

Annotated Bibliography

Primary Sources

BOOKS&CLASSICAL TEXTS

Academy of Korean Studies. “국방보안사령부.” *Defense Security Command Encyclopedia of Korean Culture*. https://www.chosun.com/site/data/html_dir/2004/05/27/2004052770352.html.

This encyclopedia entry explains the function of the National Defense Security Command as an institutional mechanism of ideological surveillance and repression. It was used to understand how the Joseon state and later regimes historically relied on centralized coercive organs to suppress perceived threats to political legitimacy, paralleling earlier persecution structures.

Academy of Korean Studies. “경장·장정 박해.” *Gyeongjang and Jangjeong Persecutions Encyclopedia of Korean Culture*. <https://encykorea.aks.ac.kr/Article/E0048791>.

This article details the Gyeongjang and Jangjeong persecutions, clarifying their causes, scope, and legal rationale. It was essential in demonstrating that anti-Catholic violence was systematic state policy rather than spontaneous social backlash, reinforcing the argument that Catholicism threatened Joseon’s ideological foundations.

An Jeong-bok. *Dongsa Gangmok*.

Frames history through Confucian moral order. On our website, we used this text to show how historical consciousness itself was framed within Confucian morality. Catholicism, which subordinated filial rites to divine command, was thus perceived as severing ethical continuity. This strengthened our argument that Catholic belief threatened the interpretive framework of history and authority.

An Jeong-bok. *Dongsa Gangmok*. Encyclopedia of Korean Culture. <https://encykorea.aks.ac.kr>

This historical work interprets Korean history through Confucian moral categories, arguing that Western Learning disrupted proper hierarchical bonds. It helped us illustrate how Catholicism was perceived as severing ruler-subject and father-son relations, reinforcing our thesis that the conflict concerned legitimacy and social structure.

This source was used both as a visual artifact to analyze symbolic representation and as a textual document to interpret ideological intent.

Cheonjugasa (Hymns to the Lord of Heaven). Encyclopedia of Korean Culture.

<https://encykorea.aks.ac.kr>

These vernacular Catholic hymns express belief in one God and spiritual equality. Their accessibility shows how Catholic universalism spread beyond elite circles. We used this source to support our argument that equality was translated into everyday moral language.

This source was used both as a visual artifact to analyze symbolic representation and as a textual document to interpret ideological intent.

Confucius. *Analects*. Translated by Edward Slingerland. Indianapolis: Hackett Publishing, 2003.

This foundational Confucian text articulates the moral logic underlying Joseon governance, particularly the relationship between ritual (li), virtue, and political authority. Passages such as *Analects* 2.3 demonstrate how governance was expected to operate through moral cultivation rather than coercion. We used this text to explain how Neo-Confucianism grounded legitimacy in hierarchy and ethical order rather than force, forming the ideological structure that Catholic universalism would later challenge.

Donggyeong Daejeon.

The foundational Donghak scripture. It rearticulates moral equality in Korean cosmological terms (“Man is Heaven”). We used this text to argue that Donghak reinterpreted Catholic moral equality within Korean cosmology. It allowed us to trace ideological continuity—showing how universalist ethics were domesticated into indigenous reformist thought.

Donghak Peasant Revolution Memorial Hall. “동경대전·용담유사.” *Donggyeong Daejeon and Yongdam Yusa*

https://contents.history.go.kr/mobile/eh/view.do?levelId=eh_n0630_0010&code=eh_age_30.

These foundational Donghak texts articulate cosmological and moral principles emphasizing sincerity and universality. They were used to show how Donghak selectively appropriated Catholic equality while removing Christian theology.

———. “동학농민운동.” *Donghak Peasant Movement*

<https://www.i815.or.kr/upload/kr/magazine/magazine/52/post-548.html>.

This source provides historical context for the 1894 Donghak uprising. It supports the argument that ideological reform translated into political action demanding the abolition of hereditary privilege and corrupt governance.

French Missionary Journals. Gallica, BNF.

Provide firsthand accounts of persecution and evangelization. On our website, they provided narrative evidence of both Catholic conviction and state repression. They helped humanize ideological conflict while reinforcing our interpretation of persecution as systemic.

Hwang Sa-yeong. *Baekseo (Silk Letter)*, 1801.

This letter appealed for foreign intervention and described Catholics as persecuted for conscience. The Joseon court interpreted it as proof that Catholicism endangered sovereignty. We used this document to demonstrate how moral universalism was perceived as political subversion.

This source was used both as a visual artifact to analyze symbolic representation and as a textual document to interpret ideological intent.

Isabella Bird Bishop. *Korea and Her Neighbors*. Archive.org.

Offers an outsider perspective on Joseon society and hierarchy. We used Bishop's observations to contextualize the rigidity of status divisions and ritual culture. Her perspective supported our structural background analysis of hereditary hierarchy.

João de Gouvea, *Relatio de Origine Ecclesiae Coreanae* (1800), transcribed and introduced by Anthony of Taizé, Sogang University,
<https://anthony.sogang.ac.kr/CatholicOriginsGouvea.htm>

This episcopal report offers one of the earliest systematic accounts of the Korean Catholic community written contemporaneously with its formation. It was used to trace the mechanisms through which Catholicism spread in late Chosŏn Korea, particularly the role of literate elites, lay catechists, and self-organized instruction in the absence of priests. The document details the rapid growth of the faith, the theological rejection of Confucian ancestor rituals, and the resulting state-led persecution justified on grounds of filial impiety and political subversion. The source is especially valuable for analyzing how the Chosŏn state conceptualized religious heterodoxy as a threat to governance and how moral universalism undermined lineage-based authority. It supports an interpretation

of Catholicism as a catalyst for reform by exposing contradictions within the Confucian social order.

Jugyo Yoji (Essentials of Catholic Doctrine). Encyclopedia of Korean Culture.

<https://encykorea.aks.ac.kr>

This doctrinal text systematically explains Catholic monotheism and salvation. It articulates an authority grounded beyond lineage and state ritual. We used it to show how Catholicism introduced a competing framework of legitimacy.

This source was used both as a visual artifact to analyze symbolic representation and as a textual document to interpret ideological intent.

KCI (Korean Citation Index). “Beijing as a Contact Zone.”

https://www.kci.go.kr/kciportal/landing/article.kci?arti_id=ART002114175.

This academic article analyzes Beijing as a space of intellectual exchange. It supported the claim that Catholicism entered Joseon through scholarly diplomacy, not colonial force.

