

HISTORY OF THE KOREAN CATHOLIC CHURCH

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Good afternoon, everyone!

It's my honor to speak to you about the Catholic Church in Korea. We have very touching history. But It's not easy to tell you everything with my insufficient English ability in only one hour, so I will use pictures and slides and I wrote text on slide, At the same time I select 7 specific points to see the history more clearly; On the other hand, I have heard that you have a chance for the Benedict history. it is dealt with modern history. so I will speak about it briefly due to the lack of time. .

For start, it's good idea to see the chronology. The Korean Catholic Church has had several momentous years: The Birth of Church in 1784, Establishing a Diocese in 1831, Liberation of Religion in 1895(1881~1895).

Soon after the liberation, the believers started to build churches and taking part in social activities, and the believers numbers increased. For this, we faced the first division of the Dioceses in 1911 (now we have 3 archdioceses and 16 dioceses), being acknowledged in society at the same time as Korea was enduring the Japanese's occupation, In 1950 the Korean War was burst. a pro-democracy movement and guided society toward a better future. (with a chart)

1. The Korean history and the Korean Catholic history

Let's talk about how the Catholic Religion has been shaped with the help of Korean culture. Korea has preserved its own unique history and culture. Geographically Korea is located on a peninsula between China and Japan and it has developed ties with these countries through cultural exchanges during the history.

The people of Korea have been inhabiting this peninsula for 700,000 years. However, the history of the Korean Peninsula has only been recorded since 2,500 B.C. We can see the chart. The Kingdoms of Korea have been recorded in the following sequence.

Gojoseon : ruled for over 2 thousand years and finally defeated by the Kingdom of Han from China.

Walledtown, small city countries : lasted on the peninsula during 200 hundred years.

Three Kingdom Period: during 700 years 4 Kingdoms competed against each other and were finally all unified by the Silla kingdom.

Unified Silla Dynasty: until 10th century

Goryeo: governed for 500 years

Joseon: Ruled during 500 years. –

Japaneses Occupation from 1910 to 1945

The Government of the Republic of Korea and the Government of Democratic Republic of Korea was established in 1948.

The Catholic religion was introduced during Joseon Dynasty, in the 18th century.. Whatever people say, the Catholic followers experienced a more modern lifestyle in the Korean traditional society and it influenced not only them by also non Catholic people, as a result. Therefore, the history of the Catholic Religion is very important in order to understand the contemporary history of Korea.

However, one obstacle in this regard was the invasion of Japan whose modernization first influences the modernization of Korea, as well as it led to 35 years of colonial rule.

Another point is that it was not introduced to the ruling class of that time. 200 years before being introduced to Korea, the Catholic Religion was spreading to the Asian continent, to countries such as China and Japan. At this time, Japan invaded Korea, among the Japanese army there was a Catholic priest, but this existence of priests did not affect the Korean Church history greatly. In fact, Japan was open to a new culture within their own civilization as long as they could profit from it in any way, the technology and techniques they acquired through these new cultures were then used to invade Korea in the 16th and 19th century. This fact naturally caused the antipathy toward Koreans. This phenomenon greatly influenced the Korean society and caused conflation between that of Catholic acceptance and that of exercising Confucianism. In these turbulent times, Catholicism withstood a severe ordeal from all sides and continued to thrive in Korea. So, even if the Catholic Church is not directly connected with imperialist aggression, it is a religion of colonialism in the underpinning of our nation, and there is a tendency to think of it as a church that subordinates Korea to the West, in both political and cultural aspects. This

perception is particularly evident within the North Korean society. North Korea interprets Catholicism and Protestantism as western subordinate forces.

Korea is a multi - religious society. There are different religions within a family. So when someone's parents die, their eldest daughter can follow a Catholic ritual, their older son can follow a Confucian ritual, and their nephew can follow a Protestant ritual. But this is largely determined by consensus without major conflicts. This is because many religions have been created and flowed in a long history. Religious status is as it follows.

The traditional religions of Korea were Buddhism and Confucianism, although many Koreans believed in shamanism alongside of these two religions. During the Three Kingdoms period and the Goryeo Dynasty, Buddhism was the most prominent religion. In Joseon Dynasty Confucianism was accepted as the national philosophy. Around that time, Confucianism was the religion and philosophy of the ruling class. The ruler built one school in each small village and taught every detail of a Confucian life style.

Yes, because of that reason many foreigners come to Korea to visit Mahayana Buddhism places and I think that they have made a reasonable choice. Although there are also people who come to see Confucian culture. Korea is the best preserved Confucian culture in the world in the Orient. The representative symbol of Confucianism can be seen on our currency and is also the standard of judgment when it comes to the great people of Korea.

Above all, the history of Religion in Korea is very special. Any religion and its ideas continue to exist after its introduction into Korean culture. There have been cases in Korea, where specific religions and ideas associated with these religions have survived and even became stronger in many situations than it is in the countries of their origin. In other words, we must think that Korean Catholicism has established its identity by conflict and fusion with many other religions. It is because there are people who have the concept of understanding the language they should proclaim. Among them, Catholicism was in conflict with Protestantism. When the freedom of religion came, believers and missionaries were persecuted for a hundred years and thought that it was a result of Protestantism. This is already pointed out by missionaries.

Relatively, Buddhism is a good match. Because it seems that there is a cooperation of giving and receiving each other when leaving the world and meditating away from the world. While the Catholic Church was being persecuted, Buddhism was not welcomed in the Confucian society of Korea. However, when the Catholic Church first arrived, the

church attacked Buddhism as the only religion in the Joseon society. It may be that the object passed from Buddhism to Protestantism at the time of blooming.

