these Churches begged the Archbishop of Canterbury to remove the anomaly of having no Anglican mission in the land which lay between, and in 1889 the Diocese of Korea came into being at the consecration of her first Bishop on All Saints' Day.

Bishop Charles John Corfe was a much loved Naval Chaplain. He gave up work for which he was supremely fitted for work for which he deemed himself to be quite unfitted. He was called to be the first Bishop in Korea—a sailor to be a landsman, a middle-aged man to start as a missionary in a country whose language he was too old to learn, a man with a regulated life to live as a nomad.

Korea's Bishops have been men of entirely differing characteristics, and they have all left their mark on the Church in this land. Bishop Corfe was the pioneer. To him entirely the Church in Korea owes her foundations. Seven years passed before his first convert was baptized,

Everything that could be needed he foresaw and made possible for his successors. So Bishop Corfe laid the foundations but he never saw the building.

In 1904, Bishop Corfe wrote: "I'm hindering rather than helping the work of God among us" and he resigned. Bishop Arthur Beresford Turner, the second Bishop, was a man of entirely different calibre, yet God set him in Korea at exactly the right time. He had been a mission priest for seven years, he spoke the language, and he brought into the Church the hundreds of converts who were seeking admission. Good and holy man, loved by all, one of the founders of the YMCA in Korea, his episcopate lasted only five years. He died in 1910, but he had reaped the harvest of Bishop Corfe's sowing.

The years 1910 to 1930 were the years of momentous happenings both politically and within the Church and they coincided with the episcopate of Mark Napier Trollope—statesman, scholar, great organiser, great Bishop and almost second founder. He had been the first priest on Bishop Corfe's staff and had baptized the first convert. His knowledge of the country, its customs, art, literature, religions and people was prodigious. To him fell the whole process of consolidation, of building materially and in souls. To him the Church owes her beautiful liturgy in the Korean tongue, her native ministry, her Religious Community, her Cathedral. Bishop Trollope died suddenly on his way back from London after the Lambeth Con-

ference in 1930 and his body was laid to rest in the crypt of the Cathedral that he had built.

Bishop Cecil Cooper, who had been a mission priest in Korea for over twenty years, was consecrated in 1931. "That in all difficulties he may be sustained by the consciousness of the presence of God" was a prayer set out for Bishop Cooper at the time of his consecration. How great those difficulties have been and how greatly at every turn the prayer has been answered, both for him and for the whole Church in Korea, emerges from the story of his episcopate.

Bishop Cooper was the great Father in God and pastor of souls, called just as the Church, consolidated, organized and increasing in numbers, was at her greatest and with her hope high for the future. The first years saw a steady increase especially in the North of Korea. The Korean priests increased in number to eighteen in 1939. The Society of the Holy Cross grew and the first Korean Sisters were professed. An orphanage flourished at Suwan, hospitals in Chinchon and Yo-Ju, a Theological College at Inchon, and hostels for Christian School Boys and School Girls in Seoul. Demands for instructions in the Faith could hardly be met.

A part of the Bishop's difficulties was due to the lack of missionaries and of money. The Church of England had sent her volunteers into almost every corner of the world, but there never seemed to be enough for Korea. His

chief difficulty however was political; first the Church suffered at the hands of the Japanese and then at the hands of the Communists.

The Japanese became more and more suspicious of foreigners and the outbreak of World War II increased very greatly the anti-British feeling. The very presence of European missionaries became a hindrance to the Church and a danger to the physical safety of 10,000 Korean Anglicans. Very reluctantly, but in the certainty that it must be done for the good of his Korean flock, Bishop Cooper withdrew his European staff, priests, doctors and sisters from Korea early in 1941.

Though politically the Japanese were at that time the source of our greatest difficulty yet the Japanese priests and laity of our Church in Korea helped the Church to remain firm. The Reverend John Kudo, one of them, was chosen by the Bishops in Japan and consecrated Bishop. Bishop Kudo, with the help of the Korean Diocesan Secretary, and often visited by the great presiding Bishop of the Church in Japan, Michael Yashiro, cared for the Church during five most difficult years. The Church was suspect because of her association with foreigners, the very movements of her Korean priests and her people watched and questioned, and sometimes imprisoned, by the Japanese police. To this was added the mental distress of a continued false propaganda. England was conquered, they were told, the English Church at an end and

the ultimate return of Bishop Cooper impossible. The story of these years, which might so well have been one of gradual falling away, is, by the Grace of God, one of simple standing firm.