“Reported Regarding Lady Ch’oe of the Jeonju Ch’oe Clan.” Imjin War Record.

This reported statement emphasizes loyalty and widow chastity as moral absolutes. We used this to demonstrate how Confucian gender ethics reinforced hierarchical loyalty to both family and state, contrasting sharply with Catholic spiritual equality.

Xiaoxue (Elementary Learning).

This moral instructional text emphasizes chastity and single loyalty. It illustrates how Confucian ethics structured social obedience. It supports our claim that moral hierarchy was embedded in daily conduct expectations.

Xunzi. “Encouraging Learning.” In *Xunzi: The Complete Text*. Translated by Eric L. Hutton. Princeton: Princeton University Press, 2014.

Xunzi’s emphasis on disciplined learning as the foundation of moral humanity helps contextualize Joseon’s examination system and elite cultivation. His argument that education produces moral refinement supports our explanation of how Confucian scholarship justified elite political authority. This source strengthened our claim that hierarchy was seen not as oppression but as moral achievement.

Yi Ik. *Seongho Saseol*. Encyclopedia of Korean Culture. <https://encykorea.aks.ac.kr>

Yi Ik emphasizes ancestral rites as the foundation of moral society. His writings reflect elite Confucian anxieties about Catholic ritual rejection. We used this source to show how nobles defended orthodoxy in Confucian moral language to secure both social order and their own political legitimacy.

This source was used both as a visual artifact to analyze symbolic representation and as a textual document to interpret ideological intent.

Yi Man-chae. *Byeogwi Pyeon*.

A polemical work criticizing heterodox teachings. It shows active intellectual resistance to Western Learning. We used this source to illustrate that anti-Catholic sentiment was intellectually mobilized within elite discourse. It supported our argument that opposition was not simply reactionary violence but part of a broader ideological defense of Confucian authority.

Zhu Xi. Commentary on the *Book of Rites*. Song Dynasty.

Zhu Xi’s interpretations of ritual propriety provided the intellectual backbone of Joseon Neo-Confucian orthodoxy. His insistence that ritual clarifies social distinctions illustrates how hierarchy was moralized and naturalized. We used this source to argue that ritual

was not symbolic but structural—making Catholic rejection of ancestor rites politically destabilizing.

IMAGES

Catholic Times. “이승훈 초상화.” *Portrait of Yi Seung hun*

<https://www.catholictimes.org/article/201105170121387>.

This portrait of Yi Seung-hun provides a visual primary source of Korea’s first baptized Catholic. It humanizes the abstract spread of Seohak by anchoring it in a concrete historical figure central to the self-founded Korean lay church.

Chosun Ilbo, “운보 김기창 화백의 성화시리즈, 십자가에 못박힘, 76×63cm, 비단에 수묵채색,” *Chosun.com*, April 10, 2009,

https://www.chosun.com/site/data/html_dir/2009/04/10/2009041000181.html.

This 2009 *Chosun Ilbo* listing briefly documents a work from Korean artist Unbo Kim Ki-chang’s religious painting series, noting a piece titled 십자가에 못박힘 (*Crucifixion*) executed in ink and color on silk measuring 76×63 cm. The text situates this work within his broader 성화 (sacred or holy painting) cycle, which includes narrative scenes from the life of Jesus such as the Annunciation and Last Supper, reflecting mid-20th-century Korean interpretations of Christian subjects.

Chosun Ilbo. “이승훈 세례 장면.” *Scene of Yi Seung hun’s Baptism*

<https://www.chosun.com/premium/theme/2021/11/25/5DMHAZQUBNAVDMAAETACYCYJU>
I/.

This illustrated scene of Yi Seung-hun’s baptism in Beijing depicts the transnational route through which Catholicism entered Joseon. It reinforces the argument that Catholicism arrived as intellectual contact via Qing China, not Western invasion.

Cyber Seodang. “천주실의.” *The True Meaning of the Lord of Heaven*

https://db.cyberseodang.or.kr/front/sabuList/BookMain.do?bnCode=jti_5a1001&titleId=C386.

This digital reproduction of Cheonjusilui provides direct access to Matteo Ricci's theological reasoning. It was used to show how Catholic metaphysics were framed in Confucian terminology, enabling Joseon scholars to initially interpret Catholicism as philosophy rather than religion.

French Missionary Map of Korea (1886). Gallica, BNF.

Demonstrates foreign Catholic presence and global networks, reinforcing state fears of sovereignty erosion. We used this map to demonstrate the global dimensions of Catholic presence. It supported our claim that Joseon authorities feared foreign entanglement and erosion of sovereignty.

Gwageo Examination Answer Sheet. Encyclopedia of Korean Culture (AKS).

<https://encykorea.aks.ac.kr>

An original examination sheet demonstrates how orthodoxy was tested and standardized. This material evidence supported our claim that Confucian ideology was administratively enforced, making ideological deviation politically significant.

Gyeonguk Daejeon. National Museum of Korea.

Joseon's official legal code codified ritual compliance and social hierarchy into law. It demonstrates how governance relied on Confucian orthodoxy rather than coercion alone. We used this to argue that Catholic refusal of ancestral rites was interpreted as legal and administrative deviance, not merely theological dissent.

This source was used both as a visual artifact to analyze symbolic representation and as a textual document to interpret ideological intent.

“Hamhung Gwageo Examination.” Wikimedia Commons.

This depiction of the civil service examination illustrates how Confucian mastery served as the gateway to political authority. We used it to show that governance was entrusted to those deemed morally cultivated, reinforcing hierarchy through scholarship.

“Interrogation of Catholics during the Byeongin Persecution (1866).” AKS Encyves.

This image depicts state interrogation of Catholic believers. It visually reinforces our argument that suppression was institutional and state-driven, reflecting systemic reaction rather than isolated violence.

Interrogation Scene from Byeongin Persecution (1866). AKS Encyves.

On our website, the image reinforced the “reaction” component of our thesis. It provided visual evidence of institutionalized enforcement, making visible how ideological conflict translated into coercive state apparatus.

Jongmyo Chinje Gyujae Doseol Byeongpung (Folding Screen of Royal Ancestral Rites). AKS Encyves.

This folding screen codifies the procedures of royal ancestral rites, visually mapping hierarchy through spatial arrangement and ceremonial sequence. It demonstrates how ritual physically enacted political order. We used this to argue that Catholic rejection of ancestral rites signified withdrawal from state ideology.

