

THE NGUYỄN DYNASTY'S CATHOLIC FORBIDDEN POLICY IN COMPARISON WITH THE CHOSON DYNASTY IN KOREA

Nguyễn Quang Hưng ⁽¹⁾

Abstract:

Studying Catholic forbidden policy of the Nguyễn dynasty is not new subject². When dealing with the cause of Catholic forbidden policy, the researchers often emphasize the relation between preaching and the colonialism in Vietnam in the 19th century. On the ritual problem, the important incompatibility of Confucianism and Catholicism on the world view and ideology was one of the main causes of Catholic forbidden policy of the Nguyễn dynasty. Although this problem was dealt with in some writings, it was not satisfactorily valued. Moreover, researchers did not compare the history of preaching in Vietnam with the history of preaching of other countries.

In some my articles, I analyzed the differences of Catholicism from native culture, beliefs and social standards... These differences led the Nguyễn Dynasty to forbid Catholicism³. By comparing Catholic forbidden policy of the Nguyễn dynasty with Catholic forbidden policy of the Choson dynasty, the last feudal dynasty of Korea, this article would like to affirm that Catholic forbiddance was unavoidable; it was not only happened in Vietnam. This article shows that the ritual problem was the main cause that made Vietnamese feudal state and Korean feudal state forbid Catholicism⁴.

1. THE OVERVIEW ON CATHOLIC FORBIDDEN POLICY OF THE NGUYỄN DYNASTY

Catholicism was present at Vietnam for nearly 5 centuries. Because of toleration Vietnamese people's toleration, in Vietnam there were little conflict between Catholicism and native religions but the relation between Catholic Church and native

¹. Ass. Prof. Dr. Philosophical Department, The University of Social Sciences and Humanities, Hanoi.

². See: Phan Phát Huân, *Vietnamese History*, Volume I-II, Redemptorists, Sai Gon, 1958-1960; Patrick Tuck: *French Missionaries and Imperialism in Vietnam* (1857-1914), Liverpool University Press, 1987; Cao Huy Thuân: *Catholicism and Colonialism in Vietnam*, Doctor thesis; Trương Bá Cẩn: *Catholicism is in South in Bishop Pigneau period (1771- 1799)*, Ho Chi Minh City, 1992.

³. See: Nguyễn Quang Hưng, *Vietnamese Catholicism in the Nguyễn Dynasty* (1802-1883), Religion Publishing House, Hanoi, 2007.

⁴. Because of historical background we have two ways of calling united nation in Korean peninsula. The Democratic Republic of Korea is called as Korea, but Republic of Korea is called as South Korea. For avoiding error, the article used the word Korea to show united nation, but *Han Quoc* is name of South Korea at present.

government was not smooth. In pre-colonialism, the more Catholicism was propagated in society, the more native government resisted Catholicism. In the 17th and the 18th centuries Catholicism was forbidden by Trịnh and Nguyễn Lords. Alexandre de Rhodes related imperial decree on Catholic forbiddance of Trịnh Tráng in 1630. This decree was promulgated after Catholicism was propagated by Alexandre de Rhodes and missionaries of Jesuits in the Northern part: “Trịnh lord was angry with us because we compelled new followers to divorce their concubines. Lord sent a letter to us. This letter was written that “What religion did you propagate in our country? You teach our people to marry one wife, but I would like my subjects to marry many wives so that I have many loyal subjects. From now on you should not preach this religion if you do not obey order I should behead you. You must not do what I forbid”⁵.

Nguyễn Lords also disliked Catholicism because this new religion was different from traditional religions. In 1663 Hiền Vương said that “I am a lord in the South. Our subjects are under my rule not God” and he ordered to behead a Catholic called Paul as he said that first of all he was believer of God, and then he was subject of lord⁶. Võ Vương lord also conflicted with Catholicism on the “ritual problems”. He found that our country was in danger when Catholic communities were apart from Vietnamese communities⁷.