1946 saw the return of Bishop Cooper but the shortage of missionaries and funds were even more acute and the political situation, though different still posed many difficulties. Only gradually could the English staff return. Even then the staff consisted only of three priests and one sister from a staff of ten foreign priests and six sisters and a doctor who left in 1941. Korea had been freed from the Japanese but the Church had lost many Japanese Christians and three priests and a Bishop when they were sent to their homeland. Another third of our Christians and three priests were cut off from the main body of the Church by the 38th Parallel.

“Men may hate, fight and slay one another, others may invent new creeds for directing the world’s future, but in the end we shall know that God alone, his purpose, his will, his kingdom, can triumph.” So said Bishop Cooper as long ago as 1936, when the twice experienced agony of Korea was yet unknown. In 1950 for the second time in Korea the statement was to be tested and shown clearly to be true. The Church was slowly growing in strength once more and returning to normality when the Communists struck. The Bishop, two British priests and a sister chose this time to remain with their people.

In a fortnight they were arrested and taken North and for three years nothing was heard of them. Father Lee has disappeared completely: he was arrested at his Theological College at Inchon but since then nothing has been heard of him. Bishop Cooper, Father Hunt, and Sister Mary Clare we know to have survived the dreadful "death march" but only the Bishop survived the hunger and the cold and intolerable internment. In 1953, at the age of seventy, he returned to his people once more to rebuild his Church. In this he was helped by Bishop Arthur Chadwell who had been a mission priest in Korea since 1926 and had been consecrated as Assistent Bishop during the Bishop's captivity: and he was also joined by six young British priests.

But in 1955 Bishop Cooper felt that the task of reconstruction demanded a younger man and at the age of seventy-two he resigned. In that year, the fifty-two year old Bishop of Accra, in the Province of West Africa was translated by the Archbishop of Canterbury to be the Anglican Bishop in Korea. Bishop ~~John C. S. Daly~~ had been consecrated Bishop of a new diocese of Gambia in West Africa in 1935 and he has brought with him the experience of twenty years as a pioneer missionary Bishop. This is the Bishop who will welcome the Archbishop of Canterbury when he makes his first visit to Korea on 20 April, 1959.

In 1951 Bishop Daly had the privilege of welcoming

Dr. Fisher when he arrived in Gambia as the first Archbishop of Canterbury to visit West Africa. Four years later Bishop Daly was amongst those who welcomed Dr. Fisher to Central Africa. On both these occasions the Archbishop had come to release the dioceses in those areas from the jurisdiction of Canterbury. Since 1951 the dioceses of West Africa have been united in one autonomous Province independent of the Church of England. When Bishop Daly left the Gold Coast for Korea in 1955 already nine out of the fourteen Bishops in the Province of West Africa were Africans and there were many hundreds of African priests with very few foreign missionaries.

One of the resolutions passed by the Bishops of the Anglican Communion who met in London for the Lambeth Conference in 1958 from all over the world, read as follows: "The Conference affirms that while the Church of Jesus Christ transcends all national racial limitations every Church should endeavour to share fully in the life of the people in the country in which it exists. The Conference rejoices that in all parts of the world, a strong ministry is growing up from among the people. It notes with satisfaction that under the guidance of the Holy Spirit and in accordance with Catholic practice, Bishops are being appointed and elected without reference to race or nationality."

No doubt the Archbishop of Canterbury will be anxious

to learn what progress is being made by the Church in Korea in fulfilling the principles laid down in this resolution. Self government, self support and self propagation are responsibilities that Bishop Daly has constantly urged upon the Church in Korea since his arrival in Korea in 1955. It is expected that the Archbishop of Canterbury will encourage the clergy and the people of the Anglican Church in Korea to pursue these aims more vigorously.

SAINT BEDE'S HOUSE

On Tuesday 21st April Archbishop Geoffrey Fisher will be asked to lay a foundation stone for a University Students' Center. When built, this centre, situated beside the Medical School of the Seoul National University and opposite the Administration Buildings of the Seoul National University, will be called Saint Bede's House.

Saint Bede was born in the North of England in the middle of the Seventh Century. He spent his life among students and is regarded as the great Doctor of the Anglican Church. Saint Bede researched in many branches of learning and consumed his life in gloryfying God and he died saying the Gloria.

Saint Bede seems to us to be a suitable Patron for this Students' Centre for there in the library will be the books containing the doctrines of the Church, in the Conference Hall, men and women occupied in the study of many branches of learning will meet to seek ways of making their lives worthy for the gloryfying of God, and in the Church above they will offer their lives in worship.

The Centre will be available for Anglicans, Non-Anglicans and Non-Christians alike. It will seek to spread the Faith and understanding of the relation of Faith to national and world affairs, as well as to the life of the individual, in an "Apostolate to the intelligentsia" and to the puzzled young people who may one day become the leaders of Korea.

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