Kim Hong-do. *Seodang*, from Danwon Pungsokdo Cheop.

This genre painting portrays village education in Confucian classics. It illustrates how moral hierarchy was reproduced at the local level. We used it to demonstrate that Neo-Confucian values permeated everyday life, not merely elite politics

Maria Sarang. “명례방 그림.” *Painting of the Myeongnyebang Community*

https://www.mariasarang.net/bbs/bbs_view.asp?index=bbs_photo15&no=326.

This painting depicts the Myeongnyebang Catholic community. It visually demonstrates mixed-class religious gatherings, reinforcing the argument that Catholicism enacted equality in daily social practice.

Matteo Ricci Institute, University of Scranton. “Portrait of Matteo Ricci.”

https://www.scranton.edu/about/ab_matteo_ricci.shtml.

This portrait situates Ricci as a mediator between Western theology and East Asian philosophy. It supports the argument that Catholicism entered Joseon already adapted to Confucian discourse.

Munhwa Ilbo. “청나라 조공 사절단.” *Qing Dynasty Tributary Envoy*

<https://www.munhwa.com/article/10671541>.

This article contextualizes Chosŏn tribute missions to Qing China as regular diplomatic exchanges and was used to explain the institutional and logistical routes through which Catholic texts, intellectual materials, and religious ideas were transmitted into Korea via elite networks.

Mural on the Wall of Arena Plaza at Solmoe Shrine, Dangjin, South Korea. Photograph.

This photograph captures a large-scale mural at Solmoe Shrine, the birthplace of Saint Andrew Kim Taegŏn, Korea’s first Catholic priest and martyr. We used this image as the background of our thesis tab to visually synthesize our central argument: that Catholicism represented a direct ideological challenge to Confucian political authority, provoking systematic persecution.

National Institute of Korean History. “사발통문.” *Round Seal Petition*

https://contents.history.go.kr/front/hm/view.do?levelId=hm_117_0010.

The Round-Seal Petition illustrates revolutionary communication methods used by Donghak rebels. It was used to show mass political mobilization rooted in moral legitimacy rather than elite authority.

———. “사발통문 발췌.” *Excerpt from the Round Seal Petition*

https://contents.history.go.kr/front/hm/view.do?levelId=hm_117_0010.

This excerpt highlights the radical demands articulated by the Donghak movement and was used to demonstrate how its reform rhetoric directly targeted structural inequality, challenging entrenched social hierarchies and calling for fundamental changes to the existing political and socioeconomic order.

———. “폐정 개혁 12개조.” *Twelve Reform Demands to Abolish Abuses*

https://contents.history.go.kr/mobile/hm/view.do?levelId=hm_117_0030.

This reform program demonstrates how peasant-driven ideology translated into concrete policy change and was used to link bottom-up ideological challenges to institutional reform, showing how sustained popular pressure compelled the state to adopt structural and administrative adjustments.

News CPBC. “천주실의 이미지.” *Image of The True Meaning of the Lord of Heaven*

<https://www.seosomun.org/reserveCollect.do?mCode=97&cNo=53>.

This image of *Cheonjusilui* served as a visual primary source illustrating the material circulation of Catholic texts in Chosŏn Korea and was used to demonstrate how Catholic

ideas were transmitted through physical books, copying practices, and elite scholarly networks.

———. “이승훈 베이징 초상.” *Yi Seung hun Portrait in Beijing*

<https://news.cpbk.co.kr/article/1151476>.

This portrait reinforces Yi Seung-hun’s role as a cultural intermediary between Qing intellectual circles and Chosŏn society and was used to support the argument that Catholicism in Korea spread through lay elites who mediated, translated, and disseminated religious ideas independently of missionaries.

———. “명례방 발췌록.” *Excerpt from the Myeongnyebang Records*

<https://news.cpbk.co.kr/article/1154310>.

This source documents Catholic gatherings conducted under state surveillance and was used to demonstrate how private religious belief was increasingly redefined as a criminal offense, illustrating the expansion of state control from public order into the regulation of conscience and private association.

———. “103위 순교자 그림.” *Painting of the 103 Korean Martyrs*

<https://news.cpbk.co.kr/article/768107>.

This painting memorializes Korean Catholic martyrs and was used to visually reinforce the scale and severity of anti-Catholic persecution, emphasizing the human cost of state repression and the central role of martyrdom in shaping early Korean Catholic identity.

———. “이벽 초상화.” *Portrait of Yi Byeok*

<https://news.cpbk.co.kr/article/758556>.

This portrait of Yi Byeok represents the early intellectual phase of Korean Catholicism and was used to support the claim that the faith initially spread through elite scholarly networks, where literati engaged Catholic doctrine as a philosophical and moral system.

“Portrait of King Yeongjo.” Wikimedia Commons. File:Portrait of King Yeongjo - Chae Yong Shin (蔡龍臣 1850-1941) Cho Seok-jin (趙錫晉 1853-1920) et (cropped).jpg - Wikimedia Commons

King Yeongjo ruled during the period when Catholic texts began circulating in Joseon. His image represents a monarch who governed through Neo-Confucian moral authority. We used this portrait to visually connect kingship with ritual orthodoxy and centralized legitimacy.

“Portrait of Yun Jeung.” Wikimedia Commons.

https://commons.wikimedia.org/wiki/File:Yun_Jeung.jpg

This portrait of the Neo-Confucian scholar Yun Jeung visually represents the moral-intellectual elite who articulated hierarchy as natural and virtuous. We used this image to embody the scholar-official class whose authority rested on ritual orthodoxy and whose worldview Catholicism unsettled.

Royal Ancestral Ritual in the Jongmyo Shrine and Its Music. UNESCO Intangible Heritage.

This image of the Jongmyo Royal Ancestral Ritual visually demonstrates how ritual performance embodied political hierarchy and cosmic order in Joseon. By showing the spatial arrangement, ceremonial sequence, and formalized movements, it allowed us to illustrate that ancestral rites were not symbolic traditions but institutional mechanisms of governance. We used this image to visually reinforce why Catholic refusal of ancestral rites was interpreted as political dissent rather than private belief.

Rutgers University Library. “전봉준 사진.” *Photograph of Jeon Bong jun*

<https://www.joongang.co.kr/article/17660449>.

This image of Jeon Bong-jun humanizes Donghak leadership and was used to anchor ideological analysis in identifiable historical actors, reinforcing the connection between

abstract reform ideals and the individuals who articulated, organized, and enacted them during the movement.

