

# The Baptismal Catechumenate in the Early Korean Presbyterian Church: Implications for Today

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(The Peoples Church, Member, Practical Theology)

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**[Abstract]**

This study explores what the Korean Presbyterian Church can learn from its early baptismal catechumenate, especially as practiced between the 1880s and 1920s. While the early Korean church took the baptismal catechumenate seriously, the contemporary Korean Presbyterian Church has only a form of the catechumenate, without an accompanying rigorous practice or much baptismal preparation. Exploring the early Korean catechumenate offers significant insights for teaching new believers how to become mature life-long disciples in a faith-forming community. The result will be to restore the character and social credibility of the early Korean church in Korean society, and to strengthen Christian identity so that believers can withstand the reality of spiritual warfare and live as faithful witnesses. In this paper I explore how the early Korean church practiced the baptismal catechumenate and how the modern church does so today. I address the problems with both the early and contemporary forms of the catechumenate, and identify those aspects of the spirit of the ancient baptismal catechumenate that warrant restoration.

**키워드:** Baptismal Catechumenate, Early Korean Church, Korean Presbyterian Church, Christian Faith-Formation, Christian Identity, Christian Education

논문투고일 2020.06.25. / 심사완료일 2020.09.02. / 게재확정일 2020.09.03.

## I . Introduction

The early Korean church developed the baptismal catechumenate relatively effectively, especially in the 1890s and 1900s. However, the Korean Presbyterian Church focused on evangelism-centered worship and preaching-centered worship from the 1910s, and the probationary stages in the baptismal catechumenate were weakened accordingly. Under the drastic circumstances between the 1930s and 1950s, the KPC offered new catechumenal materials for the catechumens, yet the form the catechumenate took did not reflect the practices of the early Korean catechumenate. Between the 1960s and the 1990s, the baptism of unqualified candidates and growth-centered evangelism brought about loss of spiritual power and social credibility.<sup>1</sup> Consequently, the form the baptismal catechumenate takes in the contemporary church does not reflect the process found in the early Korean Presbyterian Church. The baptismal catechumenate lasts only a few hours, during which time inquirers are asked a few questions before their baptism. The baptismal catechumenate is memory-based education followed by a simple test. Although the Korean Presbyterian churches teach the Bible, in the catechumenate they do not cover the great story of Jesus Christ. Furthermore, the rite of baptism tends to be understood

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\* This paper is a rearrangement of chapter three of the doctoral thesis, "Toward a Holistic Baptismal Catechumenate: Lessons from the Ancient Baptismal Catechumenate for the Korean Presbyterian Church."

1 In Soo Kim, *History of Christianity in Korea* (Seoul: Qumran Publishing House, 2011), 395; see also Jangbae Min, "Saerae yaebeeja gyoyukae daehan sogo" [A Study of the Education of Baptism Candidates], *Theology and Praxis* (2013), 199-200; Ki Youn Jo, "Yangjeoksungjanggwa jiljeokharak: 4segi eehooeui saerae yaebaegwajungae daehan han yeongu" [A Study of the Catechumenate after the Fourth Century], *Sinhakguasungyo* 3 (2006), 295.

as an individual and personal event for a convert, and thus neglects communal relationships. The written materials for the catechumenate are too simple to help catechumens understand Christian doctrines or to help them live distinctively in society.

In this paper, I explore the baptismal catechumenate of the early Korean Presbyterian Church, presenting a brief history of its practices from the 1890s to 1920s. I then look at the contemporary catechumenate in the KPC, especially that of the three Presbyterian sub-denominations: Kosin, Hapdong, and Tonghap.<sup>2</sup> Lastly, I draw out significant implications for the modern baptismal catechumenate of the Korean Presbyterian Church.

## II. The Baptismal Catechumenate in the Early Presbyterian Church in Korea

### 1. Christian Initiation in the 1880s and 90s

Between the 1880s and 1890s, Korea was confronted with various socio-cultural problems, such as the weakness of the government, widespread corruption, the introduction of foreign goods, and political tensions with other countries.<sup>3</sup> In this milieu, American missionaries and the early Protestant Church developed the

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2 The reason why I explore only these three denominations of the Korean Presbyterian Church is largely because of their catechumenal materials, which detail the structure, contents, and regulations of the catechumenate. Kosin, Hapdong, and Tonghap are also the mainline branches of the Presbyterian Church in Korea and hold to the Reformed faith.

3 Arthur. J. Brown, *Report of a Visitation of the Korea Mission of the Presbyterian Board of Foreign Missions* (New York: The Board of Foreign Mission of the Presbyterian Church in the U.S.A., 1902), 1-3.

catechumenate, with churches practicing a rigorous baptismal process that then lasted for several decades.<sup>4</sup>

At the start of the early Presbyterian mission, especially in the late 1880s, baptism for Korean Christians meant change of a radical or even revolutionary kind. Baptism meant not only departing from previous sin, but also a departure from the traditions of the culture.<sup>5</sup> For this reason, unless all family members—especially the head of the family—became Christians, most new believers were expelled from their families.<sup>6</sup>

Since conversion to Christianity was then against state law, newcomers did not dare to receive baptism without accepting a spirit of martyrdom.<sup>7</sup> Baptism was thus “a risky business” for the early Christians in Korea.<sup>8</sup> Because of the antagonism of traditional religions and the state law, it was very difficult to evangelize.<sup>9</sup> The early baptisms were administered in private and in secret either by

4 Robert E. Speer, *Report on the Mission in Korea of the Presbyterian Board of Foreign Mission*. 2nd ed. (New York: The Board of Foreign Mission of the Presbyterian Church in the U.S.A., 1897), 14-15; Brown, *Report of a Visitation of the Korea Mission of the Presbyterian Board of Foreign Missions*, 14, 32; Presbyterian Church in the United States of America, Board of Foreign Missions, *The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A.* (Seoul: YMCA, 1934), 67 (hereafter *The Fiftieth Anniversary Celebration*)

5 Seong Won Park, *Worship in the Presbyterian Church in Korea* (Frankfurt am Main: Peter Lang, 2001), 37.

6 Samuel H. Moffett, *The Christians of Korea* (New York: Friendship Press, 1962), 40; Park, *Worship in the Presbyterian Church in Korea*, 37.