Other religions are dynamically notable. For example, there is a religion that incorporates the doctrine of Catholicism into the concept of Confucian society, and claims that Catholicism is Donghak or Eastern Science since Catholicism was called Western Science. It seems like that religion was what Koreans wanted when the blooming season came. As a result Donghak did many activities. It played a great role in the society, such as the flowering campaign and independence movement.

There is no other great sect except the one I mentioned above. Currently the Protestant church and the Catholic church have been cooperating. Since the '70's, the Bible co-translations have been cooperating; and there are now six religion cooperative meetings since several years, and their representatives are now in the Vatican. I heard they had met the Pope in the Vatican earlier this month. With this kind of religious background Korean Catholicism is very much active.

2. The birth of the Catholic Church in Korea

How did Catholicism start in our society? It was very much like a miracle...

The Catholic Church in Korea began in 1784 when Peter Yi Seung-hoon, who had come back to Korea after being baptized in Beijing, shared the Gospel with his friends and baptized them in Seoul. Thus, baptized believers who shared the Christian faith were able to find a church as a faith-community. It was the year of 1784, and our country recognizes this time as the establishment of the church. Of course, there is an interpretation that the youth movement that took place during that time should also be seen as the beginning of Catholicism. Especially Suwon Diocese claims it. So they started spreading Catholicism to people they knew, that is to say, through connections based on blood relation and schooling, and the teachings spread rapidly. This church was founded by the efforts of Korean believers with no help from foreign missionaries. Bishop Alexandre Gouvea of the Beijing Diocese, wrote in his letter to his co-worker, that a church was founded miraculously in Korea.

For seeing this circumstance, I want to remind you that there were two wars that lasted for fifty years, between Korea and China, Korea and Japan in succession and this led to the construction of a much stronger nation. As a result, there were religiously passionate

intellectuals in the 18th Century of Korean society, and they were seeking a new form of religious faith. However, Neo-Confucianism(性理學), a prevalent form of Confucianism in the Joseon Dynasty, paid no interest in existential questions such as the human soul or the life after death, and was not able to give any answers to those who were seeking for them. Confucianism, as a political religion, could not meet the religious need of both the intellectuals and the common people at that time.

In such an atmosphere, some intellectuals thought that Catholicism could provide answers to these essential questions. This thought can be seen in the words of Yi Byeuk, who played an important role in establishing the early Catholic Church in Korea. John the Baptist Yi Byeuk told the following to Yi Seung-hoon who was leaving for Beijing as a member of a diplomatic delegation. Look at this beautiful confession about Religion.

“Your trip to Beijing is a great opportunity from Heaven in order for us to learn the way of the truth. The western people have reached the highest knowledge of the Saints’ teachings and of the way to worship God, the Creator. Without that way, we cannot know anything, and without the way, we cannot correct our heart and character. Without it, how can the King and the people discern their different duties? Without it, there is no rule for the basics of life. Without it, how could we know the creation of heaven and earth or the principles of the South and the North Pole, or the regularity in the movement of the universe. And we would not be able to distinguish between the angel and the demon. The beginning and the end of the world, the unity of the spirit and the body, the incarnation of the Son of God for cleansing of sin, the prize for the good in heaven and the punishment of the wicked in hell – all these things will not be known to us”

Yi Byeuk recognized all the above knowledge through books. Through the words of Yi Byeuk, we can see new desire for religion among his contemporaries. Korean intellectuals at the time were reading a lot of books from China on the achievements of western technology and religion. In the case of Yi Byeuk, he already read many Catholic books that were translated into Chinese. Therefore, he asked Yi Seung-hoon to meet missionaries in person and to ask them about Christianity in detail and receive answers. Of course, there was the emergence of a new thought movement, so called, pragmatic tendency of Confucianism(實學). The authority of Seunglihak was challenged by this pragmatic

movement, and in this new environment, western researches were studied. Thus, the founders of the Korean Catholic Church had an interest in various western books translated into Chinese letters which were imported from Beijing, and they were able to learn the basic principles of Christianity without any help from missionaries, and were further able to develop a religious movement.

And around the 18th century, the social status system was collapsing due to people's resistance. In this environment, the emergence of a new thought was necessary for the people to prove the irrationality of the social status. Intellectuals, government officials of the time, and also the Catholic followers themselves understood Christian teaching to be a kind of egalitarianism. Based on this new perspective, Catholics formed and practiced new interpersonal relationships. The social climate of the time, which was leaning towards human equality, greatly contributed to the spontaneous birth and spread of Catholicism. Therefore, we need to take a look at socio-cultural factors in the background of spontaneous acceptance and the spread of Catholicism.

Thus, in the background of the birth of the Korean Christian Church, the following factors made such an event possible. At that time of the introduction of the Catholic Religion, People were already living as one with nature. Benedict Abbot Weber noted that even after more than 100 years later, the Korean community was religious and a missionary mentioned that the Koreans' spirit level was enough to understand God's will even though they did not always understand the concept of Catechism.

And another thing to note is that Koreans have actively missioned the Gospel that they have heard. In fact, even if they had not done missions, they have saved their lives in a way. In the early days of the Church, even if they did not receive any education of catechism they abandoned everything. They wanted spontaneously to make this world a Catholic world. It seems to me this is a real miracle. I think they were really called by the Lord to actively practice and to preach what they could read and understand in the book.

Many people said that the Lord remembered Japan and China, and did not remember Korea. But it seems that there was something that the Lord really wanted to do. We need to look at the phenomenon in which the Word spreads in the Orient. Furthermore, Catholic missionaries used different technics to gain entry into countries they would not normally be allowed into. They wanted to appear as scholars when tried to enter into China and as an influential trader when trying to enter Japan. But the Korean received the Catholic as the Religion itself. So to become a Catholic believer meant to endure the poverty, to be

contempt and not to participate in the successful social life and on being nothing in the society.