Seosomun Shrine History Museum. “탁희성 그림.” *Paintings by Tak Hui seong*

<https://www.seosomun.org/exhibit/view.do?pNo=66>.

This painting depicts later-stage Catholic worship and was used to show the visual shift from early philosophical engagement with Catholicism to overt religious practice, illustrating how private intellectual inquiry evolved into publicly recognizable devotional life. These paintings were also used in the backgrounds.

Statue of Jeon Bong-jun. Korea Times.

Modern commemoration of Donghak leadership. On our website, this statue illustrated how later generations reinterpret the Donghak movement as egalitarian resistance. It helped us connect nineteenth-century ideological upheaval to contemporary narratives of democratic legitimacy.

St. Paul Chong Ha-Sang Shrine. “정문호 바르톨로메오·한원서 베드로.” *Jeong Mun ho Bartholomew and Han Won seo Peter*

<https://stpaulchong.org/martyr-enshrined/>.

These martyr images were used to show individual moral resistance against state authority, reinforcing the theme of conscience over hierarchy.

Tak, Hee-sung. Bishop Imbert and Fathers Maubant and Chastan. Courtesy of the Seosomun Shrine History Museum, Seoul, South Korea.

This painting portrays Bishop Laurent-Joseph-Marius Imbert and Fathers Pierre Maubant and Jacques Chastan, French missionaries who were executed during the Catholic persecutions of the late Joseon period. We used this image as the background of our lasting impacts section to illustrate how martyrdom transcended immediate repression

and became a foundational legacy shaping Korean Catholic identity and historical memory.

———. *Choe In-cheol Welcoming Father Zhou Wen-mo at the Uiju Border Gate*. Illustration. Catholic Peace Broadcasting Company (CPBC), February 9, 2010.
<https://news.cpbcc.co.kr/article/325743>.

This illustration by Tak Hee-seong depicts the moment Choe In-cheol receives Father Zhou Wen-mo as he secretly enters Joseon to minister to the underground Catholic community. The image was used as a background visual to contextualize the clandestine nature of early Korean Catholicism and to visually reinforce the theme of Catholicism's quiet but radical challenge to the Confucian state order. It supports the background narrative by symbolizing lay-led introduction, transnational exchange, and the risks associated with religious dissent in late Joseon society.

———. Execution Procession of Nam Jong-sam and Hong Bong-ju outside Seosomun. Courtesy of the Seosomun Shrine History Museum, Seoul, South Korea..

This painting depicts the execution procession of Nam Jong-sam and Hong Bong-ju, prominent Catholic leaders who were martyred during the late Joseon persecutions. We used this image as the background of our reform section to represent how sustained persecution catalyzed ideological and social transformation rather than suppressing dissent.

———. Martyrdom Procession of Father Andrew Kim Taegŏn at Saenamteo. Courtesy of the Seosomun Shrine History Museum, Seoul, South Korea.

This painting by Tak Hee-sung depicts the final procession and execution of Father Andrew Kim Taegŏn, Korea's first Catholic priest, at Saenamteo, a major site of Catholic

persecution. We used this image as the background of our reaction section to visually convey the emotional and ideological consequences of state repression.

———. *Fr. Zhou Wenmo*. Seosomun Shrine History Museum. <https://www.seosomun.org>

This portrait represents underground Catholic networks that ministered to commoners. It supports our claim that Catholicism spread through informal channels beyond Confucian institutions, contributing to long-term ideological transformation.

———. *The Death of the Victor (Martyrdom Scene)*, 1991. Painting depicting Yi Byeok (John the Apostle, 1754–1786).

A founding figure of the Korean Catholic Church, in spiritual anguish. We used this image as the background of our website's homepage to immediately establish the central theme of ideological conflict and persecution.

Wedding Ritual from Pyeongsaengdo. National Museum of Korea.

This depiction of Confucian marriage rituals shows how lineage purity and class continuity were ceremonially preserved. It supports our argument that social hierarchy was reinforced through family structure and marital norms.

OFFICIAL DOCUMENTS & STATE RECORDS

Aks.ac.kr. “연행록(연행록) - 디지털장서각,” 2026.

https://jsg.aks.ac.kr/dir/view?dataId=JSG_K2-4527.

This website contains information about the Yeonhaengrok, or Travelogue of Envoys to Beijing. The journal contains accounts of Korean envoys and their experiences in Beijing. Through the descriptions of the journal, was able to see what places the envoys visited, and what places stuck with them, impacting them heavily later on.

The Annals of the Joseon Dynasty (Joseon Wangjo Sillok). National Institute of Korean History.
<https://sillok.history.go.kr>

The Annals document how rulers framed governance as a moral mandate derived from Heaven. Statements such as “The ruler governs the people on behalf of Heaven” demonstrate how sovereignty was cosmologically justified. We relied on this source to show that Catholicism threatened not merely belief but the metaphysical foundation of kingship itself.

Also the Annals record the state’s characterization of Catholics during the 1801 Sinyu Persecution, describing them as abandoning ancestral rites and disrupting moral norms. These entries reveal that persecution was framed as defense of social order and political legitimacy. This source was central to our claim that suppression functioned as a systemic reaction rather than a purely religious conflict.

Anthony of Taizé, transcribing João de Gouvêa, *Relatio de Origine Ecclesiae Coreanae* (Beijing, 1800), Sogang University,
<https://anthony.sogang.ac.kr/CatholicOriginsGouvea.htm>

This source is a modern scholarly transcription of João de Gouvêa’s 1800 episcopal report on the origins and early persecution of Catholicism in Korea. It functions as a primary source written from within the Qing–Korean ecclesiastical network and documents the uniquely lay-driven emergence of the Korean Church prior to the arrival of missionaries. The text was used to establish Catholicism in Korea as an internally adopted intellectual and moral system transmitted through books, correspondence, and elite networks rather than foreign clerical intervention. It also provides firsthand descriptions of martyrdom, state repression, and the ideological clash between Catholic doctrine and Confucian ancestral rites. This source is central for framing Catholicism as a

destabilizing moral alternative to Chosŏn's ritual hierarchy and for analyzing persecution as a reaction to challenges against state-legitimated social order.

Catholicculture. "Library : Stories of the Korean Martyrs," n.d.

<https://www.catholicculture.org/culture/library/view.cfm?id=4740>.

More in depth accounts of the 100 Korea martyrs. Provides details to what was planned and discussed among members.

Charles Dallet, *History of the Church of Korea*, vol. 1, pt. 2 (1874), trans. and annotated by Brother Anthony of Taizé.