7 According to the Constitution of the Democratic Republic of Korea, which is the first Constitution of Korea, all citizens were granted freedom of religion on July 17, 1948. Article 12 states, “(1) All citizens shall have freedom of conscience and religion. (2) No state religion shall be recognized, and religion and state shall be separated.” The website of law.go.kr; accessed May 20, 2019 from <http://www.law.go.kr/lsInfoP.do?lsiSeq=53081#0000>

8 Park, *Worship in the Presbyterian Church in Korea*, 37.

9 S. A. Moffett, “The Place of the Native Church in the Work of Evangelization.” Presentation at World Missionary Conference at Edinburgh in Scotland in 1910.

the missionaries, or later, by local pastors, rather than in the churches. In addition, the probationary period was quite short, and the rite of baptism was personal rather than communal.<sup>10</sup>

## 2. Practices of the Baptismal Catechumenate from the 1890s to the 1920s

In the 1890s, as the Korean churches came to be more solidly established, the number of private baptisms decreased, and a probationary period of two weeks of special instruction was introduced. At that time, in 1895, the Nevius Method or Plan came to be the basis of Korean missions,<sup>11</sup> and it also had a profound effect on the liturgies of the Korean Presbyterian Church and the development of the baptismal catechumenate.<sup>12</sup> From that point, the Korean Presbyterian Church officially adopted a probationary period, called the Learner's period. In 1895, Samuel A. Moffett translated the *Manual for Inquirers* which Nevius had written for inquirers into *Wi wonip kyoin kyujo* [*Manual for Catechumens*], and this became a fundamental guide for catechumens. This book was originally designed for inquirers, but its ultimate purpose was to help

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10 Kyeong Jin Kim, "The Formation of Presbyterian Worship in Korea, 1879-1934," (Th.D. Diss., Boston University, 1999), 49-50.

11 The Nevius Method emphasized self-support, self-propagation, and self-government, and maximized the participation of local people in the mission work and church life of Korea. It played a significant role in increasing numbers of newcomers in the Korean Church.

12 Kim, "The Formation of Presbyterian Worship in Korea, 1879-1934," 66. Since then, both in name and practice, the Nevius Method has been "the backbone of Korean mission policy," and was "the first mission policy" of the Presbyterian Mission (Northern). Geoffrey Wainwright and Karen B. Westerfield Tucker, eds., *The Oxford History of Christian Worship* (New York: Oxford University Press, 2006), 487; For more information about the Nevius Method, see John L. Nevius, *Methods of Mission Work* (Shanghai: Presbyterian Mission Press, 1886).

the native leaders and helpers who had studied theology and were ready for ordination as ministers or native pastors, so that they could lead the church members.<sup>13</sup>

According to the *Manual for Catechumens*, the early Korean Presbyterian church practiced a relatively strict baptismal catechumenate. A newcomer was first introduced to the life of church and received oral instruction and direction from the foreign missionaries or native helpers. The newcomers then entered a probationary period, called *Haksup* class [learner's catechumenate ],<sup>14</sup> which took between six months to one or two years.<sup>15</sup>

During the *Haksup* stage, the catechumens learned the Bible and the basic doctrines of the church. For more education, some catechumens attended intensive Bible classes, which commenced for church leaders and helpers in 1890, and which three years later were opened up to laypeople of both genders and of diverse ages.<sup>16</sup> In

<sup>13</sup> Kim, "The Formation of Presbyterian Worship in Korea, 1879-1934," 101; Wainwright, *The Oxford History of Christian Worship*, 489. Chang Hun Song, "Hanguk jangrogryohwae saeraegyoyukeui siljeungjeok bunsukeul tonghan hwalsunghwa bangan yeongu" [A Study of the Revitalization Strategy of the Korean Presbyterian Church's Catechesis through Empirical Analysis: Focusing on the General Assembly of the Presbyterian Church in Korea], (DMin Diss., Baekseok University, 2011), 116 (hereafter "A Study of the Revitalization Strategy of the Korean Presbyterian Church's Catechesis").

<sup>14</sup> *Haksup* means "learning" or "studying," and those who attended the *Haksup* were called "learners" in the Korean language. It seems that in the earliest Korean catechumenate, especially between the 1890s and 1910s, there were two tests for the catechumens in the *Haksup* class. However, it is not certain whether there were two catechumenal periods, the learner's class and the advanced class, or if there was only one baptismal class for learners.

<sup>15</sup> Before 1895, the period of *Haksup* was two weeks. After adopting the Nevius Method in the Korean Presbyterian Church in 1895, the length of probation varied from six months to one or two years. Kim, "The Formation of Presbyterian Worship in Korea, 1879-1934." 78; Nevius, *Methods of Mission Work*, 38; Speer, "Report on the Mission in Korea of the Presbyterian Board of Foreign Mission," 14-15.

<sup>16</sup> Kim, "The Formation of Presbyterian Worship in Korea, 1879-1934," 81-83.

the *Haksup* stage, since most of the newcomers were of the lower classes and illiterate,<sup>17</sup> and since Christianity was a new religion in Korea and there were not enough Bibles or Christian books to go around, the catechists usually relied on knowledge and memory-based education. The catechumens were required to commit to memory and learn the meaning of a simple catechism containing basic Christian doctrine, and also forms of prayer and passages of Scripture.<sup>18</sup> The catechists usually read the Bible aloud in the catechumenate.<sup>19</sup>

During the probationary stage for the catechumens, the Korean Presbyterian Church used *Yesukyo mundap* [*Presbyterian Catechism*], which was republished with the same contents the following year by Horace G. Underwood (1859-1916), a Northern Presbyterian pastor, under the title *Kurisko mundap* [*Christian Catechism*] of 1893.<sup>20</sup> The *Kurisko mundap* [*Christian Catechism*] contained 170 questions and answers.<sup>21</sup> The Korean Presbyterian churches also used *Wi wonip kyoin kyujo* [*Manual for Catechumens*], which was translated from Nevius's *Manual for Enquirers* by S. A. Moffett (1864-1939) in 1895.<sup>22</sup> While *Kurisko mundap* [*Christian*

17 Kim, *History of Christianity in Korea*, 17; 214-226.

18 Nevius, *Methods of Mission Work*, 37-38.

19 Sebastian C. H. Kim and Kristeen Kim, *A Story of Korean Christianity* (New York: Cambridge University Press, 2015), 76.

20 According to Kim, in 1893 Underwood translated *Kurisko Mundap* [*Christian Catechism*], written by Mrs. H. S. C. Nevius. Kim, "The Formation of Presbyterian Worship in Korea, 1879-1934," 97-98; see also Song, "A Study of the Revitalization Strategy of the Korean Presbyterian Church's Catechesis," 134.