3. The persecution and shining martyrs

Joseon society was a unique society. Confucianism controlled all the Philosophy and Sciences, the political ideas of everyday life. But Catholic Religion was very different from Korean philosophy. Even these days, when my mother was reading the Bible, she found it difficult to pronounce foreign names and asked me, "Why are the names of the people in the Bible so difficult?" As this story shows, Catholicism was a teaching that was very different from Korean culture and society. How much more unusual it must have been around the time when Catholicism was first being accepted in Korea. Confucianism has ruled society completely at that time. Now these two different beliefs co-exist in the same culture

The Roman Catholic Church believes that there is only one supreme God on earth. But during the Joseon Dynasty, people regarded the king and their parents as their Supreme Respectable Beings. Ex. Ritual ceremony for Ancetors.

So, the Catholic Church has now been subjected to massive persecutions.

Until the liberty of the Religion we had 4 violent persecutions nationally, 1801, 1839, 1845, 1866 and smaller persecutions in certain regions, 1785, 1791, 1816, 1827, etc. the last persecution 1866 that started in lasted for almost 10 years and it influenced the modernization and anti-modernization of Korea. For one hundred years we had 2 Chinese missionaries, 24 French missionaries and 2 Korean priests for the Korean Church. During the time of persecution, it is said that 20,000 believers were martyred. But among them, we can only confirm the identification of 2,000 martyrs.

This difference in numbers is because people have persecuted and attacked people who were not protected by society because of other reasons, other than Catholicism. Many people were not officially dead. At the same time, it is important to remember that many people were executed because of orders from the government, but society did not consider them to be sinners. Catholic believers did not rebel or resent. So people thought that they were killed because of Catholicism, not sins. These days, the popularity of Catholicism is very high.

In the severe persecution, many people witnessed faith as beautiful words as the Latin fathers say. Because of that we have many good examples of faith. Currently, there are 103 Saints in Korea, which is the third numerous country in the world. Besides, there were 124 beatifications and 138 were chosen to be candidates to receive examinations. In the future, we will be able to find out more the beautiful stories of martyrs.

If you are talk about representative persons, there were two couples who kept their chastity even though they were couples, Lee Soon-he, You Jung-chul who have been living as sympathetic couples for 4 years, and their relatives Teresa Kwon Cheon-re and Joe Eun-sook Peter, who have been living as sympathetic couples for 15 years. Since there had not been a monastery at the time, it is difficult to understand that they lived as a sympathy couple in the Joseon Dynasty.

We wonder if the second couple could see a missionary, but still voluntarily lived as a sympathetic couple, cooperating to invite the missionaries to Korea at that time. They were finally arrested and executed together. Since then, there have been uncountable virgins in our history. Until the 1970s, after the convent came in, they were laymen who lived only for the church.

Because of complex reasons, there were couples who were married but kept their chastity. For example, Luthgarda Yi Sun-yi and Jean Yu Chug-ch'ol and Theresa Kwon Cheon- ye and Peter Cho Suk, these two couples have been pseudo married for 4 years and 15 years respectively, but remained virgins and lead a monastic life. They were martyred. There are so many virgins because of faith through the history of the Korean Church, till in 1970's.

If we talk about representative persons, Kang Wan-sook is a good example. The first priest of our country resided in Korea for 6 years and 4 months. He was always chased because he was informed to the Government just after six months during his time learning the Korean language. However, there is a community of women who have steadfastly supported the mission and helped the churches' work. A representative woman is Kang Wan-sook. As this kind of house grew larger, there were so many attached houses on both sides of the house in the middle.

When Kang Wan-sook and her female members lived together, each person was assigned to a different role to maintain the community life. This way of life could never be thought of in a traditional Confucian society. First, there were ladies, living as virgins, who were responsible for the doctrinal education of women. Also among Kang Wan-sook's

community members, there was a lady who was responsible for sending and receiving various documents. While helping poor ladies who had nowhere to go, Kang Wan-sook also converted them to Catholicism. However, under the influence of Confucianism, most other women in Joseon society remained in their homes.

Of course, there were similar women's communities like Kang Wan-sook's. Catholic women lived in a community, and each person performed a certain function or work. They sustained their group and they did their own administrative work, and developed their education and economic activities to prepare for the future. This community was only for women, however, it did not follow the special rules of Catholic monasteries in Europe.

Among Christian communities, women's faith communities attract much attention. Because it is said that women's situation was worse than that of slaves. The most notable case is a faith community established by Columba Kang Wan-sook who had hid Fr. Ju Moon-mo, the first missionary in her house for six years until the persecution of 1801 broke out.

Most active women in the early church were widows with no one to help them. Kang Wan-sook even taught doctrines to all her slave women. While the widows, if celibate, were relatively free to do church work, the virgin ones had difficulties to do so in the Confucian society where all women must be married. That is why many women joined the community..

4. The establishment of Catholic diocese in Korea

This unfamiliar Gospel began to spread without missionaries and churches. It is said that it's the only country in the world that accepted the catholic without missionaries. Anyway, because catholicism emphasizes rituals, the presence of missionaries was invaluable for the life of believers. For this reason, there was a continuous effort to recruit missionaries.

As a result of this voluntary effort, Father Jacobo Chou, a Chinese missionary moved to Korea 10 years after the foundation of the Korean church. Yet, he was martyred 6 years later in the Persecution of 1801. The next missionary was another Chinese missionary called, Father Pacifico Liu(劉方濟) who was nominated by the first Bishop Bruguiere, French missionary, who arrived in 1834.

For 33 years, there was no priest in the Korean church. The church activities were resumed when Fathers Kim Dae-geun and Daveluy came to Korea with Bishop Feréol, but

after the persecution of 1866, the church was once again without a priest. Another 10 years of absence followed until French missionaries Blanc and Deguete came in 1876. Therefore, for 60 years out of the 100 year persecution, the early believers did not have a priest. However, they did their best to recruit priests, and sacrificed themselves for that cause. To bring in a priest, they needed a person who could carry out the work and finance them. Believers voluntarily selected envoys to China and collected money. Their efforts to recruit missionaries continued throughout the time of persecution.