At that time preaching was related with commercial activities between Vietnam and Europe, national security was not vital question of our independence and national sovereignty. Although Trịnh and Nguyễn lords conflicted with Catholicism on ‘ritual problems’, they needed to buy weapons of European traders for serving the war, so the Catholic forbidden policy was not carried out severely and regularly⁸.

Tây Sơn brothers also felt concerned about the spread of Catholicism because it could influenced Confucianist culture. “Since European countries surreptitiously propagated their religion in our country, I regret to say that the respect for Confucius is reduced day by day. The lie of foreigners which attracts and charms the masses so our people are not able to resist them as our people have a passion for fraudulent

⁵. The relation between Catholic preaching and colonialism was the reason why the Nguyễn court prohibited Catholics is outside of my article. This problem was dealt with in may other articles

⁶. Alexandre de Rhodes, *The History of South*, the translation of Hồng Nhuệ. Hồ Chí Minh city, 1994, p. 124.

⁷. See: Mạc Đường, *Vietnamese Catholics in South Vietnam from the 17th Century to the 19th Century: Some Problems of Catholics History in Vietnamese History*. Hồ Chí Minh city, 1988, p. 69.

⁸. See: *The Letter of Missionary Neugebauer Josephi R. P on 18th July, 1749* .

religion. I decide to support lofty ethics of our grand fathers and annul this evil religion completely”⁹.

Entering the 20th century, the situation of Vietnam changed and the Catholic repressions were carried out severely. On the one hand, the political mobilization of Bishop Pigneau de Behaine supported Nguyễn Ánh in the resistance against the Tây Sơn dynasty leading Versailles treaty of Vietnam and France in 1787, the relation between preaching and colonialism which had existed in the modern history appeared more obviously in Vietnam. The threatening of European countries was clearer and clearer, missionaries openly intervened in internal situation of Vietnam. In the 17th- 18th centuries, European missionaries obeyed the law of court, but in the 19th century they did not. After 1825, European missionaries stealthily preached in Vietnam though Minh Mạng king prohibited them to do.

On the other hand, kings of the Nguyễn dynasty revived Confucianism and respected Confucianism as state religion, the contradiction of Catholicism with native culture, religions and social values became serious. Beside the differences on world views and ideology between Catholicism and Confucianism there were the problems on correct name and legitimacy of Confucianism as state religion. The legitimacy of court which based on moral- political standards of Confucianism was lost if Vietnam became a state of Catholicism. When debating with Pigneau de Behaine on ancestor worship of Catholics, Nguyễn Ánh also dealt with this problem. So we can see when the struggle between Nguyễn lord and Tây Sơn has not ended and the supports of European missionaries and Catholics were important, Nguyễn Ánh made no concession to Catholics on *the ritual problems*. He said that “when attending the rite of ancestor worship I think that if my ancestors are alive I should do all necessary things for them (...) I would like every people to see that I never forget my ancestors and I would like to be an example of virtue (...) the court regulates many rites, my officers and I are compelled to be present at rites. If many my officers follow Catholicism, so they can not attend at rite of ancestor worship I am compelled to carry out rites alone so the ascendancy of king is reduced”¹⁰.

⁹. Missionary Mettello Saccano wrote about the Catholic prohibition in the beginning of the 17th century: “It is an open secret to us that king’s nature often changes, sometimes he breathes fire and brimstone, and sometimes he endeared himself to everyone. We can win his heart by valuable offerings, best of all is pearl. Anyone who offers king pearl can ask king anything. Following Nguyễn Hồng, *The History of Preaching in Vietnam*, Volume I, Saigon, 1959, p. 243.

¹⁰. Louvet, L.E. *La Conchinchine religieuse*, Tome I Librairie de la Societe Asiatique, Paris, 1885, Tome I p. 517. Extract from Trương Bá Cẩn, *Catholicism in South under the Bishop Pigneau period (1771- 1799)*. Ho Chi Minh city, pp. 103-104.

