

Syönggyöng chikhae kwang-ik

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Syönggyöng chikhae kwang-ik (direct exposition of the Bible for widespread benefit) is a devotional text that was used by Korean Catholics from the birth of Korean Catholicism in the late eighteenth century to the modern period, during almost a century of persecution under the Chosön (1392-1910) regime. Specific authorship is unknown, but the text is presumed to have been translated communally by early Catholic leaders. The text is a vernacular Korean adaptation of three earlier Chinese Catholic texts (Shengjing zhijie, Shengjing guangyi, and Sheng nian guangyi), which were adapted from European devotional literature. It resembles a Sunday missal, with New Testament passages for each week of the liturgical year accompanied by commentary and prayers, and includes about thirty percent of the four Gospels, with Old Testament passages integrated without citation into many of the commentaries. Teaching about Jesus features prominently in the commentaries, and a secondary emphasis is soul salvation and the need for vigilance to attain heaven. Stories about saints and events from early Christian tradition, quotes from notables such as St. Augustine, and even maxims from pagan philosophers such as Seneca also appear. A linguistic feature highlighting the text's transcultural origin is the occasional presence of a Koreanized European word, such as sibirido sando from the Portuguese *espirito Santo* (Holy Spirit), or belp'üng from the Latin *verbum* (word). Court records of books confiscated during arrests of Catholics suggest the text was widely read as early as the beginning of the nineteenth century. With little access to clergy during the period of persecution, Catholics in hiding relied on hand-transcribed religious texts such as this, read during weekly instruction at secret meeting places. State-sponsored persecution ended after a treaty with France was signed in 1886, and, in 1892, Gustave Mutel, the first bishop appointed to Korea, commissioned a new version of the text. Printed in movable type and renamed Syönggyöng chikhae, Mutel's version offered the original text tidied of marginal notations and supplemented by an occasional transliterated Greek term. This version was reprinted until 1938, and, along with Syönggyöng chikhae kwang-ik, appears to have been read by Catholics until the Second Vatican council of 1965. As a product of persecution-era Catholicism, Syönggyöng chikhae kwang-ik remained distinct from later Bible translations, such as the first Korean translation of the New Testament, produced in China in 1887 by John Ross, a Presbyterian missionary. Thousands of copies of the Ross New Testament circulated in Korea soon afterward as Protestant missions moved to center stage in Korea's modernization, while Catholics remained concentrated in rural areas where they had been hiding from decades of persecution. The first complete Four Gospels commissioned by the Catholic Church and produced in 1910 was translated from the Latin Vulgate, and later Catholic and Protestant translations containing both Old and New Testaments were based on the original Hebrew and Greek scriptures. These texts differed from Syönggyöng chikhae kwang-ik in style and wording as well, due to changes in the Korean language. In effect, used by Korean Catholics alongside newer Bible translations during Korea's rapid modernization in the first half of the twentieth century, Syönggyöng chikhae kwang-ik offered a unique link to the pre-modern, persecution era experience. Six hand-transcribed copies of Syönggyöng chikhae kwang-ik dating from the late nineteenth century remain, archived in Seoul: four at the Church History Research Center, and two at the Chöltusan Martyr's Shrine. Each copy consists of eleven tomes bound in four paginated volumes, each volume averaging almost 700 pages, with 65 to 200 characters per page.



Date Range: 1780 CE - 1920 CE

Region: Korea

Region tags: East Asia

The territory of the Chosŏn (Joseon) kingdom of Korea (1392-1910)

Status of Readership:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

General Variables

Materiality

Methods of Composition

– Written

↳ Inked
– with Ink

Medium upon which the text is written/incised

– Paper

↳ Specify type of paper
– Specify: Mulberry paper

Was the material modified before the writing or incising process?

– Physical preparation

Notes: Mulberry bark is processed into paper.

Was the text modified before the writing or incising process?

– Other [specify]: Most of the text was translated from Chinese into vernacular Korean.

Location

Is the text stored in a specific location?

[Note at which point in time, for reference, if known; select all that apply]

– Yes

↳ Tomb

- Field doesn't know
- ↳ Cemetery
 - Field doesn't know
- ↳ Temple
 - Field doesn't know
- ↳ Shrine
 - Field doesn't know
- ↳ Altar
 - Field doesn't know
- ↳ Devotional marker
 - Field doesn't know
- ↳ Cenotaph
 - Field doesn't know
- ↳ Church
 - Field doesn't know
- ↳ Mosque
 - No
- ↳ Synagogue
 - No
- ↳ Triumphal Arch
 - No
- ↳ Monument
 - No
- ↳ Mass Gathering Point

– No

↳ Cave(s)

– Field doesn't know

↳ Hilltops

– No

↳ Other natural sanctuaries

– No

↳ Boundary markers or lines

– No

↳ Domestic contexts

– Field doesn't know

↳ Library/archive

– Yes

↳ Specify

– Specify: Church History Research Center, Seoul; Chŏltusan Martyr's Shrine, Seoul

Is the location where the text stored accompanied by iconography or images?

– No

Is the area where the text is stored accompanied by an-iconic images?

– No

Production & Intended Audience

Production

Is the production of the text funded by the polity?

– Field doesn't know

Notes: The assumption is that the production was funded by those with means among the early Catholic population, but hard data on this is unavailable.

Is the text considered official religious scripture?

– Yes

Notes: The text in its entirety is not official religious scripture, but it contains excerpts of scripture to be used for devotional purposes. For instance, each entry opens with a cited passage from one of the four Gospels of the New Testament, which is then followed by didactic commentary and a prayer. In some of the commentary, which makes up the bulk of the text, other parts of the Bible, including stories from the Old Testament, are cited, but without citation.

↳ Is there a culture of oral recitation?

– Yes

↳ Is there a story associated with the origins of scripture?

– Yes

↳ Revealed by a high god?

– Yes

↳ Revealed by other supernatural being?

– No

↳ Inspired by high god?

– Yes

↳ Inspired by other supernatural being?