This monograph provides a comprehensive nineteenth-century synthesis of early Korean Catholic history, drawing on missionary correspondence, martyr narratives, and ecclesiastical records. It was used to contextualize primary sources such as Gouvêa's report within a broader historical narrative of persecution, survival, and institutional development. Dallet's work clarifies how anti-Catholic policies evolved from episodic repression into systematic state action and how martyrdom narratives became foundational to Korean Catholic identity. While written from a missionary-historical perspective, the text is critical for understanding how religious conflict intersected with law, governance, and social discipline in Chosŏn Korea. It reinforces the argument that suppression functioned not merely as reactionary violence but as an intentional strategy to preserve Confucian political legitimacy, ultimately accelerating ideological reform rather than preventing it.

Cheoksa Yun'eum (Royal Edict of the Suppression of Heterodoxy), 1839. Wikisource PDF.

This royal edict formally condemned Catholicism as a heterodox teaching that destroyed human relations and threatened state stability. It provides explicit evidence that persecution was ideologically justified as protection of Confucian governance.

This source was used both as a visual artifact to analyze symbolic representation and as a textual document to interpret ideological intent.

Chondogyo. “정순경 교주 임명장.” *Appointment Certificate of Jeong Sun gyeong*

https://www.chondogyo.com/bbs/board.php?bo_table=news&wr_id=1287.

This appointment certificate illustrates Donghak’s institutionalization and internal hierarchy after its initial ideological phase. It supports the argument that Donghak translated universal moral claims into a domesticated, organized movement capable of mass mobilization.

—. “이수방 접주 임명 문서.” *Yi Subang Jeopju Appointment Document*

https://www.chondogyo.or.kr/bbs/board.php?bo_table=sub85&wr_id=11.

This document shows the administrative structure of Donghak at the local level. It was used to demonstrate how abstract principles like “Man is Heaven” were operationalized through formal leadership networks during the peasant movement.

Donnyeong Bocheop (Royal Genealogy of the Joseon Dynasty). 1686. Jangseogak Archives.

<https://jsg.aks.ac.kr>

This royal genealogy records hereditary lineage and succession, demonstrating how political legitimacy was embedded in ancestry. We used page 14 to illustrate how birth determined rank, reinforcing our argument that Catholic moral equality directly contradicted Joseon’s lineage-based authority system.

This source was used both as a visual artifact to analyze symbolic representation and as a textual document to interpret ideological intent.

Gukjo Oryeui (State Ritual Manual).

On our website, we used *Gukjo Oryeui* to argue that ancestral rites were not optional cultural practices but the institutional core of state legitimacy. By showing how authority

was embedded in ritual structure, we established why Catholic rejection of ancestral rites was interpreted as destabilizing the metaphysical foundation of governance itself.

Heritage Administration of Korea. “흥선대원군 효유문.” *Heungseon Daewongun Proclamation to Enlighten the People*

https://www.heritage.go.kr/heri/cul/culSelectDetail.do?VdkVgwKey=21,02340000,35&pageNo=1_1_1_0.

This proclamation by Heungseon Daewongun frames rebellion as moral disorder rather than structural injustice. It was used to contrast state rhetoric of paternal benevolence with peasant claims of legitimacy.

Hwang, Alexander Y., and Lydia T. Kim. “The Silk Letter of Alexander Sayông Hwang: Introduction and Abridged Translation.” *Missiology: An International Review* 37, no. 2 (April 2009): 167–79. <https://doi.org/10.1177/009182960903700203>.

Contains the abridged version of Alexander Hwang recounts and reports of the progress of catholicism spread within Korea in letter form to the Bishop of Beijing. The originally Chinese characters were translated and footnotes were added to help readers understand main ideas. The text helped evaluate the negative perspectives regarding the new religion in Korea, and what other events transpired due to backlash.

Jeong, Paul, and Benedict Kyung. “Chronology of the Records of the Early Martyrs and Their 1925 Beatification.” Accessed February 12, 2026.

<https://anthony.sogang.ac.kr/Dallet/ChronologyBeatificationProcess.pdf>.

This text details the events of persecutions that occurred due to religion. Contains specific dates that helped spot connections to previous texts.

Jongmyo Uigwe / Royal Ritual Uigwe Collections. Jangseogak Archives.

We used these manuals to demonstrate that ritual hierarchy was bureaucratically enforced and visually codified. On the website, the *Uigwe* helped us argue that Joseon authority operated through structured ritual order—making Catholic theological egalitarianism not just a spiritual claim but a direct contradiction to embodied social hierarchy.

“Korean Martyr Saints.” Accessed February 12, 2026.

https://www.october2019.va/content/dam/october2019/documenti/testimoni/biografie-dal-mondo/103%20Korean%20Martyr%20Saints_testimoni_biografiedalmondo.pdf.

This document contained the main 100 martyrs of Korea. Along with photos of the representative martyrs, the text narrated their lives, how they came to accept a new religion, what roles they played in supporting catholicism, and how they came to meet their demise. The document provides great detail regarding each of the figures, and helped to realize the extent of which certain figures were willing to sacrifice for belief, albeit foreign and unwelcome in their motherland

K-Heritage Channel. “흥선대원군 효유문 발췌.” *Excerpt from Heungseon Daewongun Proclamation*

<https://www.k-heritage.tv/ko/M000000267/media/view?pstNo=13493>.

This video excerpt provides visual and textual emphasis on royal rhetoric during suppression efforts. It was used to show how the state framed violence as moral correction rather than repression.

Lai, CHEN. “Historical and Cultural Features of Confucianism in East Asia.” *Confucianisms for a Changing World Cultural Order*, November 30, 2017, 102–11.

<https://doi.org/10.2307/j.ctv3zp05k.10>.

This text clearly described the differences between confucianism values in Korea, China, and Japan. It aided research when distinguishing unique factors of Korean confucianism that clashed with catholicism.

Lee, Byung-Chul. “Yi Dynasty a Transition Period Be Concerned at and a Suggestion of Yeon-Haeng-Ga Song.” *KOREAN THOUGHT and CULTURE*, no. 52 (2021): 43–70.

<https://www.kci.go.kr/kciportal/ci/sereArticleSearch/ciSereArtiView.kci?sereArticleSearchBean.artId=ART001434767>.

The text contains contents in several alternate and copied versions of <Yeon-Haeng-Ga>, including portrayal of diplomatic relations with China, Chinese civilization and institutions. Contains descriptions of Chinese lifestyle and appreciations of the trip. Provided insight into detailed versions of China that was memorable.