21 Quoted from Song, "A Study of the Revitalization Strategy of the Korean Presbyterian Church's Catechesis," 112-115. The book deals with God, the Bible, the human being, Jesus Christ, the Holy Spirit, prayer, the Sabbath, the Sacraments, ancestor worship, resurrection, the life of the Church, and the Ten Commandments.

22 Samuel A. Moffett, *Wi wonip kyoin kyujo* [*Manual for Catechumens*] (Seoul: The

*Catechism*] was for newcomers and catechumens, *Wi wonip kyoin kyujo* [*Manual for Catechumens*] was a guide-book for church leaders or helpers that they might lead the newcomers. The *Wi wonip kyoin kyujo* [*Manual for Catechumens*] was generally used in the Korean Presbyterian Church until 1933, the year in which Theodore Stanley Soltau (1890-1972), an American Missionary from the Northern Presbyterian Church in America, published *Yaebae Choupkyoung* [*Aids for Public Worship*].<sup>23</sup>

A remarkable feature of those books is the emphasis on the Bible as the answer to all the problems in Christian life. Thus, the former emphasizes that the Bible is the canon and standard of the Christian life, and the latter offers a year-long Bible reading chart, especially the New Testament, so that catechumens can become familiar with the Bible. Through the victorious story of Jesus Christ who conquered death, the early Korean Christians could have hope for the future and a sense of Christian identity. Moreover, they could withstand persecution and live distinctively as Christians in society.

In addition, the *Manual for Catechumens* offers a list of Christian literature for the catechumens to read before the rite of baptism. Most of these works were translated from English books written by American missionaries, and include A. Judson's *Guide to Heaven*, Ferdinand Genahr's *Conversation with a Temple Keeper*, Charles Foster's *Story of the Gospel*, James Nobel Mackenzie's *The True Plan of Salvation*, G. John's *True Savior of the World*, John D. D. Griffith's

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Korean Religious Tract Society, 1913). The general order of the book was as follow:  
1. Introduction 2. Forms of Prayer with Lord's Prayer 3. Selections of Tracts for Bible Study 4. A Short Essay on the Sacraments 5. Rules of the Presbyterian Church 6. A Short Essay on the Rules of Church Government (Duties of Helpers, Elders, and Deacons) 7. A Short Essay on Offerings 8. A Selection of Common Hymns.

<sup>23</sup> Kim, "The Formation of Presbyterian Worship in Korea, 1879-1934," 102.

*Gate of Wisdom and Virtue*, and John Bunyan's *Pilgrim's Progress*.<sup>24</sup>

Moreover, the *Manual for Catechumens* also offers practical ways of Christian living in society. The book provides "Rules for the Church in Korea," which were supposed to be read aloud when catechumens were baptized. Those seven rules were to worship only God, respect one's parents, have no concubines, observe the Sabbath, evangelize all family members, work diligently, and refrain from drunkenness and gambling.<sup>25</sup>

To be baptized, catechumens were often asked if they had told someone else about the Gospel, and this duty was a key condition for baptism.<sup>26</sup> The catechumens were also required to attend services regularly and perform the religious duties of professing to be Christians in order to take the catechumen's examination, the *Saerae mundap* [Examination for Baptism].<sup>27</sup> During the assessment for baptism, the missionaries asked several questions, and mastery of the catechumenal materials was critical for success.<sup>28</sup> During the rite of baptism, the candidates recited a public profession of faith in front of the whole congregation, reading aloud the "Rules for the Native Church in Korea." In early Korean Christianity, especially in the 1880s and 1890s, after the rite, the newly-baptized immediately

24 Moffett, *Wi wonip kyoin kyujo* [*Manual for Catechumens*], 10-11. For more information, see Song, "A Study of the Revitalization Strategy of the Korean Presbyterian Church's Catechesis," 118-122; and Du Sung Chung, "The Importance of Catechism for the Presbyterian Church in South Korea," (PhD Diss., University of Wales, Trinity Saint David, 2014), 205-211.

25 Moffett, *Wi wonip kyoin kyujo* [*Manual for Catechumens*], 22-24; Speer, *Report on the Mission in Korea of the Presbyterian Board of Foreign Mission*, 16.

26 Robert E. Speer, *Christianity and Nations* (New York: Fleming H. Revell, 1910), 134.

27 Nevius, *Methods of Mission Work*, 37-38.

28 Speer, *Report on the Mission in Korea of the Presbyterian Board of Foreign Mission*, 14-18; The Presbyterian Church in the United States of America, Board of Foreign Missions, *The Fiftieth Anniversary Celebration*, 67.

participated in the Lord's Supper.<sup>29</sup> Thus, in the earlier Korean Church, the sacraments, especially baptism and the Lord's Supper, were strongly connected to the catechumenate.

### 3. Practices of the Catechumenate from the 1910s to the 1920s

From the 1910s, the Korean Presbyterian Church tended to focus more on evangelistic meetings and preaching-centered worship, than on the role of the baptismal catechumenate in church life. In the late 1890s, the Korean Church experienced a revival movement that peaked in Pyoungyang City in 1907, and which is now called the "Great Revival." After the Great Revival, a mass of people came into the church, and a movement to spread the Gospel was embedded in the Korean Church in 1909 with the slogan "A Million Souls for Christ." As a result, there were 55,542 believers in 1905; 157,902 in 1912; and 374,653 in 1937.<sup>30</sup> Nevertheless, since the primary concern of the early Korean Church was social reformation, the early Korean baptismal catechumenate would have played a part in this, by discouraging any form of ancestral worship, providing more education for women, elevating women's status and improving national consciousness, etc.

During the 1910s, the baptismal catechumenate was similar in

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<sup>29</sup> Sung Deuk Ok, "Hangook jangrogyo chogi sungyojungchack" [*Mission Policy in the Early Korean Presbyterian Church*], *Hangook Gidokgyowa Youksa* (1998), 165, 168-169. After the 1910s, sacramental celebration was not usually performed, and the Lord's Supper was reserved for special occasions only, perhaps once or twice annually, and preaching began to dominate worship in the Presbyterian Church. Park, *Worship in the Presbyterian Church in Korea: Its History and Implications*, 41-44; See also Brown, *Report of a Visitation of the Korea Mission of the Presbyterian Board of Foreign Missions*, 14.