– No

↳ Originated from divine or semi-divine human beings?

– Yes

Notes: Jesus, both human and divine, is part of the Triune Godhead from which the scripture originates through both revelation and inspiration.

↳ Originated from non-divine human being?

– Yes

Notes: Humans wrote down the scripture revealed or inspired by God.

↳ Are the scriptures alterable?

– No

↳ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting scriptures?

– Yes

↳ Can interpretation also take place outside these institutions?

– No

↳ Interpretation is only allowed by official sanctioned figures?

– No

↳ Are there common disagreements? (such as two or more different schools of interpretation?)

– No

↳ Are there methods of permanently tabling or resolving debates amongst groups of interpreters?

– I don't know

↳ Is there a select group of people trained in transmitting the scriptures?

– Yes

Notes: Lay Korean Catholics who were literate, pious, and showed leadership abilities were trained to instruct others using the scriptures.

↳ Is the select group of people defined by any specific gender designation?

– No

Notes: Most of the Korean Catholic lay leaders at this time were men, but there is evidence of women taking on the role of instructing other women.

↳ Is the select group of people defined by any age designation?

– I don't know

↳ Is the select group of people defined by any form of linguistic designation?

– No

↳ Is there a codified canon of scriptures?

– Yes

↳ Can the canon be altered or added to?

– No

↳ Are additional commentaries part of the cannon as it is currently understood?

– Yes

Written in distinctly religious/sacred language?

– No

Intended Audience

What is the estimated number of people considered to be the audience of the text

This should be the total number of people who would serve as the intended audience for the text.

– Field doesn't know

Does the Religious group actively proselytize and recruit new members?

– Yes

↳ Is proselytizing mandated according to the text?

– No

Notes: Encouraged, but not mandated as a condition of salvation.

↳ Is proselytizing encouraged according to the text?

– Yes

↳ Is proselytizing encouraged by the text for religious professionals?

– Yes

Notes: Not specifically for religious professionals, but it is encouraged for all, which would include religious professionals.

↳ Is proselytizing encouraged by the text for all adherents?

– Yes

Notes: This encouragement is more implied than explicitly stated. The text emphasizes the need for soul salvation, with the implication that the faithful should help others become saved through proselytizing. The Christian impetus for proselytizing and missionary work is usually linked to passages from the gospels of Matthew and Mark in which Jesus commissions his disciples to "go into all the earth and preach the gospel to all creatures" (Matthew 28: 19-20; Mark 16: 15). Although these two passages are cited at the beginning of two separate entries in the text, the accompanying commentary does not emphasize that all adherents must do this, and focuses on other aspects of salvation, such as the importance of baptism. The "spreading of the teaching" and the

ministering of baptism is referenced in relation to clergy, not laypeople, suggesting that it is mostly the work of the clergy.

↳ Is missionary work encouraged by the text for religious professionals?

– Yes

Notes: This encouragement is not explicit, but is strongly implied through references to the preaching and baptizing activities of the clergy, and descriptions of the lives of some of Jesus' disciples, who were the first missionaries. See also the above comment.

↳ Is missionary work encouraged by the text for all adherents?

– Yes

Notes: This encouragement is more implied than explicitly stated, and is featured more in connection with the activity of Jesus' disciples, early saints, and clergy, although there is no indication that other adherents are banned from this activity, and missionary work in terms of telling others about the gospel is seen as a good thing for anyone to do for the sake of saving souls.

↳ Are there specific rewards for proselytizing according to the text?

– No

↳ Is proselytizing by coercion acceptable according to the text?

– No

Notes: This is not addressed specifically, but conversion is viewed as an individual free choice to believe in the doctrine supported by the text; hence coercion would be invalid.

↳ Is textual justification for proselytizing part of the norm in the religious group?

– Yes

↳ Is normative proselytizing located in a specific time?

– No

↳ Is normative proselytizing located in a specific place?

– No

↳ Is normative proselytizing directed toward a specific audience?

– No

↳ Is the text silent on matters of proselytization?

– No

↳ Is proselytizing forbidden or restricted by the text?

– No

Are there clear reformist movements?

(Reformism, as in not proselytizing to potential new conservative, but "conversion" - or rather, reform - to the "correct interpretation"?)

– No

Is the text in question employed in ritual practice?

– Yes

↳ Is it orally recited?

– Field doesn't know

Notes: Although this particular text is not mentioned, a letter from 1850 written by Ch'oe Yang-öp, one of the first Korean priests, mentions a young woman reciting long prayers and other devotional material. Since oral recitation was a common educational practice, it is possible that parts of this text were orally recited, though less likely than for prayers and other religious texts featuring repetition and rhythm that lend themselves better to recitation.

↳ Is it read?

– Yes

↳ Is there any particular affect on the reader of the text?

– No

Notes: The reader is expected to be strengthened in faith through reading and meditating on the text.

↳ Is there any particular affect on the audience of the recitation?

– Yes

Notes: The audience is expected to be strengthened in faith through listening to and meditating on the text.

↳ Does the affect involve unlocking hidden knowledge?

– No

↳ Describe the nature of the ritual practice?

– Specify: Catholic devotional rituals including prayer, scripture reading, mass

Notes: Since Catholics in Korea were under persecution until the late 1880s, devotional rituals were undertaken clandestinely. Catholics would gather in homes designated as secret

meeting places to hear texts such as this read aloud.

↳ Is the text employed in large scale rituals?

– No

Notes: Large scale rituals were impossible at the time due to the need for Catholics to remain hidden from the authorities.

↳ Is the text employed in small scale rituals?

– Yes

Notes: The text was presumably used during weekly devotional gatherings, since each entry corresponds to a week of the ecclesiastical year.

↳ On average, how many participants are present?

– Field doesn't know

↳ How often do the rituals take place?

– Specify: Weekly, as circumstances allowed.

↳ Are there orthodoxy checks?

– No

↳ Are there orthopraxy checks?

– No

↳ Are there synchronic practices?