The believers during the time of persecution came into contact with Catholicism through books, and the church gained new believers through books. Also the catechist system, which is unique to the organization of the Korean Catholic Church, strengthened the spontaneity of the church. However, because of the need for rituals and sacramental life, they continued to search for priests, and they were willing to sacrifice their lives for it. Missionaries also played an important role in the growth of the church. However, they were often restricted in their activities due to persecution, but leaders such as catechists were necessary for the existence of the church.

By 1801, there were about 10,000 people who embraced the Christian faith, but this rapid growth was soon obstructed by the persecutions. Korean Catholics attempted to contact the Bishop of Beijing and the Holy See to inform of their situation. They constantly asked the Holy See to send missionaries and wanted to have their own diocese. As a result, the Congregation of Propaganda Fidei in Rome established the Joseon Apostolic Vicariate in 1831.

The Paris Foreign Missions Society was mandated for the mission of this newly established Apostolic Vicariate. We have a very beautiful history of Bishop Bruguiere.

As a result, French missionaries came to Korea secretly. Bishop Imbert was one of them. In 1846, Andrew Kim Tae-geon was ordained and became the first Korean priest. In early 1866, Korean Catholics numbered about 20,000 despite several harsh persecutions.

5. How then did they keep their faith?

In spite of severe persecution, unfamiliar culture and a lack of teachers the Korean church had a comprehensive understanding of the new teachings and took root. This was another characteristic of the early Korean Catholic history. For this reason we have certain elements of the Catholic Religion that originated in Korea ; Catholic villages and Religious

stations(교우촌), - some Catholic villages still exist today, all residents are Catholic(with the picture), Catechism of the Catholic Church(vernacular Catholic writings, either translated into or written in Korean, 교리서) and Catechists who lead the devotee and interpreted the missionaries when the clergy was not present. What is more remarkable is that for 60 years out of the 100 years of persecution The Korean Church was sustained and propagated without any missionaries or priests. That is to say, Korean believers, not only founded the Korean church voluntarily, but also sustained it in the same manner through the severe persecutions. But they had never protested against the social regime, they only tolerated their situation and went on practicing their faith.

Because of these elements, the priest had to visit all the villages secretly.

The believers in the time of persecution preserved their faith through the faith community they formed. Of course, missionaries encouraged the communities, but in most cases, these communities were founded through their spontaneous efforts, and were maintained without any outside support.

Believers in the time of persecution formed a faith community such as Catholic villages with fellow Catholic believers in order to keep their faith. They led a life of encouraging and helping one another through this Catholic village. Records of faith communities were found both in cities and the countryside. Several cases of urban communities before 1801 have been confirmed.

There were small faith communities in the 1790's. Because the church at the time did not have its own building, they gathered on a nearby street to share and deepen their fellowship. For this reason, during the persecution of 1801, the decision paper from the government with regard to the case of the Catholic believer states, "Catholics live next to each other with their fences connected, and all their neighbors practice Catholicism. The entrance and the windows of their houses are open to other people and they live together night and day."

Besides, Christians were united through organizations like the Congregation of Sacred Heart of St. Mary. They also jointly coped with natural disasters and droughts, and when there was a funeral, they helped one another. Such actions brought them together. Likewise, Christians kept their faith through voluntary gatherings and faith communities without the teaching of the missionaries.

Believers were scattered to places all over, and the priests administered masses in the private residences of believers. When it comes to missionaries' secret activities in Korea, these Catholic villages served as a mission station, and the Catholic village formed a close network with one another. Missionaries hid their identities by wearing mourning clothes and visited many Catholic villages to do mission work.

Once the persecution swept through, there was no leader, no religious books, no food and even no place to live. After the survivors escaped arrest and torture, it was rather easy for them to live in isolation. Korean customs included heretic rituals; if they did not participate in them, their Christian identity was exposed. That is the reason why they left their hometown and lived together in a secret place. Family members and relatives of martyrs moved to a deep valley where there were no houses and where the government officials could not reach them. And there, during times of persecution, believers who wanted to lead an uninterrupted spiritual life formed a village.

A Catholic village, in one phrase, can be called a life group of the early church or a monastery. Mission stations were later built in these communities. At the end of Joseon Dynasty, the first Catholic sanctuaries were installed, and these villages became places for chapels and churches. In the early period of Korean history the important church buildings situated in the peripheral area. Catholic villages became mission stations. The migration of the believers were like mission trips. Believers even reached hidden mountains and deep valleys to spread Catholic faith.

Every year, from June to September, they went to believers' homes for pastoral visits. Helpers of missionary made the visiting schedule, and prepared for the sacraments. Bishop Imbert said the following regarding his pastoral life.

“Every day, I wake up at 2:30 in the morning. At 3 o'clock, I gather the people in the house for prayer, and if there are new believers, I begin my holy duty by giving holy baptism or the sacrament of confirmation. After that, mass is celebrated, which is followed by a prayer of thanksgiving. If there are 15-20 believers who are receiving sacraments, I cannot leave until the sunrise. During the daytime, about the same number of people come in one by one and receive the sacrament of confession, and the next early morning, I administer the Eucharist and then I leave. For each house, I only stay for two days, and I gather believers there. And then before the sunrise, I move to another house. Often, I suffer from hunger because of Eucharistic fast which lasts from 2.30 in the morning until noon, I only have meals which are neither nutritious

or tasty. This is not easy in a cold and dry climate. After lunch, I take a short break, and then I give a theology lecture to adult students,- He wanted to prepare a short course ordination of the priests- and then until evening, I hear confessions from several people. At 9 pm, I spread a mat and a Manchurian made wool carpet over the bare ground and sleep.”