Oh My News. “동경대전 발췌.” *Excerpt from Donggyeong Daejeon*

https://www.ohmynews.com/NWS_Web/View/at_pg.aspx?CNTN_CD=A0002754869.

This modern article presents key excerpts from Donghak texts and was used to emphasize Donghak’s moral cosmology in accessible language, highlighting how its ethical vision framed social equality, human dignity, and reformist critique in terms intelligible to common people.

Sogang University. “History of the Church of Korea.”

<https://anthony.sogang.ac.kr/Dallet/Texts/GeneralPreface.pdf>, n.d.

The summary and overview of Charles Dallet's book <History of the Church of Korea>.

Offers insights into Charles Dallet's experiences of Korean religion by translating the texts into English. The text provided valuable accounts of the 100 martyrs of Korea.

The Holy Bible, English Standard Version. Wheaton, IL: Crossway, 2016.

Biblical passages were used to establish the doctrinal grounding for why Catholicism fundamentally clashed with the Confucian social order, particularly by emphasizing exclusive divine authority, moral universality, and individual conscience over ritual hierarchy and lineage-based obligations.

The Holy Bible, New International Version. Grand Rapids, MI: Zondervan, 2011.

Biblical passages were used to establish Catholic moral universalism and the principle of equality before God, reinforcing the argument that Catholic doctrine challenged inherited status distinctions and hierarchical social norms central to the Confucian order of Chosŏn society.

Uri History Net. “전봉준 어록.” *Sayings of Jeon Bong Jun*

https://contents.history.go.kr/mobile/eh/view.do?levelId=eh_n0660_0010&code=eh_age_40.

These quotations articulate claims of peasant moral legitimacy and were used to show how Donghak rhetoric reframed political authority around the people, redefining legitimacy as grounded in ethical justice and popular moral responsibility rather than inherited hierarchy.

—— (blog mirror). “전봉준 어록.” *Sayings of Jeon Bong Jun*

<https://blog.naver.com/ooops2/110016190821?viewType=pc>.

This blog mirror of *Jeon Bong-jun's sayings* was used to ensure accessibility and cross-verification of his statements, allowing comparison with other compilations and reinforcing the reliability of Donghak rhetoric attributed to Jeon Bong-jun in secondary and educational sources.

Seungjeongwon Ilgi (Daily Records of the Royal Secretariat). Cultural Heritage Administration.

<https://www.heritage.go.kr>

These detailed administrative records document the everyday functioning of royal governance. Their precision illustrates how Joseon maintained ideological conformity through documentation and classification. We used this source to demonstrate how governance relied on ritual compliance and bureaucratic oversight.

This source was used both as a visual artifact to analyze symbolic representation and as a textual document to interpret ideological intent.

Yi Dynasty Veritable Records. *Taejong Sillok*, vol. 31 (1416). *Veritable Records of King Taejong*

https://sillok.history.go.kr/id/kca_11601025_002#footnote_15.

This royal record establishes the Confucian centrality of ritual propriety and sincerity as foundations of legitimate governance and was used to contrast official state ideology with Catholic rejection of ancestral rites, highlighting the ideological basis for state resistance to Catholic practice.

Yukjeon Jorye (Administrative Code).

This code details population registration and district management. It helped us argue that Catholics were perceived as dangerous because they positioned themselves outside the administrative classification system.

DIGITAL MEDIA

FortuneKidVonHong. *Korean Song – Bird, Bird, Blue Bird* (새야 새야 파랑새야). YouTube video, 3:29. Posted August 3, 2006. <https://www.youtube.com/watch?v=kvNq6P4R2aQ>.

This recording of “Bird, Bird, Blue Bird,” a folk song associated with the Donghak Peasant Movement, illustrates how music functioned as a vehicle for political communication and popular mobilization. Its lyrics encode criticism of corruption and social injustice in symbolic language accessible to commoners, demonstrating how reformist and anti-elite sentiments circulated beyond written texts. It was used to show how ordinary people expressed resistance and collective identity through oral culture rather than formal political discourse.

Paulnim. “Cheonju Gonggyeongga (Hymn of Reverence to the Lord of Heaven): Catholic Lyrics by Yi Byeok, Composed by Choi Byeong-cheol, Four-Part Score.” YouTube video. YouTube, n.d. <https://www.youtube.com/watch?v=53JKVQxIIKE>.

This recording of “Cheonju Gonggyeongga,” attributed to Yi Byeok with later musical arrangement by Choi Byeong-cheol, demonstrates how early Korean Catholics adapted Western theological concepts into vernacular song. By framing Catholic doctrine through familiar poetic and musical forms, the hymn functioned as a tool for moral instruction and communal identity among lay believers. It was used to show how Catholic ideas spread horizontally through oral culture, reinforcing egalitarian ethics outside official Confucian institutions and state-sanctioned discourse.

Secondary Sources

「A Comparative Study on the 19th Century Church Persecution in Vietnam and Joseon - Focusing on the Persecutions under Emperor Tu Duc and the Byung-in Persecution - 」. RISS.

We used this comparative framework to situate Joseon persecution within a broader East Asian pattern of state response to Catholic universalism. This helped us argue that the Joseon case was not irrational isolationism but part of a regional pattern in which centralized states defended ritual sovereignty against transnational religious authority.

「A Study on the Activities of Laity Leaders in the late Joseon Period」. RISS.

We used this article to reinforce our argument that Catholic ideological transformation emerged internally within Joseon intellectual circles. The presence of educated lay theologians supports our thesis that Catholicism constituted a competing moral-intellectual system, not merely a foreign intrusion.

「A study on the concepts of a person's status and the status system in the Joseon period」. RISS.

We used this work to sharpen our analytical precision when discussing hierarchy. By grounding our terminology in scholarly definitions, we strengthened our claim that Catholic theology challenged not merely “social custom” but a legally and philosophically defined status order.

「A Study on the Late Joseon *Cheoksa Yun'eum*」. RISS.

We relied on this study to interpret the edict not merely as prohibition but as a manifesto of orthodoxy defense. The article supports our thesis that persecution rhetoric centered on legitimacy preservation—defining Catholicism as a threat to loyalty, filiality, and sovereign authority.