– Field doesn't know

↳ Are there intoxicants used during the ritual?

– Field doesn't know

Notes: Extant records show no indication of intoxicants being used, thus the current assumption in the field is that they were not used.

↳ Are there other substances (such as food or drink, for example) that are consumed during rituals?

– Yes

Notes: During the Catholic Mass ritual (Holy Communion), which reading of the text would accompany, wine and some sort of bread or wafer would have been consumed, with the belief that these substances were the flesh and blood of Jesus. However, during the first hundred years after the introduction of Catholicism in Korea during the 1880s, due to the scarcity of

priests (who were authorized to minister Holy Communion), most Korean Catholics would have read or listened to the text without partaking in Holy Communion.

Is there material significance to the text?

– Field doesn't know

Context and Content of the Text (Beliefs and Practices)

Context

Is the text itself accompanied by art?

– No

Are there multiple versions of the text?

– Yes

↳ Are multiple versions viewed as proper?

– Yes

↳ If multiple versions are proper, is there a differentiation among versions by any means?

– Yes

↳ Age of extant version of text?

– Yes

Notes: The text appears to have been in circulation from the early nineteenth century, presumably in the form of hand-transcribed copies. Currently, six hand-transcribed copies dating to the late nineteenth century remain. The specific production year of the extant copies is unknown, but scholars place them in the late nineteenth century based on linguistic details in the text.

↳ Content of text?

– Yes

Notes: The copies of the text were hand transcribed, and there are minor differences that the field knows of, such as vocabulary choice and spelling. Aside from such minor differences, featured Bible passages, commentaries, and prayers are alike in content, indicating that they were intended to be copies of the same text. There is no evidence of deliberate disagreement between versions.

↳ Ritual purpose of text?

– No

↳ Is there debate about which version is proper?

– No

Is the text part of a collection of texts?

– No

If the text is not explicitly scripture, is it part of another important literary tradition?

– Yes

↳ Cultural with religious implications?

– Yes

Notes: In the parts of the text which are not excerpts of Christian scripture, didactic and explanatory content translated from Western texts is supplemented with reference to values such as filial piety (e.g., Jesus is filial to God the Father, and also to his mother Mary during his time on earth), making the content more relevant to the Korean readership while placing it in the tradition of morally prescriptive literature in pre-modern Korea.

↳ Behavioral literature?

– Yes

Notes: Catholics were expected to follow the behavioral guidelines given in the text.

↳ Other

–Other [specify]: Scripture commentary

Content

Is the text - or does the text include - a ritual list, manual, bibliography, index, or vocabulary?
(Select all that apply)

– Index

Notes: The text opens with a table of contents showing the readings for each week of the Church year.

Are there lineages or a single lineage established by the text?

– Yes

Notes: The text includes the passage from the Book of Matthew that give Jesus' human lineage beginning with Abraham (Matthew 11-16).

↳ Does the lineage involve establish a chain of authority?

– Yes

Notes: It confirms Jesus' authority through his blood connection to the patriarch Abraham.

↳ Is the lineage defined by concrete cycles or measures of time?

– No

↳ How is the lineage established?

– Blood or Marriage relations

Does the text express a formal legal code?

– No

Formulating a specifically religious calendar?

– Yes

↳ What is the arrangement of the calendar? [Select all that apply]

– Luni-solar? (Combined, as in Mayan, Javanese, or Cham calendars)

Notes: The text follows the Christian liturgical calendar, which is mostly solar, but with some features based on a lunar calendar.

↳ Does the calendar specifically dictate acceptable times for certain activities?

– Yes

↳ Planting?

– No

↳ Water management? (such as opening or closing dams/dykes)

– No

↳ Harvest?

– No

↳ Naming ceremonies (for toddlers)?

– No

↳ "First haircuts" (pre-teen)

– No

↳ Ceremonies marking puberty/entry into adulthood?

– No

↳ Marriage?

– No

↳ House construction (often a metaphor for marriage)?

– No

↳ Divorce?

– No

↳ Warfare?

– No

↳ Funerary services?

– No

↳ Trade/commerce?

– No

↳ Festivals?

– Yes

Notes: In accordance with the Christian liturgical calendar, the text dictates festivals at certain junctures, such as Christmas and Easter.

↳ Frequency of festivals?

–*Specify:* Festivals are scattered throughout the year at various intervals. Festivals include important events from the life of Jesus, such as Christmas, Easter, Jesus' ascension to heaven and the coming of the Holy Spirit, as well as dates chosen to commemorate important saints, such as Mary the mother of Jesus.

↳ Do all members of the society participate in the festival(s)?

–All members

Notes: It is primarily Catholics who participate, although interested non-Catholics are able to participate to a limited extent. Non-Catholics would not, for instance, be allowed to partake in the eating of bread and wine during the communion ritual, although they might sit in.

↳ On average, how many participants are gathered at festivals?
– number: It would have depended on circumstances. During the decades of persecution, large gatherings would have been difficult.

↳ Is feasting part of the festival(s)?

– Yes

Notes: Feasting would have been considered appropriate as circumstances allowed. But many early Korean Catholics would have been limited in their ability to celebrate through feasting, since, as followers of an illegal religion, they had to avoid outside scrutiny, aside from the fact that most early Korean Catholics were very poor, and often faced even more material hardship because of persecution.

↳ Is food consumption limited to certain members of the population?

– No

↳ Pilgrimages?

– No

↳ Feasting?

– Yes

Notes: Feasting is not mandated, or specified in terms of what or where to eat, but feasting on certain days of the Church year, such as Christmas and Easter, would have been considered a normal celebratory act when circumstances allowed. But many early Korean Catholics would have been quite limited in their ability to observe special days with celebratory acts such as feasting, since they frequently had to keep their activities hidden, and poverty and persecution would have frequently obstructed the material means for such celebratory acts. There are few records of such celebrations and feasting.

↳ Is feasting connected to the worship/sacrifices performed in accordance with the guidelines of the text?