Though the lives of missionaries in visiting Catholic villages were very tiring, the missionaries cannot but admire the life of the believers. We can infer the life of Catholic villages during persecutions from a letter by a French missionary Father Beaudounet to his friends back in France in the 1880's.

“The cooperative spirit of the new believers is praise worthy. The highest virtue of all is that they give love and devotion to each other. Though they are the poorest in this world, they share little they have with anyone regardless of their social status. When I look at this mission station, It feels like the early Christian church. In the book of Acts, believers gave all their possessions to the apostle, and they did not hope for anything except sharing the Lord's meals with frugality and brotherly love. New believers are following the models of their brothers.”

During the time of persecution, there was often no missionary. There was neither a church, nor a Christian educational institute. In this situation, vernacular Catholic writings, either translated into or written in Korean, played the role of the church and missionaries. In case of Joseon Dynasty, the spontaneous acceptance of Christianity was based on the reading of books, and the understanding of the Christian doctrine was possible in such severe conditions due to the publishing of a Korean Catholic book. The book was a moving sanctuary, and having a Catholic book was a sign of a beliefs. Perhaps the reason the martyrs were able to choose death without hesitation was that they were able to listen to the word of God through these Catholic books.

Therefore, the western books were absolutely necessary for the 18th century Koreans in order to understand the Catholic doctrines. The intellectuals of the time understood Catholicism through western books. However, the majority of Korean people could not read or understand the books written in Chinese letters. Therefore, translation from Chinese letters into Hangeul (The Korean alphabet) was needed. This translation work started around 1787 and continued on even through 100 years of persecutions. In addition

to this, the leaders of the Church such as Jeong Yak-jong wrote their own doctrinal books explaining the Catholic doctrine, and distributed them among believers.

During the time of persecution, the Catholic church adopted common people's script Hangeul, as its official script and published Christian books in Hangeul. At that time, most of the books were printed in Chinese letters, and only for women and a few literature books for the common people were published in Hangeul. Bishop Berneux considered Hangeul education as an important task for the catechist(會長).

This is the reason why Catholicism was widely spread to the mass that only knew Hangeul. Hangeul Catholic books were playing the role of missionaries. Translation of Christian literature was an answer to the people's spontaneous desire to accept Catholicism. Thus, Catholicism's indigenization and popularity were progressing. The church was the church of the common people, and the Catholic movement displayed the characteristics of a religious movement of the people. Unfortunately, almost all pioneers of Catholic lost their Religion during the tortues, but the Religion still inspired many people.

At the time the Catholic Church was established, the leaders of the church were from the noble class. However, prominent scholars like Jeong Yak-jong correctly discerned the direction the church needed to go. If they had not written their new understanding in Hangeul, Catholic faith would have been limited to a faith for intellectuals and would have lost historical dynamics. However, scholars such as Jeong Yak-jong, author of "Jugyo Yoji"(주교요지, 主教要旨, The Principles of Church) and Hwang Sa-yeung of "Baek Seo(帛書, Letter in Silk)" gave up their future glory, and dedicated themselves to the translation of the word of God from Chinese to Hangeul. Catholic literatures, which were written in Chinese letters, were being translated into Hangeul, and this was an innovative leap for the growth of the church.

The translations were meant to be read by many people, and they required a close examination of both the translated culture and the receiving culture. Therefore, translation was a shortcut for the popularization and indigenization of Catholicism. Catholic books were read not only in and around Seoul, but also in the countryside. Hangeul had such speed and power of penetration when it came to spreading Christian knowledge. Hangeul

Christian books helped guide the direction of the Catholic mission and enabled Catholicism to spread in a form of religious movement to the people.

Such work made a contribution even to the advance in printing technology and Korean language. The missionaries in persecuted churches worked in a bilingual environment, and not only did they concentrate on Christian books but also the study of Korean language. We should not, however, forget that such work was done in cooperation with Korean scholars. Bishop Daveluy prepared a Chinese- Korean- French dictionary. Father Pourthié compiled a Korean- Chinese- Latin dictionary, and Father Petitnicolas, a Latin- Korean dictionary.

In the process of spontaneous propagation of the Catholic faith, the role of lay leader, called "catechist"(會長) is remarkable. The system of catechist was established in the 1790s. Around the time, a Chinese missionary Jacobo Chou Wen-mu(周文謨) began to appoint lay leaders called catechists in many places to teach the doctrines and to instruct believers. Catechists not only organized itinerant trips for missionaries and taught doctrines, but also gave baptism to believers and served as an officiator for weddings. During the time of persecution, almost all catechists served for believers without any payment to give and became their leader. Because of their efforts, the Catholic faith spread all over the country even during times when missionaries' work was not possible.

The catechist as a leader of a church played an important role in everyday life. Because the believers shared both life of faith and economic life, leaders were needed. The catechist, as a leader in charge, had to prepare economic means for living, thus he was both the chief of the village and the catechist of the church. For example, in the Christian village where Shin Tae-bo lived, consisting of 3-4 Christian families, Shin Tae-bo himself was personally responsible for all basic needs of the group and their jobs. Of course, he also directed all church programs on Sundays and feasts, and was also in charge of children's education. Therefore, he was the center that kept the early church together.

After the persecution broke out in 1801, the early elite groups of leaders disappeared. Even though their places were taken over by mostly lay leaders, they faithfully carried out

their social duties. For these catechists, high virtue was an essential pre-requisite. Also, in that time, they ran special education programs for these catechists.