<sup>30</sup> Chung, "A Reflection on the Growth and Decline of the Korean Protestant Church," 323-324.

structure to the way it had been practiced in the early Korean Church. However, the issue of the postponement of baptism became more serious. With a mass influx of people into the Church, and a lack of pastors, it was inevitable that baptism be postponed. While the converts waited, they learned basic doctrines from the helpers who were studying theology and caring for several villages apiece, until missionaries or native pastors come to baptize them.<sup>31</sup> Some believers, especially those who lived in rural regions, would have had the opportunity to learn the Bible through intensive Bible classes. In the 1910s, intensive Bible classes were gradually developed, although there wasn't a well-organized system.<sup>32</sup> These Bible classes involved church leaders as well as ordinary believers, divided into the baptized, catechumens, and new believers. It is difficult to pinpoint the participants of these Bible classes in all regions, and the numbers varied, ranging from 30 to as many as 1,800. The duration of the classes ranged from five days to three months.<sup>33</sup> However, the majority of catechumens waited for catechists or for presbyters for baptism for six months to two years, and were taught basic doctrines by the native helpers in the meanwhile. Although the intensive Bible class was not the baptismal catechumenate, and not all catechumens attended these classes, the early Korean church tried to offer opportunities to learn the Word of God and the Christian doctrines.

It seems that during the 1910s and 1920s the KPC was practicing

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<sup>31</sup> See. Moffett, "The Place of the Native Church in the Work of Evangelization."

<sup>32</sup> Myung Sil Lee, "Bible Classes and the Spread of Literacy Education in Early Twentieth-Century Korea," *Religious Education* 112, no. 5 (2017), 546, 547-549.

<sup>33</sup> Lee, "Bible Classes and the Spread of Literacy Education in Early Twentieth-Century Korea," 547-548.

a threefold process of the catechumenate: (1) the pre-baptismal catechumenate, (2) the *Haksup* class [learner's catechumenate] and (3) the *Saerae* class [advanced catechumenate].<sup>34</sup> It is not certain when the KPC started to offer two baptismal catechumenal classes, but according to the report of the Presbyterian Church in the United States of America, in 1934 the KPC did have two catechumenal classes: the *Haksup* class, and the *Saerae* class. The former was for catechumens who wanted to be learner members, and the latter was for those who wanted to be baptized members. At that time, the tendency was for people to come to church and be baptized too readily, without confessing the faith, and then leave the church thoughtlessly, resulting in chaos and disorder. Furthermore, since there were insufficient pastors to take care of learners, the catechumenal classes were helpful for the early Korean Church.<sup>35</sup>

During the process of the catechumenate, a convert was required to furnish a record of at least six months' attendance at Sunday school in order to become a learner member. After the examination, learner members had a further six months of instruction as catechumens in the *Saerae* class in order to become baptized members. The length of the probationary period was at least six months.<sup>36</sup> As in the earlier period, after the rite of baptism, no post-baptismal catechumenate was offered for the newly-baptized in the Korean church of the 1910s.

<sup>34</sup> The Presbyterian Church in the United States of America, Board of Foreign Missions, *The Fiftieth Anniversary Celebration*, 67.

<sup>35</sup> Educational Research and Development Center in Kosin Presbyterian Church in Korea, Haksupjarul wihan haksupgyoyuk mit mundapseo [*Baptismal Catechism for Learner Catechumens and its Educational Guide*] (Seoul: The Publishing Department of the Kosin Presbyterian Church in Korea, 2016), 36; see also Chung, "The Importance of Catechism for the Presbyterian Church in South Korea," 218.

<sup>36</sup> The Presbyterian Church in the United States of America, Board of Foreign Missions, *The Fiftieth Anniversary Celebration*, 67.

Having explored the practices of the early Korean Presbyterian catechumenate with its various structural strengths and educational insights, in the next section I move on to describe the modern catechumenate of the KPC.

### III. The Baptismal Catechumenate in the KPC Today

While the early Korean Presbyterian church practiced the catechumenate seriously, the contemporary church barely practices at all. Although there is an officially defined process, the official enactment of this process is quite a different matter. In this section, I explore the baptismal catechumenate in the Korean Presbyterian Church, especially in “Kosin,” “Hapdong,” and “Tonghap,” which are the dominant sub-denominations in the Korean Presbyterian Church.

#### 1. Regulations of the Baptismal Catechumenate

The Kosin and Hapdong Presbyterian churches in Korea sort their members into four categories and have two catechumenal classes: Registrants; *Haksup* [learner] members; infant baptized members; and *Saerae* [baptized] and *Ipkyo* [confirmed] members.<sup>37</sup> In the KPC, especially in the Kosin and Hapdong denominations, to be a registrant, a newcomer must believe in Jesus Christ as their Lord, register their name in a local church, and attend Sunday services. If anyone among the registrants seeks to enter the *Haksup* class,

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<sup>37</sup> The Committee on Revision of the Constitution in the Kosin Presbyterian Church in Korea, *Hunbbup* [Constitution] (Seoul: The Publishing Department of the Kosin Presbyterian Church in Korea, 2018), 263.

he or she must be at least fourteen-years-old, and should have spent a minimum of six months registered in the church. Learner catechumens are those in the preparatory course for the *Haksup* class and those who are taking the *Haksup* class. When the catechumens pass the learner's catechumenal test, which is called the *Haksup Moondap*, they confess their belief in front of the congregation and become *Haksup* members. If the *Haksup* members attend worship services faithfully for at least six months thereafter, they can register for the *Saerae* class. When those who are taking the *Saerae* class, pass *Saerae Moondap* [the catechumenal test for the baptism], they are baptized and become *Saerae* members. Those baptized as infants can also register for the *Ipkyo* class [the catechumenate for confirmation] when they reach fourteen years of age. After taking the *Ipkyo* class and passing the confirmation test, they become *Ipkyo* [confirmed] members.<sup>38</sup>

While the Kosin Presbyterian Church in Korea has some regulations for applicants for baptism, confirmation, and infant baptism classes, the other sub-denominations do not. Among the various Kosin regulations, some important ones are that applicants for *Haksup* class need to memorize the Lord's Prayer and the Apostle's Creed before the day of the test and read the New Testament at least once; and that applicants for other classes should memorize basic doctrines in the guide book, along with the Ten Commandments and the

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<sup>38</sup> The Committee on Revision of the Constitution in the Kosin Presbyterian Church in Korea, *Hunbbup* [Constitution], 263; Chung, "The Importance of Catechism for the Presbyterian Church in South Korea," 217-218; The Educational Department of the General Assembly of the Presbyterian Church in Korea, *Hanyoung haksup saerae mundapseo* [Korean-English Christian Catechism for Catechumens] (Seoul: The Publishing Department of the General Assembly of Presbyterian Church in Korea, 2012), 15, 39.