– Yes

↳ Is feasting sponsored by the same entity that produced the text/copies of the text?

– No

↳ Does feasting occur in a specific location in accordance with guidelines from the text?

– No

Beliefs

Is a spirit-body distinction present in the text?

– Yes

↳ Spirit-Mind is conceived of as having qualitatively different powers or properties than other parts?

– Yes

↳ Spirit-mind is conceived of as non-material, ontologically distinct from body?

– Yes

↳ Other spirit-body relationship?

– Yes

Notes: Although there is a spirit-body dualism in the text, with the body often seen as the source of temptation and sin, there is also the suggestion of bodily resurrection after death or at the end of time, resulting in a supernatural transformation of the body into a redeemed, sinless state.

↳ Within conceptions of the mind: are there distinct notions of psychological states or aggregates?

– No

↳ Do practitioners engage in debates about mind-body dualism?

– Field doesn't know

↳ Are debates framed in other ways?

– No

Notes: It's possible there were debates among practitioners, but there are no such debates in the text itself.

↳ Do practitioners distinguish between a corporeal body and an incorporeal soul or spirit?

– Yes

Notes: In this text, the physical body is temporary while the soul is eternal, and, at death, leaves the body and goes to heaven or hell. Sin is associated with the urges of the physical body (the "flesh"), and depriving one's physical urges is one way to practice piety. Although this body vs. soul view is present in the text, the belief in bodily resurrection, indicated by Jesus rising from the dead and leaving an empty tomb, points to some ambiguity about the status of the body after death. The assumption among readers knowledgeable of the larger context of Christian doctrine would be that the post-resurrection body of a human being is a different kind of body

(a new "glorified" body) from the temporary "flesh" that would rot in the grave. Jesus' tomb would be empty because his body, though human, was without sin, and thus there would be nothing to leave behind, unlike a sinful human body.

↳ Are there other sides or features of the debate?

– No

Notes: Not expressed in this text.

↳ What are historical mainstream and minority positions?

– Field doesn't know

Notes: There is no evidence from the text or from its context that provides this information.

Is belief in an afterlife indicated in the text?

– Yes

Notes: Heaven is described as a place of unimaginable joy and beauty, but difficult to enter. Hell is described as a place of burning sulfur, with demons who torment the souls in hell. Purgatory is said to be a place of temporary suffering, where a soul may work toward entering heaven, and Jesus may even visit and comfort a soul in purgatory.

↳ Is the spatial location of the afterlife specified or described by the religious group?

– No

↳ Is the temporality of the afterlife specified or described by the religious group?

– No

↳ Is there debate in the interpretation of the language of the afterlife?

– No

Notes: There is no such debate in the text itself, although there have been and continue to be such debates within the Catholic tradition.

Is belief in reincarnation in this world specified in the text?

– No

Are there special treatments for adherents' corpses indicated in the text?

– No

Does the text indicate if co-sacrifices should be present in burials?

– No

Does the text specify grave goods for burial?

– No

Are formal burials present in the text?

– Yes

Notes: Jesus' death and burial are part of the New Testament narrative excerpted in the text.

↳ As cenotaphs?

– No

↳ In cemetery?

– No

↳ Family tomb-crypt?

– Yes

Notes: Jesus is buried in a family tomb in the Gospel narrative.

↳ Domestic (individuals interred beneath house, or in areas used for normal domestic activities)?

– No

↳ Other formal burial type?

– No

↳ Other intensive funerary ritual

– Specify: None specified.

Are there practices that have funerary associations presented in the text?

– No

Are supernatural beings present in the text?

– Yes

↳ A supreme high-god is present

– Yes

Notes: God is understood as the creator of the world, all-knowing, all-good, and all-powerful. He judges sinners, but is also merciful. He is the great Father of all, and part of the divine trinity,

which consists of God the Father, Jesus the Son, and the Holy Spirit.

- ↳ The supreme high god is anthropomorphic or described in anthropomorphic terms
 - Yes
- ↳ The supreme high god is a sky deity
 - No
- ↳ The supreme high god is chthonic (of the underworld)
 - No
- ↳ The supreme high god is fused with the monarch (king=high god)
 - No
- ↳ The monarch is seen as a manifestation or emanation of the high god
 - No
- ↳ The supreme high god is a kin relation to elites
 - No
- ↳ The supreme high god has another type of loyalty-connection to elites
 - No
- ↳ The supreme high god is unquestionably good
 - Yes
- ↳ Other features of the supreme high god
 - Specify: Loving and merciful
- ↳ The supreme high god has knowledge of this world
 - Yes
 - ↳ Knowledge is restricted to a particular domain of human affairs
 - No
 - ↳ Knowledge is restricted to (a) specific area(s) within the sample region

– No

↳ Knowledge is unrestricted within the sample region

– Yes

↳ Knowledge is unrestricted outside of sample region

– Yes

↳ Can see you everywhere normally visible (in public)

– Yes

↳ Can see you everywhere (in the dark, at home)

– Yes

↳ Can see inside heart/mind (hidden motives)

– Yes

↳ Knows basic character (personal essence)

– Yes

↳ Knows what will happen to you, what you will do (future sight)

– Yes

↳ Has other knowledge of this world

– Yes

↳ Has deliberate causal efficacy in the world

– Yes

↳ Can reward

– Yes

↳ Can punish

– Yes

↳ Indirect causal efficacy in the world

– Yes

↳ Exhibits positive emotion

– Yes

↳ Exhibits negative emotion

– Yes

↳ Possesses Hunger?

– No

↳ Can be hurt?

– No

↳ Can be tricked?

– No

↳ Can be imprisoned?

– No

↳ Is it permissible to worship supernatural being other than the high god?

– No

↳ The supreme high god possesses/exhibits some other feature

– Specify: God is trinitarian, with three persons in one godhead, those being God the Father, Jesus the son, who became human, and the Holy Spirit.