Ahn, Ungnyŏl, and Ch'oe, Sŏgu. *Han'guk Ch'ŏnju kyo hoesa* [*The History of the Korean Catholic Church*]. Annotated Korean translation of Charles Dallet's *Histoire de l'Église de Corée*. 3 vols. Seoul: Pundo, 1979.

This annotated Korean translation of Charles Dallet's *Histoire de l'Église de Corée* was used to examine early Korean Catholicism through a Korean scholarly framework. The annotations clarify historical context and terminology, allowing analysis of Catholicism's spread, its conflict with Confucian ritual order, and state persecution as an ideologically driven effort to preserve political and social hierarchy in late Chosŏn Korea.

Anderson, Benedict. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. Revised ed. London and New York: Verso, 1991.

This theoretical work analyzes how collective identities are constructed through shared narratives, symbols, and print culture rather than inherent ethnic or political continuity. It was used as a conceptual framework to understand how religious and ideological communities, including Catholic and Donghak networks, functioned as imagined communities that bound individuals beyond kinship and locality. Anderson's model supports analysis of how shared texts, rituals, and martyr narratives produced new forms of moral and political belonging that challenged Confucian lineage-based hierarchy and state-centered legitimacy in late Chosŏn Korea.

Anthony of Taizé. "Origins of the Catholic Church in Korea: A Letter." *Transactions of the Royal Asiatic Society, Korea Branch* 89 (2014): 169–192.

This article presents and contextualizes a key primary letter on the origins of Korean Catholicism. It was used to support the argument that Catholicism emerged through lay initiative and textual transmission rather than direct missionary activity.

Aquinas, Thomas. *Summa Theologica*. Translated by Anton E. Pegis. In *Basic Writings of St. Thomas Aquinas*. New York: Random House, 1948.

This theological work was used to establish core Catholic doctrines on moral law, conscience, and divine authority. It provided doctrinal grounding for why Catholicism conflicted structurally with Confucian ritual hierarchy and ancestor-centered ethics.

Baker, Don. “A Confucian Confronts Catholicism: Truth Collides with Morality in Eighteenth-century Korea.” *Korean Studies Forum*, no. 6 (1979–1980): 1–44.

This article analyzes Confucian intellectual responses to Catholicism in eighteenth-century Korea. It was used to demonstrate how anti-Catholicism emerged from moral and philosophical critique rather than ignorance or xenophobia.

———. “A Different Thread: Orthodoxy, Heterodoxy, and Catholicism in a Confucian World.” In *Culture and State in Late Chosŏn Korea*, edited by JaHyun Kim Haboush and Martina Deuchler, 199–232. Cambridge, MA: Harvard University Press, 1999.

This chapter situates Catholicism within Confucian categories of orthodoxy and heterodoxy. It was used to frame persecution as an ideologically coherent state response aimed at preserving ritual order and political legitimacy.

———. *Catholics and Anti-Catholicism in Chosŏn Korea*. Seattle: University of Washington Press, 2019.

This monograph analyzes the development of Catholicism in late Chosŏn Korea and the state’s sustained ideological and legal opposition to it. It was used to examine Catholicism as an internally adopted belief system rather than a missionary imposition, and to understand anti-Catholicism as a state reaction to perceived threats against Confucian ritual order, lineage hierarchy, and political legitimacy. The work clarifies how

religious conflict functioned as a mechanism of social control and how suppression paradoxically strengthened reformist and egalitarian currents in Chosŏn society.

Brother Anthony of Taizé, “Charles Dallet’s *History of the Korean Church*: 150 Years Later,” *European Journal of Korean Studies* 24, no. 2 (2025): 179–202.

This article re-evaluates Charles Dallet’s *History of the Church of Korea* through modern historiography, assessing its empirical value and interpretive limits as a work of missionary history. It was used to contextualize Dallet’s treatment of persecution and martyrdom, distinguishing theological framing from structural causes and enabling critical use of the text without reproducing missionary bias in analyzing Catholic–Confucian conflict.

Buswell, Robert E., Jr., and Timothy S. Lee, eds. *Christianity in Korea*. Honolulu: University of Hawai‘i Press, 2006.

This edited volume provides a broad scholarly overview of Christianity’s historical, social, and cultural development in Korea. It was used to situate Korean Catholicism within longer-term patterns of religious adaptation, conflict, and institutionalization, offering comparative context beyond the late Chosŏn period.

Catholics and Anti-Catholicism in Chosŏn Korea. Academia.edu.

Argues Catholicism was first accepted by yangban intellectuals. We used this analysis to reinforce our claim that the ideological challenge emerged internally within Confucian scholarly discourse, positioning Catholicism as intellectual revolution before social movement.

Cho, Kwang, Chang Chongnan, Kim Chöngsuk, and Song Chongnye. *Sun'gyoja Kang Wansuk yöksarül wihaye ilösöda* [*The Martyr Kang Wansuk: Standing Up for History*]. Seoul: Catholic Press, 2006.

This work examines the life and martyrdom of Kang Wansuk as a case study of early Korean Catholic resistance. It was used to humanize persecution narratives and to analyze how individual moral agency intersected with gender, faith, and state repression in late Chosön Korea.

Ch'oe, Ch'anghwa, ed. *Sinyu pakhae wa Hwang Sayöng Paeksö sakkön* [*The 1801 Persecution and the Hwang Sayöng Silk Letter Incident*]. Seoul: Han'guk Sun'gyoja Hyönyang Wiwönhoe, 2003.

This edited volume documents the 1801 Sinyu Persecution and the Hwang Sayöng Silk Letter incident through primary materials and historical analysis. It was used to examine how Catholic belief was criminalized as political subversion and how written communication intensified state fears of foreign entanglement.

「Confucian understanding of death in the Joseon Dynasty(朝鮮時代) - Focusing on the concept of Life and Death, the Ghost, Sacrifice」. RISS.

We relied on this study to explain why ancestral ritual refusal was interpreted as metaphysical disruption. By clarifying how death and ritual were conceptually linked to moral continuity, the article reinforced our argument that Catholic doctrine threatened cosmological as well as political order.

「Contributions and Challenges of the Study of State Rituals in the Late Joseon Period」. RISS.

We incorporated this research to support our methodological approach. By emphasizing ritual as key to interpreting late Joseon governance, it validated our decision to frame Catholic persecution as a crisis of ritual legitimacy rather than isolated doctrinal conflict.

Finch, Andrew. “The Pursuit of Martyrdom in the Catholic Church in Korea before 1866.”

Journal of Ecclesiastical History 60, no. 1 (January 2009): 95–118.