content of the Bible. They also should read the Bible at least once.<sup>39</sup>

Unlike other denominations in the KPC, the Tonghap Presbyterian Church sorts its members into three categories: (1) registrants who have decided to believe in Jesus Christ and attend public worship; (2) the infant baptized as children of baptized believers; and (3) the confirmed and baptized who either confirmed their belief from infant baptism or received baptism through the baptismal catechism when they were over fifteen years old.<sup>40</sup> This means that there is no *Haksup* system in the Tonghap Presbyterian Church in Korea. In 1999 at the 84th General Assembly, the Tonghap Presbyterian Church in Korea decided to abolish the Haksup system, which had been operating until then.<sup>41</sup> In sum, the Tonghap is different from other denominations in two respects: First, there is no *Haksup* system; second, applicants for baptism must be more than fifteen years old, and are required to believe in Jesus Christ as Savior and to attend public worship regularly.

## 2. Practices of the Baptismal Catechumenate

Although there are some regulations and specific classes surrounding the Korean Presbyterian baptismal catechumenate,

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<sup>39</sup> Educational Research and Development Center in the Kosin Presbyterian Church in Korea, *Haksupjarul wihan haksupgyoyuk mit mundapseo* [Baptismal Catechism for Learner Catechumens and Educational Guide], 6; Educational Research and Development Center in the Kosin Presbyterian Church in Korea, *Saeraejarul wihan saeraegyoyuk mit mundapseo* [Baptismal Catechism for Baptism Catechumens and Educational Guide] (Seoul: The Publishing Department of the Kosin Presbyterian Church in Korea, 2019), 8.

<sup>40</sup> The General Assembly of the Presbyterian Church of Korea (Tonghap), *Hunbbup* [Constitution] (Seoul: The Publishing House of the PCK, 2007), 173.

<sup>41</sup> The Department of Education and Resources in the Presbyterian Church of Korea (Tonghap), *Saerae mundapjip* [Baptismal Catechism] (Seoul: The Publishing House of the PCK, 2017), 3.

there is little rigor in the enforcement of these regulations, and the practice of these classes. First, while all the pastors acting as catechists consider the catechumenate important for baptism, many practice it perfunctorily. The modern Korean baptismal catechumenate is not process-based, but event-based. Although the Kosin and Hapdong baptismal catechumenate appears to have a twofold process: the *Haksup* class [learner's catechumenate] and the *Saerae* class [advanced catechumenate], catechumenates still focus only on the rite of baptism, not the pre-catechumenate, the catechumenal classes, or the mature discipleship of Jesus Christ as a lifelong process. The final destination of the catechumenate in the KPC is the rite of baptism. According to a survey of pastors-as-catechists, 100 percent of participants responded that the catechumenate is significant for baptism. However, among these, 63.2 percent answered that they practiced the baptismal catechumenate only perfunctorily.<sup>42</sup>

Second, some churches do not have any classes for catechumens, and some churches teach catechumens only for a few hours on Sundays.<sup>43</sup> The KPC has reduced the duration of the catechumenate from around twelve months to just a few hours, teaching some basic

<sup>42</sup> Song, "A Study of the Revitalization Strategy of the Korean Presbyterian Church's Catechesis," 170-171, 174.

<sup>43</sup> Song, "A Study of the Revitalization Strategy of the Korean Presbyterian Church's Catechesis," 155-157; Jungil Choi, "Hanguk jangrogyohwae munhungwa yaesikseoeui tongsijeok gochalae ddarun saeraesinhakgwa yaesik" [A Diachronic Study of Baptism Theology and Liturgy of the Documents and the Book of Worship in the Korean Presbyterian Church] (PhD Diss., Baekseok University, 2014), 4. (hereafter "A Diachronic Study of Baptism Theology"); MyoungSun An, "Gueriseudojin yangyoukeul wihan tongjeonjeok euisikeuroseoeui saerae yihae" [An Understanding of the Baptismal Covenant as the Holistic Nourishment Process for the Christian Life] (ThD Diss., Keimyung University, 2013), 183-184. (hereafter "An Understanding of the Baptismal Covenant")

doctrines and about Church life. In the test, modern Korean catechists ask only a few questions to check whether the catechumens have memorized the basic catechism and whether they have read the Bible. In addition, catechists do not look at how catechumens live their Christian lives, in terms of leaving behind their old values and solidarities. According to a survey, in response to the question: “How many days and hours does your church teach the catechism?” the majority of those surveyed answered that they teach the catechumens for four weeks.<sup>44</sup> Another survey indicated that 90.6 percent of surveyed catechumens were taught for less than four weeks by the catechists.<sup>45</sup> Furthermore, “four weeks” means four or five hours, because the church usually teaches the catechumens for an hour every Sunday.

Third, on the question concerning written materials used in the baptismal catechumenate, 58 percent of church leaders said they were dissatisfied with the materials they use. While 55.4 percent of the respondents use the guide book for the baptismal catechumenate, 27 percent of respondents use the Westminster Shorter Catechism instead.<sup>46</sup> However, 86.2 percent of the respondents felt that the church needs new written baptismal material.<sup>47</sup> In this respect, the baptismal catechumenate in the KPC is not considered sufficiently helpful for Christian faith-formation. One question inquired about

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<sup>44</sup> Chung, “The Importance of Catechism for the Presbyterian Church in South Korea,” 36.

<sup>45</sup> Song, “A Study of the Revitalization Strategy of the Korean Presbyterian Church’s Catechesis,” 181, 198-199.

<sup>46</sup> Song, “A Study of the Revitalization Strategy of the Korean Presbyterian Church’s Catechesis,” 184.