↳ The supreme high god communicates with the living

– Yes

↳ In waking, everyday life

– Yes

Notes: Usually through the conscience, scripture, inspiration, and other people, rather than directly through an audible voice or detectable presence.

↳ In dreams

– Yes

↳ In trance possession

– No

↳ Through divination practices

– No

↳ Only through religious specialists

– No

↳ Only through monarch

– No

↳ Other form of communication with living

– Yes

Notes: Through the conscience, scripture, inspiration, and other people.

↳ Does the text make communication with supreme high-god possible?

– Yes

Notes: The expectation is that reading/hearing and meditating on the text strengthens the adherent's faith, and growing in faith means growing in one's ability to "hear" God, aside from which the text itself can "speak" what God wishes to communicate through its stories and lessons.

↳ Can the audience communicate directly to gods through the text?

– No

↳ Can the audience communicate through supernatural intermediaries to the high-god, as a result of the text?

– No

↳ Are there notions of inspiration or inspired knowledge?

– Yes

↳ Are there rituals required to attain inspired knowledge?

– No

↳ What concepts of inspiration exist? (e.g. clairvoyance, insights, vision of the divine world, awareness of divine omnipresent agency or

omnipotence, sight or vision beyond the five senses).

– Yes

Notes: Conscience, insight, dreams, visions, inspiration, messages from scripture, lessons from life, messages from other people, including religious leaders.

Previously human spirits are present

– Yes

↳ Human spirits can be seen

– No

↳ Human spirits can be physically felt

– No

↳ Previously human spirits have knowledge of this world

– Yes

Notes: The faithful who have gone to heaven are often referenced in the text, and adherents are encouraged to pray to them. Thus these spirits ("saints" in the text) appear to have some knowledge of the world. But how much is not specified.

↳ Knowledge is restricted to a particular domain of human affairs

– Field doesn't know

↳ Knowledge is restricted to (a) specific area(s) within the sample region

– Field doesn't know

↳ Knowledge is unrestricted within the sample region

– No

↳ Knowledge is unrestricted outside of sample region

– No

↳ Can see you everywhere normally visible (in public)

– No

↳ Can see you everywhere (in the dark, at home)

– No

- ↳ Can see inside heart/mind (hidden motives)
 - I don't know
- ↳ Know basic character (personal essence)
 - I don't know
- ↳ Know what will happen to you, what you will do (future sight)
 - No
- ↳ Have other knowledge of this world
 - Specify: The text does not specify what other knowledge of the world is possessed by the departed faithful.
- ↳ Human spirits have deliberate causal efficacy in the world
 - Yes
- ↳ Human spirits can reward
 - Yes
 - Notes: The text suggest that a saint in heaven might even be able to intervene on a sinner's behalf when he/she is about to be judged or punished by God.
- ↳ Human spirits can punish
 - No
- ↳ Human spirits have indirect causal efficacy in the world
 - I don't know
- ↳ Human spirits have memory of life
 - Yes
- ↳ Human spirits exhibit positive emotion
 - Yes
- ↳ Human spirits exhibit negative emotion
 - I don't know
- ↳ Human spirits communicate with the living

– No

Notes: In Catholic tradition there are stories of saints appearing and speaking to people, but this text doesn't feature such a story.

Non-human supernatural beings are present

– Yes

Notes: Angels and demons are referenced in the text. Both appear to have knowledge and power beyond that of humans, but it is still limited. Angels are good, and help human beings, while demons are bad, and tempt human beings in this life and torment them in hell.

↳ Supernatural beings can be seen

– No

↳ Supernatural beings can be physically felt

– No

↳ Non-human supernatural beings have knowledge of this world

– Yes

Notes: Angels and demons appear to have some knowledge of the world and of human intentions, but the text does not specify the parameters of this knowledge.

↳ Knowledge is restricted to a particular domain of human affairs

– Field doesn't know

↳ Knowledge is restricted to (a) specific area(s) within the sample region

– Field doesn't know

↳ Knowledge is unrestricted within the sample region

– Field doesn't know

↳ Knowledge is unrestricted outside of sample region

– Field doesn't know

↳ Can see you everywhere normally visible (in public)

– Field doesn't know

↳ Can see you everywhere (in the dark, at home)

– Field doesn't know

- ↳ Can see inside heart/mind (hidden motives)
 - Yes
- ↳ Know basic character (personal essence)
 - Field doesn't know
- ↳ Know what will happen to you, what you will do (future sight)
 - Field doesn't know
- ↳ Have other knowledge of this world
 - Field doesn't know
- ↳ Non-human supernatural beings have deliberate causal efficacy in the world
 - Yes
 - ↳ Supernatural beings can reward
 - Yes
 - ↳ Supernatural beings can punish
 - Yes
- ↳ Non-human supernatural beings communicate with the living according to the text?
 - Yes
 - Notes: The text features excerpts from the New Testament in which an angel or angels appear to Mary, Joseph, shepherds in the field, and to Jesus during his life on earth.
 - ↳ In waking, everyday life?
 - Yes
 - ↳ In dreams?
 - Yes
 - ↳ In trance possession?
 - No
 - ↳ Through divination practices?
 - No

↳ Only through religious specialists?

– No

↳ Only through monarch?

– No

↳ Other?

– Specify: In hell, demons communicate to condemned souls, tormenting and laughing at them.

↳ These supernatural beings have indirect causal efficacy in the world

– Yes

↳ These supernatural beings exhibit positive emotion

– Yes

Notes: The text is not explicit about the emotions of angels, but the reader assumes that when the angel Gabriel appears to Mary and tells her she is blessed, or when angels appear to the shepherds in the fields to announce Jesus' birth, they are expressing positive emotion. Furthermore, in the latter example, after announcing Jesus' birth, the angels sing praise to God, which would be an expression of positive emotion.

↳ These supernatural beings exhibit negative emotion

– Yes

Notes: The angel appearing to Joseph to warn him to take his family into Egypt to flee Harod's slaughter of the children presumably expresses concern and urgency, which might be considered negative emotions. Satan appears to Jesus in the wilderness to tempt him by manipulating him, which might be considered negative emotion, and likewise when Satan is said to enter the heart of Judas to manipulate him to betray Jesus.

