

Worship Resources for the Centennial Anniversary of the March 1st Independence Movement (1919) in Korea

The year 2019 marks the 100th anniversary of the March 1st Independence Movement of the Korean people, who rose against colonial occupation by Japan in 1919, after World War I. This movement became a significant catalyst for the Korean peoples' independence movement until the national liberation on August 15, 1945. To commemorate this historical non-violent nation-wide uprising for independence, democracy, and peaceful coexistence, a group of Korean ministers in The United Church of Canada has prepared this worship resource in both Korean and English to share with congregations. This worship resource can be used in Sunday service in May, Asian Heritage Month, or anytime in 2019.

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Worship Service

Greeting and Announcement

Call to Worship

The Song of Miriam (Exodus 15:20–21)

Leader: Then the prophet Miriam, Aaron's sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. And Miriam sang to them:

People: "Sing to the Lord, for God has triumphed gloriously; horse and rider God has thrown into the sea."

or

Based on Psalm 121

I lift up my eyes to the hills—from where will my help come?

**My help comes from God,
the maker of heaven and earth.**

The Holy One who watches over us never sleeps or rests,
and will keep us safe days and nights on our journey.

Our God will protect us from all evil,
and will lead us on our journey toward liberation and wholeness.

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Let us worship our God!
Hallelujah! Amen.

Opening Prayer

Loving God,
We gather to celebrate your presence in our history,
your peace in our community, and your love in our lives.
We also celebrate the sacrifice for the nation,
the courage and wisdom for the oppressed,
and the resistance against the tyranny.
As we enter into this time of worship,
let us feel your light and your truth
guiding us into your justice and hope.
Thanks be to God. Amen.

Opening Hymn

"Come Now, O God of Peace" (*Voices United* 34)

Prayer of Confession (Adapted from Matthew 5:3-16)

O God of blessings, we have refused to be poor in spirit,
lusting to possess the kin-dom of heaven.

We have rejected mourning with those who mourn, wishing to be comforted.

We have denied being humble, desiring to inherit the earth.

We have declined to be hungry and thirsty for righteousness, wanting to be filled.

We have not shown mercy, but only hoped to receive mercy.

We have not purified our heart, but only yearned to see God.

We have not been the peacemakers, but only longed to be called God's children.

**We have not been persecuted because of righteousness,
but only lusted to possess the kin-dom of heaven.**

(*a time of silent prayer*)

God, who has revealed Godself in the Exodus and the *minjung**-Jesus event in Galilee,

God, who has revealed Godself in the March 1st Independence Movement in Korea,

Hear our prayer and heal our wounds.

Christ, hear people's groans and heal their anguish.

**Minjung* means the people or mass in Korean. Korean *Minjung* theologians have emphasized that Jesus was *minjung*, and *minjung* such as "sinners, tax collectors, and prostitutes" were the main audience and witnesses of Jesus Christ. Salvation can happen when *minjung* and Jesus Christ interact.

Words of Assurance

Rejoice and be glad, because great is our reward in heaven.

We are the salt of the earth.

We are the light of the world.

Let our light shine upon the world.

Scripture Readings and March 1st Declaration of Independence¹

¹ Adapted from a worship service created by The Korea Christian March 1 Movement Centennial Committee.

(By two readers for each part—eight readers in total.)

1. Declaration

Luke 19:37–40 (Jesus enters Jerusalem): Reader #1

The Declaration of Independence (1919)²: Reader #2

We herewith proclaim the independence of Korea and the liberty of the Korean people. This we proclaim for the world to witness the equality of all humans; this we proclaim for our own posterity to enjoy the inherent right of independence and self-respect.

We are declaring our independence by the solemnity of our five-thousand-year history; by the loyalty of twenty million people; by the yearning for the advancement of everlasting liberty; by the desire to take part in the global reform rooted in human conscience. This is a righteous claim to fulfill the holy will of God and the spirit of our age calling for the fair co-existence of all humankind. Therefore, no power in this world shall suppress our independence.