<sup>47</sup> Song, “A Study of the Revitalization Strategy of the Korean Presbyterian Church’s Catechesis,” 187.

the effect of the baptismal catechumenate on catechumens, with 60.3 percent of the respondents answering that the catechumenate did not improve their faith.<sup>48</sup>

Fourth, the rite of baptism tends to be understood as an individual and personal event for a convert.<sup>49</sup> In the rite of baptism, as in the early Korean church, the modern KPC tends to hold that spiritual nourishment of the individual is the main purpose. While the vertical relationship between Christ and individual believer is stressed, the horizontal relationship in which all participants become one in Christ by celebrating baptism together is neglected. Choi notes that the rite of baptism is pastor-centered, individual-centered, and event-centered and that the communal aspect of baptism has been neglected in the rite of baptism.<sup>50</sup> In addition, the rite of baptism in the KPC strongly tends to be presbyter and candidate-centered, with all the other church members merely spectators in the rite.<sup>51</sup>

Fifth, the KPC lacks an integrated sacramental theology.<sup>52</sup> Focusing on preaching-centered worship, the Church lacks a biblical, theological, and historical understanding of baptism. Furthermore, in the baptismal catechumenate, baptism does not connect with the Lord's Supper.<sup>53</sup> In the KPC today, the newly-baptized participate in the Lord's Supper after the rite of baptism, because the church practices the rites of baptism and the Lord's Supper separately.

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<sup>48</sup> Song, "A Study of the Revitalization Strategy of the Korean Presbyterian Church's Catechesis," 197.

<sup>49</sup> An, "An Understanding of the Baptismal Covenant," 2-3.

<sup>50</sup> Choi, "A Diachronic Study of Baptism Theology," 3.

<sup>51</sup> Choi, "A Diachronic Study of Baptism Theology," 3; and An, "An Understanding of the Baptismal Covenant," 174-176.

<sup>52</sup> An, "An Understanding of the Baptismal Covenant," 4.

<sup>53</sup> Choi, "A Diachronic Study of Baptism Theology," 3.

Moreover, there is no ongoing post-baptismal catechumenate after the sacraments.<sup>54</sup>

#### IV. Implications for the Korean Presbyterian Church Today

This section identifies similarities and differences between the catechumenate of the early Korean church and the contemporary catechumenate, and notes significant implications for the KPC today. Paying heed to the early Korean baptismal catechumenate can help the KPC in revitalizing the contemporary form of the process.

##### 1. The Baptismal Catechumenate as a Lifelong Process

The baptismal catechumenate of the KPC should move towards becoming a lifelong process. The early Korean baptismal catechumenate was a sequential educational process, which included three stages, made up of pre-catechumenate, *Haksup* catechumenal class, and *Saerae* catechumenal class. If a new convert came into the church, church leaders, including native helpers, helped that individual to be faithful through the various stages of the catechumenate. However, in the KPC today, the catechumenate remains mostly a one-time event. While the main Presbyterian denominations sustained a threefold process from the 1890s, the Presbyterian catechumenate now practices a single event. Since the 1990s, although they have not offered obvious reason about the matter, many Presbyterian churches no longer have the *Haksup* class [learner's catechumenate]. In order to be baptized, applicants are

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<sup>54</sup> An, "An Understanding of the Baptismal Covenant," 182-184.

required only to believe in Jesus Christ as Savior and attend public worship regularly, along with attending a baptismal class of just a few hours. In addition, catechumens focus on the rite of baptism, rather than on the catechumenal classes themselves. There remains only a very simplified format of the catechumenate, and one that is regarded as a one-time religious ritual rather than a lifelong process for formation of newcomers in Christ.

In this light, connecting the Discipleship Training and the baptismal catechumenate will be helpful for a lifelong process in the Presbyterian Church in Korea. Most of the Korean Church practices this training. The purpose of the Discipleship Training is a course designed to equip and train the lay members who have attained a degree of spiritual maturity through a nurturing stage and to raise them up as lay leaders and effective servants of Christ both inside and outside the church. The Discipleship Training is divided into two main stages: the basic discipleship training and the leader's training. While the former is for those who have gone through proper nurturing stage and who want to grow deeper in their relationship with Christ, the latter focuses not only on equipping the potential lay leaders with skills and knowledge necessary for leadership but also evangelizing, serving the community and becoming the channel of blessing to one's neighbors.<sup>55</sup> However, the Discipleship Training has some limitations for a lifelong process, for it generally aims to awaken and mobilize a few lay people to lead the majority, so it was established for making lay leaders in order to enforce church growth and planting rather than making a faith forming community.

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<sup>55</sup> The website of disciples.co.kr: accessed May 20, 2019 from <http://www.disciples.co.kr/english>.

Moreover, the training has some qualifications. The recruit trainees should have been a member of the church for at least a year and have been baptized for at least 3 years and the ages must be between 33-50. It means that the program focuses on making lay leaders rather than nurturing new converts in the faith-community.

Nevertheless, connecting the baptismal catechumenate and the Discipleship Training has great strengths for a lifelong process in the baptismal catechumenate. To practice this, some suggestions are needed. First, it is necessary to rethink the meaning of disciple. Unlike today in many evangelical circles it is popular to make a distinction between a convert and a disciple, a convert is a disciple.<sup>56</sup> Thus, it will be helpful that the church move the basic Discipleship Training to the position of baptismal catechumenate (*Haksup* and *Sarae* classes), extending the area of evangelism, worship, teaching, mentoring and small group and move the Leaders Training to the post-baptismal catechumenate, extending the meaning of the Christian vocation and including the teaching of the meaning of the Eucharist so that the baptismal catechumenate of the KPC today become not a program but a lifelong process.

## 2. Purpose of the Baptismal Catechumenate

The early Korean catechumenate was not only a faith-forming community that made disciples of Jesus; it also effected a transformation that was not only personal and communal, but also social. There are some lessons to be gleaned in this matter from the early Korean catechumenate, as practiced from the 1880s to the

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<sup>56</sup> Robert E. Webber, *Ancient-Future Evangelism: Making Your Church a Faith-Forming Community* (Grand Rapids, MI: Baker Books, 2003), 41.

1920s.

Given the KPC has long been more concerned with filling the churches with new converts, than the task of lifelong discipleship, the modern church needs to learn from the early Korean catechumenate with its focus on individual transformation, and turning converts into mature disciples of Jesus Christ. The modern KPC also needs to seek to restore the spirit of the early catechumenate, which emphasized Christian faith-formation, not only individually, but also communally. In the early Korean church, every individual who came to Christ had to participate in the language and life of the church, and actively engage with the community. Eventually participants were shaped and formed as the people of God and transformed into Christlikeness. However, the form of the rites of the sacraments has led to a strong emphasis on the vertical relationship between Christ and individual believers, over the communal relationship through which believers become one in Christ by celebrating both baptism and the Lord's Supper together. Thus, the catechumenate needs to move towards being communally-centered, especially in the rites of the sacraments.