↳ These supernatural beings possess hunger

– No

↳ These supernatural beings possess/exhibit some other feature

– Specify: Angels serve God and help human beings, and are sinless. Satan and demons work to tempt human beings and lead them to hell, and they themselves are damned.

Does the text attest to a pantheon of supernatural beings?

– No

Notes: The text attests to the existence of angels, demons, the faithful who have died and are now in heaven ("saints"), but these beings are not considered to be gods. The text also refers to the three

persons of the Christian Trinity--God the Father, God the Son, and God the Holy Spirit, but the Trinity is considered something other than a polytheistic entity by followers of Christianity.

Are mixed human-divine beings present according to the text?

– Yes

Notes: Jesus, the son of God and one person of the Christian Trinity featured in the text, is both human and divine.

↳ Mixed human-divine beings can be seen?

– Yes

Notes: During his life on earth, Jesus was seen and felt just like any human being. After his ascension to heaven, he may be seen in visions or in dreams.

↳ Mixed human-divine beings can be felt?

– Yes

Notes: During his life on earth, Jesus was seen and felt just like any human being. After his ascension to heaven, he may be seen in visions or in dreams.

↳ Do mixed human-divine beings communicate with the living according to this text?

– Yes

Notes: In the part of the text that features Jesus during his life on earth, he communicates with his followers and others in everyday life. In parts of the text that feature Jesus as a cosmic being, he communicates with his followers through visions, dreams, scripture, church leaders and other followers, and through the Holy Spirit prompting an individual's conscience.

↳ In waking, everyday life?

– Yes

↳ In dreams?

– Yes

↳ In trance possession?

– No

↳ Through divination practices?

– No

↳ Only through religious specialists?

– No

↳ Only through monarch?

– No

↳ Other?

–Specify: Through visions, dreams, scripture, church leaders and other followers, and conscience

Is there a supernatural being that is physically present in the/as a result of the text?

– No

Are other categories of beings present?

–Other [specify]: None aside from angels and demons.

Does the text guide divination practices?

– No

Supernatural Monitoring

Is supernatural monitoring present in the text?

– Yes

Notes: Since God is all-knowing, he sees and knows everything that humans do and think. This is an aspect of Catholic teaching that was attractive to the first Korean Catholics, Confucian scholars who were concerned about morality. They felt that the accountability provided by an all-knowing personal God would make it easier to be moral.

↳ There is supernatural monitoring of prosocial norm adherence in particular

– No

↳ Do expectations of ritual offerings play a role in supernatural monitoring?

– No

↳ Supernatural being care about taboos

– Field doesn't know

↳ Supernatural beings care about murder of coreligionists

– Yes

↳ Supernatural beings care about murder of members of other religions

– Yes

↳ Supernatural beings care about murder of members of other polities

– Yes

↳ Supernatural beings care about sex

– Yes

↳ Adultery

– Yes

↳ Incest

– Yes

Notes: Not mentioned specifically in the text, but the larger body of Christian scripture of which this text is part does forbid incest.

↳ Taboo about close blood relations (beyond incest) [e.g. from same clan group, village, settlement, so forth].

– No

Notes: Not mentioned specifically in the text, but the larger body of Christian scripture of which this text includes occasions of marriage between members of the same clan.

↳ Specifies taboo regarding power relations (i.e. defines what constitutes abusive behavior)

– No

↳ Does worship/veneration include sex acts/references?

– No

↳ Other sexual practices

– No

↳ Supernatural beings care about lying

– Yes

↳ Supernatural beings care about honouring oaths

– Yes

↳ Supernatural beings care about laziness

– Yes

↳ Supernatural beings care about sorcery

– Yes

Notes: Not mentioned specifically in the text, but the larger body of Christian scripture of which this text is part frowns on sorcery.

↳ Supernatural beings care about non-lethal fighting

– I don't know

↳ Supernatural beings care about shirking risk

– Yes

Notes: The faithful are expected to stand up for their faith even when it involves risking their lives.

↳ Supernatural beings care about disrespecting elders

– I don't know

↳ Supernatural beings care about gossiping

– I don't know

↳ Supernatural beings care about property crimes

– Yes

Notes: This category is not mentioned specifically in this text, but it is condemned in the larger body of biblical scripture from which much of the text is excerpted.

↳ Supernatural beings care about proper ritual observance

– Yes

↳ Supernatural beings care about performance of rituals

– Yes

↳ Supernatural beings care about conversion of non-religionists

– Yes

↳ Supernatural beings care about economic fairness

– Field doesn't know

↳ Supernatural beings care about personal hygiene

– Field doesn't know

↳ Supernatural beings care about or expect the maintenance of the place?

– Field doesn't know

↳ Supernatural beings care about other

– Specify: The state of the person's soul.

Notes: God and the angels wish for human beings to believe in God, be baptized, and follow God's commands, which results in the salvation of their eternal souls and entrance to heaven after death. Satan and the demons wish for humans to miss this salvation and for human souls to join them in hell after death.

Do supernatural beings mete out punishment in the text?

– Yes

Notes: In the afterlife, people are sent to hell by God if they do not follow the belief and behavioral guidelines of the text, and punishments are meted out in hell by Satan and demons.

↳ Is the cause or agent of supernatural punishment known?

– Yes

↳ Done only by high god

– No

↳ Done by many supernatural beings

– Yes

Notes: Satan and demons.

↳ Done through impersonal cause-effect principle

– Yes

↳ Done by other entities or through other means

– I don't know

↳ Is the reason for supernatural punishment known?