Although receiving a favor of European missionaries and Catholics, Gia Long did not want Catholic influence to develop. Hương đảng regulation was promulgated in 1804 to reflect this view. “Catholicism is the religion of other country to preach in our country. This religion invents heaven and hell, it fascinate the common people. From now on, if any village wants to repair the collapse church, it must submit application to superior authority. Building of new church is forbidden. This is compulsory regulation so anyone who violates this regulation will be punished”¹¹.

Because of gratefulness of Catholicism and missionaries who support Nguyễn lord in the struggle against Tây Sơn so preaching is free and open in the Gia Long regime. In the Minh Mạng regime *the ritual problem* present clear in the imperial decree in November, 1832 Lunar calendar that was January, 1933 solar calendar “Catholicism is the religion of European, uneducated people is charmed with this religion. The theory of heaven is only fabulous. If we do not respect divinity and worship ancestors as well we will do things opposite to morality. In reality, Catholicism is evil magic not religion (...). If anyone who made a mistake in following Catholicism when he is repentant of his holly he can make clear his feeling to local mandarin (...) if anyone who stealthily gathers together or violates banned order will be punished”¹². The 7th clause of Thập Huấn (ten recommendations) was promulgated in 1835 showed that king was worried about Catholic influence to our fine customs.

“The ritual problem” was also dealt with in imperial decrees of Thiệu Trị which were promulgated after Đà Nẵng event in 1847. “Catholicism is heresy; this religion does not worship ancestors and respect divinities. This religion damages morals. In Minh Mạng regime (1820-1840) this religion was forbidden. Anyone who violates the imperial decree will be punished”¹³.

In Tự Đức regime, French plot of invading Vietnam was clear, defense of independence and sovereignty became vital question but ‘the ritual problems’ was the reason why the court forbid Catholicism. This problem was dealt with in imperial decree to be promulgated in 1851: “Religion of Jesus came from the West. This religion does not worship ancestors; it charms the common people with the

¹¹. Henry Bernard, *Le Conflict de la Religion Annamite avec la Religion d'Occident a la Cour Development Gia Long*, Ha noi, 1941, pp. 9-11.

¹². *Đại nam thực lục chính biên*, Volume II, Historical Publishing House, Hanoi, 1963, pp. 168-169.

¹³. *Đại nam thực lục chính biên*, Volume II, Historical Publishing House, Hanoi, 1964 pp. 235- 236.

theory of heaven, hell and holy water. Though preachers knew that our court does not forgive false theory, they continue to spread the passion of Jesus. They entice ignoramuses; they are ready to die without repentance. It is an odd swindle. How scurrilous is! In the Minh Mạng regime many imperial decrees were promulgated to prohibit Catholicism. Anyone who does not leave Catholicism will be punished. In the Thiệu Trị regime many imperial decrees prohibited this heresy (...) our civilized foundation is to keep our orders and customs. Our fine customs are threatened by preaching Catholicism”¹⁴. “When French colonialists invaded our country, missionaries intervened in political affairs, that was one of many reasons leading the conflict between the Nguyễn dynasty with Catholic Church.

Overview of some Catholic forbidden imperial decrees in recent three centuries, we can see the difference between Catholicism and native religions on rites and social values was objective but it was the reason why Vietnam feudal court prohibited Catholicism. In the 16th century the preaching was beginning and the respond of local government to Catholicism was not severe, but *the ritual problems* seemed to appear in the first time of preaching history. In 17th-18th centuries when the European invasion was not clear, the reason why Nguyễn and Trịnh lords prohibited Catholicism was their difference on *the ritual problems*.

