

한국 성직자들의 수호자

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Note: Where a Scripture text is underlined in the body of this discussion, it is recommended that the reader look up and read that passage.

Introduction

한국인 최초의 사제 성 김대건 안드레아 신부는 1821년 충남 당진군 우강면 송산리 솔피 마을에서 아버지는 김제준 이냐시오와 어머니 고 우르술라 사이에서 태어나 부모의 깊은 신앙심을 물려받으며 자랐다. 뛰어난 재주와 강인한 성격, 신실한 믿음을 지닌 소년 김대건은 16세 때 사제 후보자로 모방 신부에게 발탁되어 최양업 토마스, 최방제 프란치스코와 함께 마카오에 가서 사제 수업을 받았다. 동남아 일대를 전전하며 공부를 마친 그는 1845년 8월 17일 사제품을 받았다. 상해 인근의 김가항 성당에서 페레올 주교가 집전한 서품식이었는데, 이로서 최초의 한국인 사제가 탄생하였다.

김 신부는 곧바로 페레올 주교와 다블뤼 신부를 모시고 조선 입국을 시도하여 10월 12일 충청도 나바위 인근 바닷가에 상륙하였다. 그는 숨어 다니며 선교 활동에 힘쓰는 한편, 선교사들을 입국시키려고 노력하였다. 이듬해 6월 5일, 김대건 신부는 서해를 통한 뱃길을 알아보려고 백령도 부근으로 나갔다가 관헌에게 체포되었다. 여러 차례 문초를 받은 성 김대건 안드레아 신부는 1846년 9월 16일 한강 새남터 백사장에서 참수되어 순교하였다. 26세의 젊은 나이였다.

1925년 7월 5일 비오 11세 교황은 김대건 신부를 비롯한 79명의 순교자를 복자의 반열에 올렸고, 1949년 11월 25일 비오 12세 교황은 그를 한국 모든 성직자의 수호자로 선포하였다. 요한 바오로 2세 교황은 ‘한국 천주교회 200주년’을 맞이하여 1984년 5월 6일 김대건 신부를 비롯한 103명의 한국 순교자들을 성인의 반열에 들게 하였다.¹⁾²⁾

1) 다음의 인터넷 주소에 접속하면 103위 순교성인들의 예화를 간단한 설명과 함께 볼 수 있다:

http://ch.catholic.or.kr/baltimore/album_frames/prelude2_103_pict.htm

2) 가톨릭 교회의 역사상 처음으로 교황청을 떠나 거행된, 1984년 5월 6일에 서울 여의도 광장에서 요한 바오로 2세 교황님에 의하여 집전되었던 우리나라의 103 순교성인(103위 중 10위는 프랑스 파리 외방선교회에서 우리나라로 파견된 프랑스인 사제/주교들로서 대부분 매우 젊은 나이에 순교하신 분들임) 시성식이 있기까지의 약 5년간 한국천주교회 200주년 기념사업위원회 시복시성추진부장으로 시성추진 실무를 맡아보았던 변기영 몬시뇰님의 시성추진 과정에 대한 언급은 다음에 있다:

http://ch.catholic.or.kr/pundang/4/chonjinam_bbs.htm

1st Reading – 2 Chronicles 24:18–22

The book of 2 Chronicles covers the same time period as 1&2 Kings. As is the case with Samuel and Kings, the two books of Chronicles were originally one book but appear as two in the Greed version of the Bible (the Septuagint) and this division is maintained in the Vulgate and in later editions, including the Hebrew Bible.

The inspired writer was probably a Levite from Jerusalem, given his respectful attention to the Temple and its institutions; he probably edited the text – if one accepts Ezra and Nehemiah as the original authors as some have suggested – after the death of those prophets and before the 3rd century B.C. since Sirach takes it as read in the year 180 B.C.

Second Chronicles focuses on the history of Solomon and after the division of the kingdom it concentrates on the kingdom of Judah and its kings (who are all of the line of David). Finally, the book finishes with an account of the fall of Jerusalem, exile to Babylon and the edict of Cyrus, king of Persia, allowing the Jews to return to Israel.

18 They (i.e., the king Joash and the princes of the kingdom) forsook the temple of the LORD, the God of their fathers, and began to serve the sacred poles and the idols; and because of this crime of theirs, wrath came upon Judah and Jerusalem.

Joash was seven years old when he became the king of the kingdom of Judah, and he reigned forty years in Jerusalem (2Chronicles 24:1). "Ashera" was the name of a Canaanite goddess. In her honor wooden poles (asherot) were erected, just as stone pillars (massebot) were erected in honor of the god Baal. Both were placed near the altar in a Canaanite shrine (Commentary of NAB Exodus 34:13).