– Yes

- ↳ Done to enforce religious ritual-devotional adherence?
 - Yes
- ↳ Done to enforce group norms?
 - I don't know
- ↳ Done to inhibit selfishness?
 - Yes
- ↳ Done randomly?
 - No
- ↳ Other?
 - I don't know
- ↳ Supernatural punishments are meted out in the afterlife?
 - Yes
 - ↳ Highly emphasized by the religious group
 - Yes
 - ↳ Punishments in the afterlife consists of mild sensory displeasure
 - No
 - ↳ Punishment in the afterlife consists of extreme sensory displeasure?
 - Yes
 - ↳ Punishment in the afterlife consists of reincarnation as an inferior life form?
 - No
 - ↳ Punishment in the afterlife consists of reincarnation in an inferior realm?
 - No
 - ↳ Other form of punishment
 - Specify: The psychological torment of regret for not being faithful during earthly life.

↳ Supernatural punishments are meted out in this lifetime?

– No

Notes: There is no instance of such given in the text.

Do supernatural beings bestow rewards in the text?

– Yes

Notes: In the afterlife, God bestows to the faithful the reward of heaven.

↳ Is the cause/purpose of supernatural rewards known?

– Yes

↳ Done only by high god

– I don't know

↳ Done by many supernatural beings

– I don't know

↳ Done through impersonal cause-effect principle

– Yes

↳ Done to enforce religious ritual-devotional adherence

– Yes

↳ Done to enforce group norms?

– I don't know

↳ Done to inhibit selfishness?

– Yes

↳ Done randomly

– No

↳ Supernatural rewards are bestowed out in the afterlife?

– Yes

↳ Highly emphasized by the religious group?

– Yes

↳ Reward in the afterlife consists of mild sensory pleasure?

– I don't know

↳ Consists of extreme sensory pleasure?

– Yes

↳ Consists of eternal happiness?

– Yes

↳ Consists of reincarnation as a superior life form?

– No

↳ Consists of reincarnation in a superior realm?

– No

↳ Other?

– Yes

Notes: Consists of union with God and other believers in paradise.

↳ Supernatural rewards are bestowed out in this lifetime?

– I don't know

Messianism/Eschatology

Are messianic beliefs present in the text?

– Yes

↳ Is the messiah's whereabouts or time of coming known?

– No

↳ Is the messiah's purpose known?

– Yes

↳ Messiah is a political figure who restores political rule

– No

↳ Messiah is a priestly figure who restores religious traditions

– No

↳ Other purpose

–Specify: Jesus returns to judge human beings and to usher in a new kingdom that is free of the suffering and the evil of the present world.

Is an eschatology present in the text?

– Yes

Notes: Jesus returns at the end to judge all human beings. At some stage before the end, Jesus comes to earth and locks up Satan for a period of time, allowing human beings to enjoy a period without temptation. But then he lets Satan out to tempt human beings again, and some follow Satan and end up condemned to hell, while others remain faithful and live with God in a renewed world.

↳ Eschaton is in this lifetime

– Field doesn't know

↳ At specified time in future

– No

↳ At unspecified time in near future

– Field doesn't know

↳ At unspecified time in distant future

– Field doesn't know

↳ At some other time [specify]

– Yes

Notes: Unspecified time in the future, near or distant. The faithful are to be ready at all times.

↳ Adherents need to perform specific tasks to bring about World's end

– No

↳ Divine judgment event

– Yes

↳ Restoration of the world

– Yes

↳ Start of a new temporal cycle

– I don't know

↳ Establishment of new political system

– Yes

Notes: In the end, Jesus returns to rule the world, so this suggests a new, higher political system not affected by the human weaknesses of the current leaders.

↳ Establishment of new religious system

– No

↳ Other form of eschatology?

– Specify: There is mention of "signs" in the heavens and earth before the final judgement in which Jesus returns to punish the wicked and reward the good.

↳ Will anyone survive the eschaton?

– Yes

Notes: Many people die physically during the apocalyptic events leading up to the end, but in the end, all souls survive and live eternally either in the new heaven and the new earth, or in hell.

↳ All religious in-group members will survive

– Yes

↳ A subset of the religion in-group members will survive

– Yes

↳ All members of the sample region will survive

– Yes

↳ Everyone in the world will survive the eschaton

– Yes

↳ Other survival condition [specify]

– Specify: Many people die physically during the apocalyptic events leading up to the end, but in the end, all souls survive and live eternally either in the new heaven and the new earth, or in hell.

Norms & Moral Realism

Are general social norms prescribed by the text?

– No

Is there a conventional vs. moral distinction in the religious text?

– Yes

↳ What is the nature of this distinction?

– Present & clear

Notes: The main distinction from convention is that the faithful must place God above earthly authority figures. They should follow the moral norms derived from God's authority even if these norms conflict with the moral dictates of social authorities.

↳ Are specifically moral norms prescribed by the text?

– Yes

↳ Specifically moral norms are implicitly linked to vague metaphysical concepts

– No

↳ Moral norms are explicitly linked to vague metaphysical entities

– No

↳ Linked to impersonal cosmic order (e.g. karma)

– No

↳ Linked in some way to an anthropomorphic being

– Yes

↳ Specifically moral norms are linked explicitly to commands of anthropomorphic being

– Yes

↳ Specifically moral norms are have no (sic: have no?) special connection to the metaphysical

– No

↳ Moral norms apply to (select all that apply)

– All individuals (any time period)

Are there centrally important virtues advocated by the text?