2. THE CATHOLIC FORBIDDEN POLICY OF THE CHOSON DYNASTY

The history and culture of Korea has resembled Vietnam¹⁵. Thousand years before Christian era in Korean peninsula there were clanships and tribes, and then three kingdoms Silla, Goguryeo and Baekje regularly appeared in the late centuries BC. This time called three kingdoms. In 676 Silla kingdom crushed two kingdoms to build Unified Silla in Korean peninsula. The Silla dynasty was collapsed after existing some centuries then the Goryeo dynasty was established in 936 and its capital was Guryok (now Bình Nhưỡng). After a political upheaval, the Choson dynasty was established in 1392 and its capital was moved to Seoul. The Choson dynasty was the longest feudal regime in Korean history. In 1910 Japan invaded Korean peninsula.

¹⁴. *Annales de la Propagation de la Foi* (AFP, 1852, XXIV) p. 11.

¹⁵. Some research works compare Korean history and culture with Vietnamese history and culture. See Lý Xuân Chung, *Some Features on Cultural Similarity of Vietnam and Korea*, Review of Northeast Asian Studies, September in 2007; Lee Churl-hee, *The History and Culture of Korea (Comparing to Vietnam)*, Review of Northeast Asian Studies, October, 2007; ...

Korean culture and religions are similar to Vietnamese culture and religions. Two countries are influenced by Chinese culture. Buddhism came into Korea in 372; Buddhism became state religion in the Goryeo dynasty. The Choson dynasty considered Confucianism as state religion although Buddhism played an important role in the spiritual life of Korean people. As Vietnam, in Korea Confucianism, Buddhism, Taoism did not keep aloof from each other, they harmonized with each other then they became cultural and spiritual foundation of Korean people tens of centuries ago.

At present, religions play important roles in social life of Korea. With over 20 millions of believers, Buddhism is still main religion of both North Korea and South Korea. Protestantism is the second religion in Korea. It has over 8 millions believers. The Catholicism has 4 millions believers in 15 dioceses. After the war of Korea (1950 -1953) the number of Catholics has increased. In Korea there are other native religions and beliefs, in particular Shamanism¹⁶. As in Vietnam, the number of Christian believers in Korea (including Catholicism and Protestantism) is at the second below the number of Buddhist believers. Korean religions seems not to conflict with each other. Vietnamese religions are not different from Korean ones except for in Vietnam the number of Catholic followers is at the second below the number of Buddhist followers but in Korea, the number of Protestant believers is at the second. Now South Korean government considers Buddha's birthday and Christmas day as legal holidays as New Year festival, mid-autumn festival or the National day... In North Korea, Buddha's birthday and Christmas day are only organized in Buddhist Congregation and Catholic communities.

Catholicism was preached into Korea by French missionaries of Mission Etrangères de Paris. Korean history written that Lee Sŭng-hun, his christain name was Paul, he was the first Korean to be baptized in Peking in 1784. It was the initial landmark in Catholic history of Korea. Coming back his country, Lee Sŭng-hun and two men named Yi Pyok, Chong Yak-chon established church in his precinct. The he returned to Peking to visit missionary J.J de Grammont. Here he learnt catechism. When coming back Korea he carried many catechisms and baptized adults who admired new religion. Yi Pyok not only played an important role in building the first church but also in preaching the gospel. The first Korean Catholics alternately came

¹⁶. See: *Korean religion* in Wikipedia.

to Peking and they proposed bishop to send missionaries to preach in Korea. The number of new Catholics increased quickly, Korea had 10.000 Catholics in 1800¹⁷.