Newly founded Christian villages were very poor. Father Calais records, "There are no poorer people than Korean people. When they move to a new place in search for their faith, they pack their belongings, and one coolie rack is enough." They plowed a slash-and-burn field and did farming. In mountain areas where there is little land for farming, they ran pottery factories and charcoal kilns. Tobacco, millet, wheat and vegetables were the only products of the soil, which helped them sustain their lives. Pottery factories were very beneficial to maintain community life for the Christian refugees; in the process of selling the potteries, they were able to hear the news from other believers or they were able to find ways to deliver Christian teachings.

Because they were living such a closed community life, when persecution came, all the families of the village – adults and even children- willingly surrendered themselves following their leader. History records that they were willingly arrested, tied in one rope as if they were going on a party together.

Catholic believers lived a life of faith in these Catholic villages for many generations. An example would be Cardinal Stephen Kim Su-hwan's ancestors who established Yongdae mission station in Gun-wi county in the province of Kyung-sang Buk-do. His ancestors accepted Catholicism in Yun-san, in Chungcheung Nam-do, but Cardinal Stephen Kim Su-hwan's grandfather was martyred in Byung-in Persecution(1866-1873). After that, the son of the martyr moved to Kyeung-sang Buk-do, and wandered to five different places before finally settling down to find a Catholic village. Archbishop Stephen Kim Sou-hwan of Seoul was appointed Cardinal in 1969 becoming the first cardinal in the history of the Catholic Church in Korea. Since then his activities have had considerable influence on the history of the Church as well as on the modern history of Korea.

6. Freedom of Religion and Catholic Church in the contemporaneous society in Korea

Freedom of religion has come.- Thus, the Catholic Church endured extensive persecution for hundreds of years. The church that began in 1784 endured about 100 years of persecution. It finally gained religious freedom in the 1880's. Officially in 1895 King Gojong

met Bishop Mutel. At that time the king apologized for the persecution that occurred when he was young. At one moment Bishop Mutel that his parents were alive about that he had worn mourning clothes for ten years. That is, the clothes the missionaries wore to hide their identity.

The freedom of Catholicism affects other religions. After the blooming period, Catholicism took off underground life and came up to the ground. Now the Catholic Church has recovered from the damage of a hundred years of prosecutions. The missionaries took measures and believers built churches. Gyesan early cathedral, present cathedral!

The church wanted to do a lot. But there was a new difficulty. When freedom of religion came, there was a new crisis, in a sense. And at this time, people wanted to restore their lost honor and fortune in times after the persecution. Another conflict occurred. This occasion was worse when it came to keeping faith because people in the era of persecution left everything unlike the era after persecution. At that time, it was hard to decide on the faith but

Choosing to have faith may actually have been more religious than entering the monastery. Because from that time we had to participate in social life together. By the way, at that time also Protestants came in. Protestants who entered Korea 100 years after the Catholics did were relatively active. They made big steps by opening enormous capitals, education and medical fields. Diversification of religion was another threat. The Catholic Church also had to actively engage in social activities. For this reason, the Church invited the congregations. The Sisters of St. Paul de Chartres came to Korea in 1888 and the Benedictines of Othilien in 1909. In 1920, the Benedictines were given charge of the Apostolic Vicariate of Wonsan. The Apostolic Vicariate of Yenki was separated from the Apostolic Vicariate of Wonsan in 1937 and the Benedictines of Othilien administrated it. In 1940, the Abbacy Nullius of Dokwon and Apostolic Vicariate of Hamheung were born. A Maryknoll Apostolic Prefecture established in 1927 and the Columban Fathers were given the Apostolic Prefectures of Chunchon and Kwangju respectively in 1937 and 1939. In the 1920's and 30's, many English speaking missionaries came to Korea.

To see the characteristics of our church today, we need to look at several events. In 1910, Japan annexed Korea. Since the Open Port Policy Era, the nationalist movement had been actively and peacefully promoted by the press and in education. The Catholic Church in Korea at that time accepted the non-violent movement in principle and supported it.

It has been for 35 years that Japan invaded Korea. At that time, the whole nation was met with special demands. It is pointed out that ethnic religions and Protestants have been active during Japanese rule and that Catholicism has not actively coped at the church level.

- It is said that the chief was a foreigner and that he was not blue to do what he wanted to. Even so, the Catholic laymen had a lot of movement. In order to pay off the debt of the country, a movement to gather money for the whole nation took place around the Daegu Region. And in the head of it was a typical Catholic believer like Ahn Jung-geun who was an independent.

- Meanwhile, in 1907, a campaign to settle the national debt with Japan was launched. The objective of the movement was to protect the country from Japanese Imperialism by paying back all national loans. Korean people at that time thought that their sovereignty was in danger because of their debts to Japan. The promoter of this famous movement was Seo Sang-don, a devout Catholic in Daegu. The campaign was actively carried out in the Church, however, it failed when Korea was annexed to Japan in 1910.

- Beginning in the earliest part of the Japanese occupation, armed resistance movements sprang up across the country. Many Catholics participated in the resistance movement as individuals. An Jung-geun, also known as Thomas, was a typical case. His first commitment for his country was made in the field of education, but later he changed direction and joined the armed resistance for justice. When An Jung-geun assassinated Ito Hirobumi, the Japanese Colonial Ruler of Korea, at Harbin railroad platform in China on Oct. 26, 1909, he became a symbol of heroic patriotism for Korean people. At the time when Benedict Monastery entered Korea. Abbot Weber visited An Jung-gun's hometown on his first visit.

You can Imagine the situation of the Catholic Church during the Japanese occupation Period as same or worse as that of other colonies. In 1910, Korea was invaded by Japan and from that time up until liberation in 1945 Koreans continuously fought against the Japanese colonial rule in order to protect their sovereignty.

In 1911, the Apostolic Vicariate of Daegu was newly established and a French missionary was appointed as the Vicar Apostolic. But after the division of the diocese, the growth of the Church slowed down considerably. And the Catholic Church invited several convents to complement their strengths. As the missionaries of MEP raised Korean clergy based on pastoral care, which was the goal, now has only a few special pastors. In other words, the order of the activities work vividly in Korea.