This article analyzes how martyrdom functioned as a conscious religious ideal within early Korean Catholic communities prior to 1866. It was used to examine martyrdom not only as state-imposed violence but as a moral framework that reshaped obedience, sacrifice, and individual agency in defiance of Confucian authority.

Han’guk Kat’ollik Taesajŏn [A Korean Dictionary of Catholicism]. Seoul: Han’guk Kyohoesa Yŏn’guso, 1985.

This reference work provides authoritative definitions of Catholic terminology, concepts, and historical figures in the Korean context. It was used to ensure terminological precision and to clarify doctrinal and institutional concepts referenced in discussions of early Korean Catholicism and persecution.

Hannah Arendt. *On Revolution*. New York: Viking Press, 1963.

Arendt defines revolution as reconstitution of political legitimacy. We used this theoretical framework to interpret Catholicism in Joseon as a revolution of legitimacy rather than regime overthrow.

Kŭm, Chang-t’ae. “Tonhwa Shin Hudam ŭi Sŏhak pip’aniron kwa chaengjŏm” [“The Theoretical Basis for Shin Hudam’s Criticism of Western Learning and the Specific Points He Raised against It”]. *Chonggyohak Yŏn’gu (Journal of Religious Studies)* 20 (December 2001): 1–25.

This article analyzes the philosophical foundations of Shin Hudam’s critique of Western Learning. It was used to demonstrate how anti-Catholic thought in late Chosŏn Korea was grounded in systematic Confucian reasoning rather than reactionary hostility, clarifying the intellectual basis of ideological resistance to Catholic doctrine.

List of Catholic Persecutions in Joseon. AKS Edu Wiki.

Documents repeated state crackdowns. We used this list to show that suppression was patterned and systemic. By mapping repeated crackdowns, we supported our thesis that persecution functioned as ongoing structural defense rather than episodic violence.

「Loneliness of states general society and a low grade subject of Joseon Dynasty」. RISS.

We incorporated this perspective to show why Catholic universalism could resonate beyond elite intellectual circles. The article helped us connect ideological equality with its potential social appeal among subordinated groups.

「National Memorial Rites and Rituals based on Confucian during the Joseon Period -Heaven, earth, and man and music-」. RISS.

We used this study to demonstrate that ritual governance operated on cosmological principles. It strengthened our thesis that Joseon political authority depended on maintaining ritual harmony—making Catholic rejection of state rites a structural, not symbolic, challenge.

Neff, Robert D., and Brother Anthony of Taizé, eds. *Brief Encounters: Early Reports of Korea by Westerners*. Irvine, CA: Seoul Selection, 2016. ISBN 9781624120787.

This edited volume compiles early Western travel accounts of Korea prior to formal diplomatic contact. It was used to understand how Korea was interpreted through brief, external observations, highlighting how limited encounters produced generalized and often distorted portrayals of Korean society and governance.

Park, Chang-Won. “Between God and Ancestors: Ancestral Practice in Korean Protestantism.” *International Journal for the Study of the Christian Church* 10, no. 4 (2010): 257–273.

This article examines how Korean Protestantism negotiated ancestral rituals within a Christian framework. It was used comparatively to highlight why Catholicism’s stricter

rejection of ancestor rites provoked sharper conflict with Confucian social order in the Chosŏn period.

Shaw, William. *Legal Norms in a Confucian State*. Berkeley: Institute of East Asian Studies, Center for Korean Studies, University of California, 1981.

This monograph analyzes how law operated within a Confucian moral framework, emphasizing ritual, hierarchy, and ethical cultivation over individual rights. It was used to contextualize why Catholicism's emphasis on conscience and universal moral authority posed a fundamental challenge to Chosŏn legal and ideological norms.

So, Chongt'ae, and Han Kon, eds. *Chosŏn hugi Ch'ŏnjugyo sinja chaep'an kirok: Chuan mit kugan* [*Records of the Trials of Catholic Believers in the Late Chosŏn Period: State Tribunal Records*]. Seoul: Kukhak Charyowŏn, 2004.

This edited collection compiles official trial records of Catholic believers prosecuted by the Chosŏn state. It was used as a primary source to demonstrate how religious belief was legally reclassified as criminal deviance, revealing the mechanisms through which Confucian governance enforced ideological conformity through judicial practice.

「The Study of Roman Catholic Church History in Korea」. RISS.

We used this work to contextualize our project within broader scholarship and to ensure that our interpretation of Catholicism as ideological revolution aligns with established historical research. It provided chronological structure and academic grounding for our argument.

Wŏn, Chaeyŏn. *Chosŏn wangjo ūi pŏp kwa Kŭrisŭdogyo: Tong-Sŏyang ūi sangho insik kwa munhwa ch'ungdol* [*Christianity and the Laws of the Chosŏn Dynasty: Ideological and Cultural Conflict between East and West*]. Seoul: Handŭl Publishing, 2003.

This monograph examines the legal and ideological conflict between Chosŏn law and Christianity. It was used to analyze how Catholic belief challenged Confucian legal norms, particularly through its rejection of ritual obligations and emphasis on conscience, framing persecution as a juridical defense of state ideology rather than ad hoc repression.

Yi, Nŭnghwa. *Chosŏn kidokkyo kŭp oegyosa* [*A History of Christianity and Foreign Relations in Korea*]. Seoul: Han'gukhak Yŏn'guso, 1977.

This monograph examines the introduction of Christianity within the broader context of Chosŏn Korea's foreign relations. It was used to situate Catholicism within patterns of diplomatic contact and cultural exchange rather than treating it solely as an isolated religious phenomenon.

———. *Chosŏn musokko* [*A Study of Korean Shamanism*]. Seoul: Han'gukhak Yŏn'guso, 1977.

This study analyzes indigenous Korean religious practices and cosmology. It was used comparatively to highlight how Catholicism differed from existing belief systems, clarifying why Catholic exclusivity and doctrinal rigidity provoked greater ideological conflict than syncretic traditions.

Yi, Sŏngbae. *Yugyo wa Kŭrisŭdo: Yi Pyŏk ŭi Han'gukchŏk sinhak wŏlli* [*Confucianism and Christianity: The Korean Nature of the Theological Principles of Yi Pyŏk*]. Seoul: Pundo Publishing, 1979.

This monograph examines Yi Pyŏk's attempt to reconcile Confucian philosophy with Christian theology. It was used to analyze early intellectual Catholicism as a Korean reinterpretation of Christian doctrine rather than a passive adoption of Western belief.