Because of the increase of Catholics, the local government started to respond with Catholicism. Although the difference between Catholicism and native religions and beliefs was objective, the Korean court was worried because Korea considered Confucianism as state religion but Catholics were not allowed to worship ancestors¹⁸. Because of preaching Catholicism Lee Sung-hun and the first Catholics were arrested in 1785. Kim Pom-u became the first martyr in Korea. The first imperial decrees of Catholic prohibition of the Choson court was promulgated in 1791 under the king Chungjong dynasty (1777-1800). In this year two Catholics were killed. In 1795 priest Chou Wen-mu was imprisoned then he escaped from prison, but three Catholics as Choe In-gil, Yun Yu-il and Chi Hwang were executed¹⁹. In king Sunjo regime (1801-1835)²⁰ the prohibition of Catholicism was severe. In 1801 king promulgated imperial decree of Catholic prohibition and preaching was prohibited in the whole country. This imperial decree written: "Catholicism uses theory of heaven and hell to dupe people; Catholics venerate their "spiritual father", "bishop", it is different from our tradition; We have to fight for ten commandments in Bible and seven sacraments of Catholicism; Catholic conception of life and death is different from the conception of Korean tradition; family relation is loose, all those who were denied by community will gather Catholic followers to establish gangs; Catholicism gathers many traders, peasants and women to disorder morals and social responsibilities"²¹.

When 1801 imperial decree was promulgated, many Catholics in Korea were hunted down, killed and imprisoned. Some hundreds of Catholics were killed and over one thousand men were imprisoned, among them there was priest Chou Wen-mu²². "The Catholic prohibition of in 1801 nearly wiped Catholicism out. Priest Chou was killed although he could refuge in China, he martyred in order to glory Church. Together him, many dignitaries also martyred²³. Lee Sung-hun and many

¹⁷ Dallet, *Histoire de l'église de Corée*, Tome I, 1874, Victor Palme, Paris, pp. 7-10; Choi Suk-Woo, *Korean Catholicism yesterday and today*, Korea Journal, Vol 24, N^o. 8, August 1984, p. 6.

¹⁸ On the difference leads to the conflict between Confucianism and Catholicism, see: Ch'oe Ki-bok, *The Abolition of Ancestral Rites and Tablets by Catholicism in the Choson Dynasty and the Basic Meaning of Confucian Ancestral Rites*, Korea Journal, Vol. 24, N^o. 8, August, 1984.

¹⁹ Dallet, *Histoire de l'église de Corée*, Tome I, 1874, Victor Palme, Paris, pp. 27,31 and 73.

²⁰ King Sunjo (1790- 1834) was the 23rd king of the Choson dynasty.

²¹ *Collecting Writings concerning to defense of Orthodoxy against Heterodoxy*, ed Yi Manchae, Kyongsong, Pyogwi-sa, Vol. II, p. 16ab; Extract from: Grant S. Lee, *Persecution and Success of Roman Catholic Church in Korea*, Korea Journal, Vol. 28, N^o. 1, January, 1988, p. 20.

²² Grant S. Lee, *ibid*, p. 20.

²³ Choi Suk Woo, *ibid*, p. 8.

first Catholics were killed by the imperial decree of prohibition of Catholicism in 1801.

Under the king Honjong regime (1835-1850), the prohibition of Catholicism was severe. In 1839 Honjong king promulgated the imperial decree of Catholic prohibition: “King Chungjong, my father was worried about Sung-hun who carried many European books and propagated ‘God’s religion’. This religion uses refine methods but illegal methods; nobody can predict how this religion develops. This religion charms and dupes everybody by explaining the world of barbarians and cads. King Chungjong found this event; he only punished the leaders and acquitted followers because he hoped that the followers would repent of their sins. Dear my subjects, you must be caution. I order you to save charmed men from danger. All those who do not obey my advice will be killed in order to warn evil men never to make their appearances in public”²⁴.

The Catholic forbidden imperial decree 1839 aimed at European missionaries. In 1839 three French missionaries and two hundreds of believers were killed, among them there was bishop Imbert. Three first native priests were killed, they had studied in Macao²⁵. In 1846, a new course of Catholic prohibition was carried out. The first Korean priest, Kim Tae Gon, who had studied in Macao and many Catholics were killed.

In the king Ch’oljong regime (1850-1864), Catholicism in Korea enjoyed peace period. The court was indulgent towards Catholicism. Many foreign missionaries preached Catholicism but they were not prohibited. Catechisms were printed publicly. In 1859 Korean Catholic Church had two printing houses for printing catechisms in Korean language.