– Yes

↳ Honesty/trustworthiness/integrity
– Yes

↳ Courage (in battle)
– I don't know

↳ Courage (generic)
– Yes

↳ Compassion/empathy/kindness/benevolence
– Yes

↳ Mercy/forgiveness/tolerance
– Yes

↳ Generosity/charity
– Yes

↳ Selflessness/selfless giving
– Yes

↳ Righteousness/moral rectitude
– Yes

↳ Ritual purity/ritual adherence/abstention from sources of impurity
– Yes

↳ Respectfulness/courtesy
– Yes

↳ Familial obedience/filial piety

– Yes

↳ Fidelity/loyalty

– Yes

↳ Cooperation

– Yes

↳ Independence/creativity/freedom

– I don't know

↳ Moderation/frugality

– Yes

↳ Forbearance/fortitude/patience

– Yes

↳ Diligence/self-discipline/excellence

– Yes

↳ Assertiveness/decisiveness/confidence/initiative

– I don't know

↳ Strength (physical)

– No

↳ Power/status/nobility

– No

↳ Humility/modesty

– Yes

↳ Contentment/serenity/equanimity

– Yes

↳ Joyfulness/enthusiasm/cheerfulness

– Yes

↳ Optimism/hope

– I don't know

↳ Gratitude/thankfulness

– Yes

↳ Reverence/awe/wonder

– Yes

↳ Faith/belief/trust/devotion

– Yes

↳ Wisdom/understanding

– Yes

↳ Discernment/intelligence

– Yes

↳ Beauty/attractiveness

– No

↳ Cleanliness (physical)/orderliness

– No

↳ Other important virtues

– Yes

Notes: The model Christian, according to the text, would love and fear God before all else, and would be obedient to God and to the Church as God's representative. In addition to the virtues listed here, this person would evidence constant vigilance over the state of his/her soul, and would emulate Jesus in obedience to God, humility, kindness, and forgiveness.

Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– No

Notes: Celibacy is praised but not required.

Does the text require constraints on sexual activity (partial sexual abstinence)?

– Yes

Notes: Sexual activity outside marriage is forbidden, and within marriage, adherents are expected to be constrained in their sexual activity so that it does not distract them from serving God. Thus celibacy is praised, though not required.

↳ Monogamy (males)

– Yes

↳ Monogamy (females)

– Yes

↳ Other sexual constraints (males)

– Yes

Notes: Sexual activity outside marriage is forbidden, and within marriage, adherents are expected to be constrained in their sexual activity so that it does not distract them from serving God.

↳ Other sexual constraints (females)

– Yes

Notes: Sexual activity outside marriage is forbidden, and within marriage, adherents are expected to be constrained in their sexual activity so that it does not distract them from serving God. Thus celibacy is praised, though not required.

Does the text require castration?

– No

Does the text require fasting?

– No

Does the text require forgone food opportunities (taboos on desired foods)?

– No

Does the text require permanent scarring or painful bodily alterations?

– No

Does the text require painful physical positions or transitory painful wounds?

– No

Does the text require sacrifice of adults?

– No

Does the text require sacrifice of children?

– No

Does the text require self-sacrifice (suicide)?

– No

Does the text require sacrifice of property/valuable items?

– No

Notes: The text does not require it, but material goods are to be seen as far inferior to spiritual virtues, and thus sacrificed if necessary. For instance, remaining faithful in a time of persecution might mean losing one's wealth to persecuting forces. Also, one is expected to share one's wealth with others in need, especially other Christians.

Does the text require sacrifice of time (e.g. attendance at meetings or services, regular prayer, etc.)?

– Yes

Notes: Attendance at mass, personal devotions, reading or listening to scripture, confession of sin are required.

Does the text require physical risk taking?

– No

Does the text require accepting ethical precepts?

– Yes

Does the text require marginalization by out-group members?

– I don't know

Does the text require participation in small-scale rituals (private, household)?

– Yes

Notes: Prayer is required.



What is the average interval of time between performances?

– Field doesn't know

Does the text require participation in large-scale rituals?

– No

Are extra-ritual in-group markers present as indicated in the text?

– No

Does the text employ fictive kinship terminology?

– No

Does the text include elements that are intended to be entertaining?

– No

Does the text specify sacrifices, offerings, and maintenance of a sacred space?

– No

Institutions & Production Environment of Text

Society & Institutions

Society of religious group that produced the text is best characterized as:

– Other

Notes: Korean society at the time of the text's production was under the monarchy of the Chosŏn dynasty, which began in 1392 and ended in 1910 when Japan annexed the Korean peninsula.

Are there specific elements of society that have controlled the reproduction of the text?

– A Faith Elect

Notes: Korean Catholic leadership oversaw the translation of the sources used in this text, as well as the text's transcription.

Are there specific elements of society involved with the destruction of the text?

– A state

Notes: During most of the time this text was circulated and read, the practice of Catholicism was outlawed. Frequent state-sponsored persecutions throughout most of the nineteenth century involved, alongside arrests, banishments, and executions of Catholics, the destruction of Catholic texts.

Welfare

Does the text specify institutionalized famine relief?

– No

Does the text specify institutionalized poverty relief?

– No

Does the text specify institutionalized care for elderly & infirm?

– No

Other forms of welfare?

– Yes

Notes: Individual or community care for the poor and for others in need is encouraged but not institutionalized.

Education

Are there formal educational institutions available for teaching the text?

– No

Are there formal educational institutions specified according to the text?

– No

Does the text make provisions for non-religious education?

– No

Does the text restrict education to religious professionals?

– No

Does the text restrict education among religious professionals?

– No

Is education gendered according to the text?

– No

Is education gendered with respect to this text and larger textual tradition?

– No

Does the text specify teaching relationships or ratios? (i.e.: 1:20; 1:1)

– No

Are there specific relationships to teachers that are advocated by the text?

– No

Notes: In parts of the text that feature Jesus during his life on earth, he is depicted as a teacher, and the adherent reading this text is expected to love and follow and emulate Jesus. But this relationship is not explicitly extended to all teacher-disciple relationships.

Are there worldly rewards/benefits to education according to the text specified by the text itself?

– No

Bureaucracy

Is bureaucracy regulated by this text?

– No

Public Works

Does the text detail interaction with public works?

– No

Taxation

Does the text specify forms of taxation?

– No

Warfare

Does the text mention warfare?

– Yes

Notes: The text references or alludes to spiritual warfare over the human soul, and warfare between God and Satan.



Does the text dictate how to control an institutionalized military?

– No



Does the text restrict/advocate for participation in exogenous military organizations?

– No



Does the text celebrate/bemoan protection/subjugation by an exogenous military

force?

– No

Food Production

Does the text mentioned food production/disbursement?

– No

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