19 Although prophets were sent to them to convert them to the LORD, the people would not listen to their warnings.

Joash did what was pleasing to the LORD as long as Jehoiada the priest lived (2 Chronicles 24:2). After the death of Jehoiada, the princes of Judah came and paid

homage to the king, and the king then listened to them (2 Chronicles 24:17).

20 Then the spirit of God possessed Zechariah, son of Jehoiada the priest. He took his stand above the people and said to them: "God says, 'Why are you transgressing the LORD'S commands, so that you cannot prosper? Because you have abandoned the LORD, he has abandoned you.'"

This Zechariah is not Zechariah the prophet.

21 But they conspired against him, and at the king's order they stoned him to death in the court of the LORD'S temple.

Here the Lord's temple is the Temple in Jerusalem.

22 Thus King Joash was unmindful of the devotion shown him by Jehoiada, Zechariah's father, and slew his son. And as he was dying, he said, "May the LORD see and avenge."

요아스 임금의 이러한 배은망덕과 불경 때문에 제18절에서 언급된 하느님의 진노는, 오늘의 제1독서에서는 생략한, 이어지는 제23-25절에 기록되어 있다.

2nd Reading - Romans 5:1-5

The Letter to the Romans is the only writing of Paul's which is addressed to a church(congregation) which he did not establish. It does not answer questions posed by the congregation or even provide a summary of Christian doctrine. Rather, it presents his missionary reflections on the possibility of salvation now offered to all men, vice only the Jews, in the Good News of Christ Jesus. Paul realizes that man's justification and salvation depend not on the "deeds of the law" but on faith in Christ Jesus, the Son whom the Father's love did not spare (as compared to Isaac). Through faith man shares in the effects of the plan of salvation conceived by the Father and brought to realization in the death and resurrection of Jesus.

Today we hear him allude to the theological virtues of faith, hope, and charity love.

1 Therefore, since we have been justified by faith,

Paul spends Romans 1:16 through 4:25 establishing that the justification of human beings is through faith in Christ Jesus. He is now beginning to discuss the Christian experience in itself. Before moving on, it might be important to define justification. It is the process by which a sinner is made righteous, pure and holy before God. Justification in the Catholic tradition comes about by means of faith in Christ, and in a life of good works lived in loving response to God's invitation to believe. Against classical Lutheran doctrine, Catholic faith holds that faith without good works is not sufficient to merit justification, for good works show one's willingness to cooperate with the initiatives of grace. What is necessary for salvation is a faith that represents itself both externally through acts and internally through faith. "A person is justified by what he does and not by faith alone" (James 2:24). One does not earn a place in heaven by doing good works rather than by the grace of God which is the Pelagian heresy which was condemned at the Council of Ephesus in A.D. 431. The biggest difference in the understanding of justification between the Catholic and the Protestant is that the Catholic takes the word to mean the lifelong process which the Christian undergoes – a process that starts with faith and is lived out. The Protestant, on the other hand, takes justification to be God's external pronouncement that the sinner is regarded as righteous in His sight, thus marking the beginning of the Christian life. It is faith that sustains the Protestant after this beginning.

"Let no one say to himself: 'If [justification] is from faith, how is it freely given: If faith merits it, which it not rather paid than given?' Let the faithful man not say such a thing: for, if he says 'I have faith, therefore I merit justification,' he will be answered: 'What have you that you did not receive? If, therefore, faith entreats and receives justification, according as God has apportioned to each in the measure of his faith, nothing of human merit precedes the grace of God, but grace itself merits increase, and the increase merits perfection, with the will accompanying but not leading, following along but not going in advance.'" [Saint Augustine of Hippo (A.D. 417), *Letter to Paulinus of Nola* 186,3,10].

we have peace with God

The first effect of justification is peace. Reconciliation replaces estrangement.

through our Lord Jesus Christ,

Through Jesus' sacrifice on the cross and His resurrection we are made children of God. Through the Eucharist, the resurrected Body, Blood, Soul and Divinity of Christ, we join in the family meal and share in the resurrection.

2 through whom we have gained access (by faith) to this grace in which we stand,

Faith is the introduction to the life of justification. Notice that to this point we have been addressing the first theological virtue, faith.

and we boast in hope of the glory of God.

The second effect of our justification is hope, the second theological virtue.