After king Ch’oljong died and nobody succeeded to the throne, Korean political background became complicated. The Taewon-gun, a member of the royal family, became the king of Korea when he was 12 years old; he continued to carry out closed-door policy with Europe. In January, 1866, a Russian ship came to Wonsan to request the trade of two countries and Russian trader could live in Wonsan. Russians threatened that they invaded borderland if their request were not satisfied. The

²⁴. Lak Geon George Park, *The history of Protestant Mission in Korea 1832-1910*, Seoul Yonsei University Press, Seoul, 1970, pp. 37-38, and Park To-shik, *Faith of Martyrs*, St. Paul Publishing Co, Seoul, 1983 pp. 36-37.

²⁵. Idem.

Taewon-gun court was confused and did not know how to settle. Right during two Catholic dignitaries Nam Chong-san and Hong Pong-ju suggested the court to recognize Catholicism. They proposed the Taewon-gun court to seek reinforcements from France and Great Britain and bishop Berneux was a bridge between two countries to prevent the Russian influence. Because of misunderstanding of parties the above project was not able to carry out. The court distrusted European countries and thought that they had ambition to invade Korea. In February 1866 bishop Berneux was arrested and condemned to death. A political crisis was happened in the court. Because of pressure of court officials, king Taewon-gun had to carry out Catholic forbidden policy cruelly. Some French missionaries were condemned to death. About 8000 Catholics (nearly half of Korean population at that time) was forced to die²⁶. The Catholic community was damaged heavily. In August, 1866 American ship was led by General Serman to land at Inchon, some of American sailors were killed by the court.

France was angry when his missionaries were forced to die by the court. In October and November, 1866 French expeditionary ship under the leader of Admiral Pierre Gustave Roze made an attack on Korean harbors. 800 French soldiers landed at Ganghwa, blockaded the precincts of Han River and fired citadel. The clash between two sides caused many men to die and to be wounded. On the French side there were 6 deaths and 30 wounded. On the Korean side there were 6 deaths and tens of the wounded. In order to take revenge of killed sailors, American general Serman suggested establish military campaign of France and America to punish the Taewon-gun court. Because of invading in Vietnam, France fell back.

After every Catholic prohibition, Korean Catholics gathered together to establish sodality. They requested Peking diocese to send missionaries to preach in Korea. Because of their efforts Korean diocese was established in 1831 and this diocese was independent of Peking diocese. Bishop B. Bruguiere of French mission society was appointed to look after Korean diocese. What was pity! Bishop B. Bruguiere died of an illness on route to Korea. After 1836 some missionaries of French mission society were sent to Korea.

²⁶. Yu Hong-yol, *A Revised History of Korean Catholic Church*, Vol. 2, Catholic Publishing House, p. 216 Seoul.

Regardless of Catholic prohibition of the Korean court, in 1845 two French missionaries stealthily preached in Korea. They were Bishop Jean Joseph Ferreol and priest Marie Antoine Nicolas Daveluy. The numbers of European missionaries and believers increased. In 1863 in Korea there were two bishops, 8 priests and 19.748 Catholics²⁷.

Because of foreign courtiers' pressure, the Choson court ended closed door policy and carried out the open-door policy to Europe. Catholic prohibition was not severe. The Choson court was not independent. In 1882-1886 the court signed Peace Treaties with America and France on trade. In many articles of Peace Treaties there were articles on free preaching. The French missionaries freely preached in Korea. Many churches were built in Myong-dong Seoul. The grand seminary was built in Yongsan, Seoul. From the end of the 19th century Japan intervened in internal affairs of Korea more and more deeply. Japan invaded Korea in 1905 and the preaching became publicly and freely. From the end of the 19th century Protectionism was preached in Korea and it was not repressed by authorities.