In addition, while the early Korean church was able to resist persecution and secular life because of the influence of the baptismal catechumenate, the modern KPC does not make use the process to promote resistance against various secular post-modern influences, such as individualism, consumerism, capitalism, and relativism, and thus fails to instill a sense of Christian identity in those living in a post-modern society. For this reason, the modern KPC needs to learn from the spirit of the early Korean catechumenate, which emphasized a social dimension of helping Christians form a

distinctive identity and vocation in society.

### 3. Contents of the Baptismal Catechumenate

The catechumenate of the KPC today should not limit its educational content to Christian doctrine only, but needs to incorporate biblical teaching, plus all sub-main curricula. The Scriptures, the central doctrines of the faith, ethics, and ascetical or spiritual instruction were the contents of the early Korean baptismal catechumenate. The early Korean church emphasized the Bible as the standard of Christian life. The early catechists not only helped provided a year-long Bible reading chart, but also ensured catechumens heard the great story of Jesus Christ, so that they might develop a sense of Christian identity that would enable them to withstand persecution and live distinctively as Christians in society. In addition, the early Korean church offered various works of Christian literature so that the catechumens might understand the central doctrines of the faith and the Christian lives of the faithful in the history of Christianity. Moreover, the early catechists provided spiritual preparation, such as daily prayer and confession of bygone sins, for the sake of the catechumens' spiritual formation.

Unlike the early Korean church, which taught the great story of the Gospel, the modern KPC focuses only on basic theological doctrines without emphasizing the Bible, or providing any ethical or ascetical instruction. Most Presbyterian churches do not require reading of the Bible or study of the story of Jesus Christ during the catechumenate. Even if some churches do require reading of the Bible, catechists only ask if the catechumens have done so, without actually reading it together or explaining the metanarrative of Jesus

Christ from creation to resurrection. Today's KPC thus needs to incorporate Bible-centered teaching, including all sub-main curricula, such as Christian ethics and training in ascetics, which includes fasting, daily prayer, almsgiving, and the confession of sins.

#### 4. Methods of the Baptismal Catechumenate

The catechumenate of the KPC needs to become more holistic, for it currently employs a predominantly memory-based form. The Korean baptismal catechumenate has always tended to be memory and knowledge-based in style, however, since catechists have used this method throughout the history of Christianity.<sup>57</sup> However, the catechumenate of the modern KPC differs from the early Korean catechumenate. Because the early Korean church lacked educational systems and materials, catechists helped catechumens commit passages of Scripture and basic Christian doctrine to memory. In the modern Korean catechumenate, catechists still ask that learners memorize basic doctrines or important texts, such as the Lord's Prayer, the Apostle's Creed and the Ten Commandments. In their tests, catechumens are asked if they have memorized these and if they have read the Bible. So while there are now a range of educational systems and methods available, the catechumenate in the KPC still uses only knowledge-based education.

The KPC today should thus move toward a more holistic, non-cognitive, and affective teaching style, aimed at the whole

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<sup>57</sup> In the Korean context, since most of the newcomers were of the lower classes and illiterate, and since Christianity was a new religion and there were not enough Bibles or Christian books to go around, the early catechists usually focused on knowledge and memory-based education, requiring catechumens to commit to memory basic Christian doctrine, forms of prayer, and passages of Scripture.

person. A major shift is thus needed from cognitive or information-centered to holistic teaching; and from a schooling model to a faith-forming community-centered model. John Westerhoff advocates community-centered teaching rather than the “school-instructional paradigm.”<sup>58</sup> As part of this shift to a faith-forming community-centered and holistic paradigm, there need to be many sub-shifts: from person to community; from new believer to all people; from didacticism to conversation; from religious knowledge to spiritual wisdom and vision; and from teacher-centered learning to communities of teachers/learners who share faith together. In this matter, Thomas Groome’s “Life to Faith to Life” approach could prove helpful for the KPC.<sup>59</sup> Such a shift does not imply that one needs to leave everything from the past behind; it is simply that something more is needed.

## 5. Duration of the Baptismal Catechumenate

The catechumenate of the KPC today needs to help catechumens in their Christian faith-formation. The early Korean catechumenate lasted for a long period. The *Haksup* was helpful in transforming the lives of the catechumens in society and in developing in them a solid spiritual formation, which would then defend them against

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58 John H. Westerhoff III, *Will Our Children Have Faith?* 3rd revised edition (New York: Morehouse Publishing, 2012), 80-83; Groome also advocates a major shift from a schooling model of religious education to community-centered education. Thomas H. Groome, *Will There be Faith? A New Vision for Educating and Growing Disciples* (New York: HarperOne, 2011)

59 Thomas H. Groome, *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry* (New York: Harper Collins Publishers, 1991) *Sharing Faith* deals with Groome’s approach to Christian religious education and an in-depth exploration of “shared Christian praxis.” See also Groome, *Will There Be Faith?*, 272-273.

difficult circumstances. To mold and shape catechumens as faithful Christians, the early Korean church provided direct admonition, strong teaching, and rigorous examination for a lengthy period so that the catechumens would no longer follow the values of their old lifestyle. Contemporary Korean church leaders teach catechumens for only a few hours and ask only a few questions before baptizing them. From the 1990s, most denominations of the Protestant church abolished the *Haksup* class.<sup>60</sup> Indeed, some churches do not have any teaching for catechumens at all. Moreover, 57 percent of surveyed church leaders believe that a the baptismal catechumenate of less than four weeks is sufficient.<sup>61</sup>

The KPC needs to acknowledge that Christian faith-formation cannot happen on a single Sunday or over a single month. Such formation can only happen if catechumens undergo “resocialization,”<sup>62</sup> whereby their new community leads them into transforming their beliefs, changing their sense of belonging, and altering their habits. Catechists need to help catechumens participate in a lengthy catechumenate, so that the entire period is effective in their faith formation. The KPC needs to remember Clement of Alexandria’s point about the significance of spiritual formation: Clement claimed

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<sup>60</sup> Most of the Korean Protestant church abolished the converts’ catechumenate in the 1990s and 2000s, except for the Kosin and Hapdong denominations of the Presbyterian church. The Presbyterian church, Tonghap and Kijang, abolished it in 1999. The Korean Methodist Church abolished it in 1995; and the Korea Evangelical Holiness Church abolished it 2000. Song, “A Study of the Revitalization Strategy of the Korean Presbyterian Church’s Catechesis,” 155-157; and An, “An Understanding of the Baptismal Covenant,” 2-3.