What and how big was the influence of the communists in Korean Church? - From the 1930's, during the period of full-scale invasion of China, Japan once again increased tough military control over Korea and made it their military base. Towards the end of the colonial era, the Japanese persecution of the Church became harsher. Certain hymns and songs were banned under the pretext that their words were subversive. Japanese police arrested Christians who prayed for peace, charging them with spreading anti-war ideology. The Church was ordered to publish books only in the Japanese language and forced to set up organizations that would support Japan's war policy. Nonetheless, in the midst of these hardships, Korean Catholics continued to pray for the liberation of the nation and peace in the world.

Under the colonial rule, nationalist movements against colonialism continued to increase following the March 1st Independent Movement. It is worthy to note that the communist movement was one of the Korean independence movements at that time. The communist movement first started in Korea in the 1920's and led various campaigns aimed at achieving national independence and overcoming class conflicts separately from the other nationalists who struggled for national causes since the end of the 19th century. Japanese colonialists oppressed both Korean nationalists and communist movements. Finally Japan was defeated in August 15, 1945 and Korea was liberated.

Given this situation, the Catholic Church in Korea took a vigorously anti-communist stance and presented the Church's position through books and publications. Anti-communist documents of the Pope were translated into Korean. The anti-communist ideology fashioned by the Church at the time continued to have a considerable influence on the history of the Catholic Church in Korea even after 1945. The Church in the North, where the Russian Army was stationed, suffered due to its anti-communist stance. After the Korean War, the Church was wiped out in North Korea.

Korea was freed from the rule of Japanese imperialism on August 15, 1945. National liberation was the starting point for a modern Korean history as well as that of the Catholic Church in Korea. The Church considered national liberation as a gift of the Blessed Virgin Mary because the independence came on the feast of the Assumption of the Blessed Virgin Mary. In the period of stabilization of the division on the Korean peninsula, the Church in Korea suffered from the division of the nation.

10. South Korean Catholics realized the danger of communism approaching when they saw the multitudes of Catholic refugees of the North who came to the South escaping from the communist regime. In this particular context, the Church in the South made its anti-communist position clear. Consequently, anti-communist ideology was advocated widely in Catholic media and pulpits.

Also, it tried to promote the participation of Catholics in politics. At that time, Jang Myon, a devout Catholic, backed by the Catholics, went into politics and grew into a natural competent politician. Politicians of the rightist camp, including Rhee Syngman showed friendly feelings for the Catholic Church. In such a climate, quite a number of Catholics participated in the establishment of the nation by committing themselves to politics. And current President, Moon Jae-in has a good relationship with the Catholic Church. The situation of the North Korean Catholics was quite different from that of their South Korean counterparts.

The Korean War caused terrible damage to the Catholic Church in South Korea. Clergy and laity in leading positions in the Church who remained in the territory occupied by the North Korean Army were captured. Some of them were put to death and Church buildings were destroyed. The number of priests and religious men and women both Korean and foreign who were captured by the communists amounted to 150 including five bishops. Most of them were killed and that was a serious loss for the Catholic Church. Activities that the Church was engaged in since the national independence were seriously affected by the War. The tragedy was that many Catholics felt being justified for their hatred and enmity against the communists who triggered the War.

Also the Church in North Korea was seriously affected by the War. Even before the War, the Ordinaries of the Apostolic Vicariate of Pyongyang and Abbacy Nullius of Dokwon were captured by the communists in 1949 and imprisoned. Later on the Apostolic Vicar of Pyongyang, the Most Rev. Hong Yeong-ho, disappeared and the Most Rev. Sauer, O.S.B., who was the superior of the Dokwon Benedictines, died in prison. Just before the Korean War broke in 1950, most of the priests, who were in North Korea and active in mission, were captured, killed or disappeared. The Dokwon Benedictines were asked to close their convent in 1949 and the Sisters of Our Lady of Perpetual Help had the same fate in 1950. During the War most of the Church buildings in North Korea were completely destroyed. No priests were left and the Catholics suffered very much.

The Church in South Korea survived and continued its mission. When North Korea was retaken by the ROK and UN Army, the southern Catholics took initiatives to restore the

Church in the North. However, very soon, their efforts came to nothing because the war situation was reversed. Then the Church in the South continued to help the northern Catholics by taking care of refugees and by being involved in the pastoral care of the military. Military chaplains of the US Army took the responsibility of ministering to the POWs of the Communist Army. The Church tried diligently to overcome the damage caused by the War and to carry out its missionary task with courage.

However, the Catholic Church's own experiences of the War joined the negative teaching of the Church against communism. In such a climate the Catholic Church in South Korea continued to pursue McCarthyism, the radical anti-communism, and it has lasted partly to this day.

When the 6.25 Korean war had burst, the Korean Catholic Church did a great job. Among them, the Daegu parish had not received the actual invasion of North Korea. So I was able to do bigger things. The reason why the Benedict, who fled, was able to settle in Daegu is because the communist army did not reach here and there was much work to do. At that time, the growth rate of Korean church members was over 20%. It also helped with flour. Here we see the way the church should touch society.

When the Catholic Church did such good activities, Catholic believers was able to exert its political influence and power. Jang Myeon was elected as a vice president. There was a martyr in his family and a Bishop. The regime also expected Catholic cooperation. However, as the Cold War strengthened after the war, politicians gradually strengthened their power against North Korea, and dictators appeared. The Catholic forces could not cooperate with it.

In this context a dictatorial regime was strengthened more and more until this illegitimate and dictatorial government collapsed by the April 19th Democratic Revolution in 1960.