When speaking about the Catholic prohibition of the Choson court, Professor Grant S. Lee emphasized that the Catholics before the Second Vatican Council (1962-1965) were not allowed to worship their ancestors. That was great obstacle to preaching²⁸. At the very beginning, Korean Catholics implored superior for preserving their traditional rites. "The key problem of doctrinal conflict related to ancestor worship. Confucian scholars thought that the Catholic standpoint was unaccepted because it was heresy and contrary to customs and social standards while Catholics thought that ancestor worship was to revere evil spirit and violate the first commandment"²⁹.

The researcher Choi Suk Woo showed following reasons. Firstly, Catholics believed God better than their kings, their parents. Catholicism imperceptibly challenged to kings. Secondly, Confucianism considered himself as state religion; it did not accept other contrary religions and beliefs. Thirdly, under the Choson dynasty there was not separation of religion from politics, on the contrary, the court considered religion (concretely Confucianism) as the spiritual background of society so Catholic preaching was a challenge to power of court. Fourthly, the confusion of

²⁷ Grant S. Lee, *ibid*, p. 21.

²⁸ Catholics before the Second Vatican Council (1962-1965) were not allowed to worship their ancestors, see: Ch'oe Ki-bok, *ibid*, pp. 44-51.

²⁹ Grant S. Lee, *ibid*, p. 19.

politics and religion would relate indirectly to political disputes. Lastly, Catholicism was preached by foreign missionaries who always encouraged freedom of religion. Their actions made authorities worried about that Catholic community would separate from national community³⁰.

3. Some remarks and conclusions

On the temporal concept, we can see that in Vietnam as well as in Korea Catholic preaching was prohibited in the early centuries when Catholic preaching was carried out in system and this new European religion began to influence social classes.

Both Vietnam and Korea banned Catholicism, the cause of Catholic prohibition related to the relation between preaching and colonialism. Catholicism originated in European and it was preached by European missionaries. In the background there were many American, British and French ships landed at Korea and these countries continued to ask trade with Korea, then the Catholic forbidden policy was good measure for defending national independence and sovereignty. In Vietnam the relation between Catholic preaching and colonialism left ties in colonial period and post colonial period but in Korean situation had changed since Japan invaded Korea because Catholic and Protestant believers were pioneers in the struggle against Japanese rule for national independence at first half of the 20th century.

It was worth saying that *the ritual problems* was the reason why two feudal courts prohibited Catholicism severely. Besides, there were many reasons to lead the Catholic prohibition. At first, views of Catholicism and of native religions on the world view and social values were different. The second, the legitimacy of Confucianism, state religion was threatened by Catholic spreading. The court ruled people basing the moral standards of Confucianism would lose his constitutionality if majority of his people followed Catholicism. 'The ritual problems' not only influenced aspects of religion and culture but also the aspects of culture and politics. European invasion threatened Korea but it was not carried out as in Vietnam because the interventions of missionaries and Catholics in political upheaval were very modest. At the end of the 19th century Korea had some thousands of Catholics. Although in Korea the relation between Catholic preaching and colonialism was not clear as Vietnam because France and European countries were less interested in

³⁰. Choi Suk-Woo, *ibid*, p. 7.

invading Korea, Catholic forbidden policy of the Choson court was carried out severely as the Nguyễn court did. In 1838-1866, 103 Korean Catholics were killed (10 French missionaries, 93 priests and believers); all of them were canonized by Holy See in 1984. If comparing the number of Korean killed Catholics with the total of Catholics we find that the number of Korean killed Catholics was higher than the number of Vietnamese killed Catholics.

In short, the relation between Catholic preaching and colonialism was the main reason why the Nguyễn court in Vietnam and the Choson court in Korea prohibited Catholicism. Two feudal courts considered Catholic prohibition as measure against European threat and defence of national independence. In Vietnam the relation between Catholic preaching and colonialism was clear but in Korea the first concern seemed *the ritual problem*. So we can see that the task of cultural integration follows the spirit of the Second Vatican Council which is encouraged by Vietnamese and Korean Catholic C have been more necessary than ever. /.