<sup>61</sup> Song, “A Study of the Revitalization Strategy of the Korean Presbyterian Church’s Catechesis,” 183.

<sup>62</sup> See C. E. Nelson, *Where Faith Begins* (Atlanta, GA: John Knox, 1967); Alan Kreider, *The Change of Conversion and the Origin of Christendom* (Harrisburg, PA: Trinity, 1999), 21; see also Westerhoff, *Will Our Children Have Faith*, 14.

that “after three years the first fruits of the harvest be dedicated in the fourth year to God, when the tree has reached its perfection.”<sup>63</sup> The KPC can also learn from the ancient Syrian Church, which emphasized that the process should last “until the community was sure about the solidity of the candidate.”<sup>64</sup> Although the contemporary KPC may not introduce a two or three year catechumenate, they can still restore something of the spirit of the early Korean catechumenate, because the early Korean church witnesses that a lengthy catechumenate is effective in Christian faith-formation.

## 6. Baptismal Catechesis and Christian Worship

The KPC today needs to acknowledge that instructing catechumens in Christian worship is significant in the catechumenate. In the early Korean catechumenate, while instruction given during the service was not the only instruction a catechumen received, this particular part of the instruction was in the setting and atmosphere of worship. An individual would pass through stages of increasingly intimate participation in Christian worship, learning in various ways: by reading the Bible, through instruction in the elementary doctrines of Christianity, through prayer, deliverance, fasting etc., until he or she was admitted to baptism. However, there is no guide to worship services in the KPC today, and catechumens have to learn by

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63 Clement of Alexandria, *Stromata* 2.18; accessed February 11, 2019 from <http://www.newadvent.org/fathers/0210.htm>; Michel Dujarier, *A History of the Catechumenate: The First Six Centuries* (New York, Chicago and LA: Sadlier, 1979), 42-43.

64 Thomas M. Finn, *Early Christian Baptism and the Catechumenate: Italy, North Africa, and Egypt* (Collegeville, MN: The Liturgical Press, 1992), Vol. 6, 39; Dujarier, *A History of the Catechumenate*, 65.

themselves by participating in services that are very foreign to them at the start of their church lives. In addition, there is no education in the worship services on fasting, prayer, deliverance ministry, almsgiving, or living a distinctive life in society. The Presbyterian churches practice the catechumenate for a few hours during the baptismal classes only, and not in the worship service itself.

Throughout his work, Westerhoff emphasizes the importance of liturgy for Christian faith-formation. He stresses that the primary setting for nourishing and sustaining the faith from generation to generation is liturgical life, and he asserts that believers are formed by and learn through their liturgical life in a faith community.<sup>65</sup> Liturgy feeds the community of faith through its symbolic celebration of faith, and catechesis feeds the community of faith through its attempts to convey the story that is to be found behind such acts of faith.<sup>66</sup> In other words, liturgy and catechesis are in a complementary relationship. It is thus significant for the modern KPC to understand that worship can play a great role in shaping the people of God as a faith-forming community, and for teaching catechumens to be both intentional in the cycles of daily, weekly, and yearly worship, and unintentional in the setting or atmosphere of worship. Such a liturgical focus has the power to form not only the catechumens, but also the faithful.

## V. Conclusion

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<sup>65</sup> See John H. Westerhoff III, *Learning Through Liturgy* (New York: A Crossroad Book, 1978), especially Chapter five: "Liturgy and Catechesis"; and Westerhoff III, *Will Our Children Have Faith?* 3rd revised edition.

<sup>66</sup> Westerhoff, *Learning Through Liturgy*, 92.

Although the modern Korean Presbyterian catechumenate does follow a defined process, it is only a form of the catechumenate and lacks any accompanying rigorous practice in baptismal preparation. In addition, the form the baptismal catechumenate takes does not reflect the process of the early Korean baptismal catechumenate. Thus, the KPC needs to move toward a Christian faith-forming catechumenate.

I also consider it necessary for the KPC to move beyond the particulars of the early Korean baptismal catechumenate in response to the current context. First of all, the baptismal catechumenate of the KPC needs to be a top priority for scholars, not only those involved in Christian education, but also those engaged in the broader theologies of the KPC. Christian scholars need to be central in the process of developing a holistic baptismal catechumenate in the KPC. While the KPC has emphasized other aspects of Christian education, such as children's education, youth ministry, and adult education, currently only the Educational Research and Development Centers in the KPC are charged with the work of the baptismal catechumenate.

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## 한국 초대 장로교회의 세례 교육과 현대 한국 장로교회에 대한 함의점

김상학

(피플스 처치, 성도, 실천신학)

이 논문의 목적은 초대한국장로교회, 특별히 1880년대부터 1920년대까지의 세례교육을 통해 현대의 한국장로교회를 위한 함의점을 제시하기 위한 것이다. 초대한국장로교회, 특히 1890년대부터 1920년대까지는 매우 진지하게 세례교육을 실행하였음에도 불구하고 현대의 한국장로교회는 엄격한 실행은 물론이고 세례를 준비하는 과정에 있어서 초대한국교회의 지식을 넘어선 통전적이고 전인적인 세례교육의 과정을 잃어버렸다고 할 수 있다. 더 나아가 세례교육에 대한 관심을 가지지 않고 있다. 초대한국교회의 세례교육을 연구하는 것은 어떻게 새신자들이 믿음을 형성하는 공동체 안에서 예수 그리스도의 성숙한 평생 제자가 될 수 있도록 도우며, 그로 인하여 초대한국교회의 특징 뿐 아니라 한국사회에서의 신뢰도를 회복하며, 그리고 그리스도인의 정체성을 강화하게 하여 성도들이 현대의 한국사회에서 그리스도의 신실한 증인으로서 영적인 전쟁의 현장에서 이겨낼 수 있도록 새신자들을 가르치는 일에 많은 통찰력을 줄 것이다. 이 논문에서 저자는 어떻게 한국의 초대교회와 현대의 한국장로교회의 세례교육을 연구하면서 현대의 한국교회가 그 정신을 회복하거나 발전시켜 나가야 할 중요한 요소들을 예배학 그리고 기독교 교육의 입장에서 제시할 것이다. 더 나아가 두 시대의 세례교육에 대한 장점과 단점을 비교하면서 한국교회의 세례교육이 나아가야 할 부분에 대한 함의점을 제시할 것이다.

**키워드:** 세례 교육, 초대 한국교회, 한국 장로교회, 그리스도인의 신앙 형성, 그리스도인의 정체성, 기독교교육