A government led by the Democratic Party was formed as a result of the 'April 19th Democratic Revolution' and Jang Myon was elected to be the Prime Minister. The new government was given a heavy responsibility when it came to the realization of democratization and industrialization of the country. To meet these goals the Democratic Party strived hard. However, their efforts failed by the military coup in May 16th, 1961 led by General Park Chung-hee. The Catholic Church was politically abandoned. In fact it became a force to distance itself from the ruling power. It could have been much quicker to see and stand in the practice of social justice.

. The Catholic Church was active in Korea in the '70s and' 60s. In other words, when the press was not reporting properly, it was advantageous to absorb global opinions and

information. Therefore, the Catholic Church has been leading the anti-dictatorship, labor movement, a peasant movement, human rights movement, environmental protection. In the 1980s, the increase in believers was great. 10% or more. Now it is decreasing. With a new understanding of and insights into social justice the Church began to engage in the cause of human rights and the progress of Korean society. The Church vocally supported the dignity of human life against the population control policy of the government. For ex. With the increasing social concern among the Church leaders and with their support of the J.O.C. The movement flourished. The Catholic Farmers' Movement, which was established in 1966 showed the pastoral concern of the Church for farmers.

Let's shortly look at the progress of the Catholic Church. From the perspective of Church history in the 1960's it was also a turning point. After the Second Vatican Council(1962-1965) a general movement to attempt the renewal of the Church was expanded across the country.

The Catholic Church in Korea in the 1960's made remarkable progress on the institutional level. It obtained permission from the Holy See to establish an official hierarchy on March 10, 1962 and at the same time the ordinaries of Seoul, Daegu and Gwangju were promoted to be Archbishops. In this way the Church in Korea was restructured into three archdioceses and eight dioceses. The Dioceses of Incheon, Daejeon, Chungcheong, Pyongyeong and Hamhung belonged to the ecclesiastic province of Seoul, the dioceses of Busan and Cheongju to the ecclesiastic province of Daegu and the diocese of Jeonju to the ecclesiastic province of Gwangju. 178 years after of its establishment the Catholic Church in Korea obtained the necessary structure to become an autonomous local Church. Korea was no longer a mission territory.(With a map)

In 1945, by the time Korea gained its independence from Japanese colonial rule, there were 238 priests in Korea and this number increased to 1,626 by the end of the 1980's. At the time of independence only 57.7 percent of the clergy were native Koreans, but in 1989 their number reached 1,385 or 86.2 percent and in 1997 it reached 2,453 or 92 percent out of the total number of priests in the country. In 2017 among the Ordinaries of the fourteen dioceses in Korea non Ordinary were Korean.

The Korean Church always tries to find the spirit of the beginning of the Catholic Church in Korea studying the history of the Catholic Church in order to share their faith in the actual society. The devotion to Mary, the Eucharist and the Sacred Heart of Jesus, which the Korean Catholics had practiced since the time of persecution were strengthened. Korean Catholics' activities were characterized by the devotion to the Korean martyrs. The faithful reflected in their Christian identity and understood that their mission was to work for the evangelization of the nation by following the example of their faith ancestors.

Finally, I will finish with the reality of the church. The Korean Catholic Church is currently having problems. We have done a lot of good things and have been successful, but there are two things that we regard as obstacles to the Catholic Church. There are many believers, priests, and religious people. They also study a lot. As you can see from the past, there are many people in the church who have succeeded, in a certain sense, in our society because it has been a living part of the modernization. They initially came to study abroad in connection with foreign countries and got the opportunity first.

The church in which they are central does not think of the very poor. Nine out of ten churches in a country are not believers, so the Church should pay more attention to matters outside in the world. The second is that the lay people's role is decreasing in the church. The larger the church, the less the activity of lay people seems to be in history. Our laymen have during the history self-realized, set up the churches and kept them. However, as the church got organized, the activities of laity became very few. Laymen themselves do not realize their calling. In addition, Priests often make a decision among Priests in their profession. Therefore the relations between priests and priests, and priests and laymen are of a different character.

We still have hope. Korea is a country where we can harvest without the need to go all over the world. Nine out of ten people are non-believers. Therefore, I believe that if we put our lives to it we can will be able to start doing beautiful missions.

In 1874, when Father Dallet published the book <<History of Korean Church>>, it was during the persecution period. It was the end of persecution which lasted about a hundred years. At that time, nine of the twelve missionaries were executed and three of them were refused in China and were waiting for the entry into Korea. While the new young missionaries joined there in Chaku. They taught theology to Korean believers. It would be much easier for Koreans to enter than foreigner missionary. The book of History of Korean

Catholic Church would be their hope and wish. In this book, Father Dallet said that the Korean people are the people who practice, more than any other nation in the world. Of course, it is because of the love which is reserved between believers. Now we have to extend this human love to others.

But I want to say that this love is possible today. Korea is a strong society which appreciates deep fidelity. The country had been educating the virtue of fidelity. Ruth Benedict also said that fidelity is an important part of Orient society. In this society, however, it is difficult to understand the concept of grace. Korea is a society that thinks about the past and thinks about the future. But Catholicism is the religion of living in the present.

So when the people experience grace once in Korea, they have been trying to remember it forever, practice it and keep it. So perhaps the power that many people could have in the era of persecution would be on this cultural basis. Therefore, if our nation experiences grace, it will be a very good memorable energetic force in Korean society. In other words, if we can extend this concept of grace not only to believers. but to mankind as a whole, if we cultivate such a heart in the church, we will be the people who best practice humanity all over the world. Another tendency of the Korean Church is still trapped in our interpretation of our culture. So the Korean church can stand on its own. In fact, I would like to say that it is now time to share the lifestyle which has been in the background of Catholicism in Western daily life. When we cooperate with each other, we will give much more power to bear and witness to God.

Thank you for listening!