3 Not only that, but we even boast of our afflictions,

Divine favor, as the basis of Christian hope, is mighty enough to give confidence even in the face of hardships that might tend to separate human beings from Christ's love (see Romans 8:35).

knowing that affliction produces endurance,

"Consider how great the things to come are, when we can rejoice even at things which appear to be distressful. ... Sufferings are in themselves a good thing, insofar as they prepare for endurance." [Saint John Chrysostom (A.D. 391), *Homilies on the Epistle to the Romans* 9].

4 and endurance, proven character, and proven character, hope, 5 and hope does not disappoint,

The hope of God's glory is not an illusion; it is founded on God's love for human beings. The Christian will never be embarrassed by a disappointed hope; human hope can deceive but not that which is of God (see Psalm 25:19-22).

because the love of God

Not our love of God, but God's love of us.

has been poured out into our hearts through the holy Spirit that has been given to us.

The gift of Holy Spirit is not only the proof but also the medium of the outpouring.

Gospel – Matthew 10:17-22

오늘의 복음 말씀 직전에 예수님께서 12제자를 택하셨으며 그들에게 악령들을 제어하는 권능을 주셨다(마태오 복음서 10,1). 그리고 나서는 그들에게 이방인들이 사는 곳도 가지 말고 심지어 사마리아인들의 도시에도 들어가지 말라고 분부를 하시는데(마태오 복음서 10,5), 이것은 아마도 이들 사도들이 아직은 제대로 가르침을 받지 못하여 복음을 널리 알리는 데에 미숙하였기 때문일 것이다. 오늘의 복음 말씀에서는, 심지어 이들을 이스라엘 백성들에게 파견하면서도, 이들이 박해를 받을 것을 예상하여 예수님께서 12사도들에게 마음을 굳게 먹고 의연하게 대처할 것을 당부하신다. 오늘의 복음 말씀은 이방인들에게 복음을 전하는 일이 우리를 훨씬 더 큰 박해에 부딪히게 할 것임을 또한 짐작하게 한다. 즉 오늘의 복음 말씀에서 예수님의 부활 이후의 선교 활동에 가해질 박해가 언급되고 있는데, 마태오 복음사가는 시간의 끝(end of time)인 예수 재림의 날(parousia) 직전의 사건들을 다루는 마르코 복음서 제 13장에서 발견되는 설교 말씀들과 같은 내용의 말씀들로 우리를 이끈다.

17 But beware of people, for they will hand you over to courts and scourge you in their synagogues,

Mark 13:9. 유다교 회당(synagogue)의 유지들로 구성되는 지방의회는 ‘법정(court)’의 역할도 하였으며, 유죄 판결 시에는 매질(태형)로 처벌하였다(scourge).

18 and you will be led before governors and kings for my sake as a witness before them and the pagans.

더 나아가, 이런 모욕과 박해 과정을 거쳐 복음 말씀이 오히려 이방인들에게 널리 전파될 것임을 예수님께서 지금 예언하고 계신다. 신약 성경의 사도행전과 여러 서간문들을 비롯하여 초기 교회 시절의 박해의 역사, 그리고 우리나라의 박해의 역사를 생각하라.

19 When they hand you over, do not worry about how you are to speak or what you are to say. You will be given at that moment what you are to say. 20 For it will not be you who speak but the Spirit of your Father speaking through you.

Mark 13:11. 아버지의 영(Spirit of your Father)은 성령을 말한다(가해 연중 제14주일 제2독서 중의 로마 8,9 해설 참고).

21 9 Brother will hand over brother to death, and the father his child; children will rise up against parents and have them put to death.

Mark 13:12. 우리나라의 박해의 역사 안에서도 이러한 비극적 순교의 예가 있을 것이다. 마태오 복음서 10,35-36에서 또한 인용되는, 가족 간의 불화를 나타내는 유사한 표현인 미카 7,6을 참고하라.

22 You will be hated by all because of my name, but whoever endures to the end will be saved.

Mark 13:13. 예수님께서서는 이미 제21절에서 당신의 재림의 날이 오기 전에 당신의 제자들의 순교를 예상하고 계시므로, 이 구절의 말씀은 개별적으로 죽자마자 곧바로 있게 되는 예수 그리스도에 의한 개별 심판(particular judgment, 사심판)에서 구원을 받을 것임을 언급하고 있는 것으로 생각된다(마태오 복음서 10,28 참고). 이것은 배교하지 않고 죽는 순간까지 신앙을 끝까지 지키다 그리스도의 수난과 죽음에 참여하여 순교한 자는 그리스도의 죽음과 일치를 이룬 자이기 때문이다.³⁾

3) 순교에 대한 다음의 가톨릭 대사전 설명을 참고하라:
<http://ch.catholic.or.kr/pundang/4/info/martyrium.htm>