2. Freedom and Liberation

Luke 4:16–19 (Jesus at Nazareth): Reader #3

The Declaration of Independence (1919): Reader #4

For the first time in our 5000 years' history, we have suffered for over a decade under foreign tyranny while falling a victim to the obsolete imperialism and authoritarianism. How long have we been deprived of our right to live? How immeasurable is the damage to our national pride and honor as well as to our spiritual growth? How many opportunities have we missed to make our own creative contribution to the progress in the world civilization?

For certain, if we are to overcome our longstanding resentment; if we are to extricate ourselves from today's pain; if we are to eliminate the fear for the future; if we are to resuscitate our trampled national pride; if we as individuals are to reach our full potential; if we are to save our children from the legacy of shame; if we are to bequeath to our future generations blessing and prosperity, the most urgent mission is to establish the independence of our people. Now that we people of twenty million keep a sword in heart, and that the common value of the humankind and conscience of the era stand up for us equipped with arms of justice and morality, what can stop us from pressing forward to defeat the strongest and what purpose can we not accomplish?

3. Holy Spirit, the Mind of Christ, and Humanity

1 Corinthians 1:21–25, 2:10–16 (God's wisdom, the mind of Christ): Reader #5

The Declaration of Independence (1919): Reader #6

Today, our only duty is to rebuild ourselves, not to demolish others.

² <http://peacemaker.prkorea.com/march1st/proclamation/>

Our aim is to explore our new destiny according to the solemn dictates of our conscience, not to squabble with others over fleeting grudges and old animosities. It is to restore the natural and rational foundation for the world free from the logic of power by rectifying the unnatural and irrational ambition of the Japanese politicians in the grip of obsolete ideas.

4. New Heaven and New Earth

Isaiah 65:17–24 (New Creation): Reader #7

The Declaration of Independence (1919): Reader #8

Behold! A new world is approaching before our very eyes! The age of might has receded, and the age of morality has arrived. The spirit of humanism cultivated throughout the past century now begins to throw its light on a new chapter in world history. Just as a new spring has come hastening the rebirth of every living thing, our pulse, once frozen in the bitter cold and snow, now quickens in the warm breeze and sunshine. The good fortune of heaven and earth has returned to us, and we ride the changing tide of the world. Do not hesitate or flinch! By protecting our inalienable individual right to freedom, we will enjoy our lives to the full. By realizing our bountiful creativity, our national civilization will flower in the warmth of spring that pervades the world.

We hereby rise up! Conscience is on our side, and truth marches with us. Men and women, young and old, leave your darkened corners and partake in the joyful resurrection along with all creatures! The spirit of our ancestors protects us from inside for thousands of years; the tide of the new world protects us from outside. To begin is to succeed! Let us march straight into the light!

Luke 4:20–21 (Proclamation and Response)

Leader: And [Jesus] rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

People: Amen. Thanks be to God.

Reflection

(A time for preaching or for sharing comments and reflections among participants.)

Or share the story of Dr. Frank W. Schofield, a missionary from The Presbyterian Church/The United Church of Canada, who had been actively involved in the Korean people's independence movement. See Appendix 1 for details.)

Special Music: "Arirang" (Traditional Korean Folk Song)

(Search for "Arirang Korean folk song" on the Internet. You will find a variety of songs and music. The following are a few examples:

- www.youtube.com/watch?v=f99tZQ8XtGM "Arirang Lyrics Video"
- www.youtube.com/watch?v=4kdt9w3upCI "Arirang" arrangement by Sungha Jung
- www.youtube.com/watch?v=uAlhoByJa-Q "Arirang" arrangement by Steve Jablonsky)

Prayers of the People

Holy God, God of nations, God of history,
we give you thanks for your presence and your guidance

in people's struggles for freedom, justice, and peace
throughout history.

As we join together to celebrate
the centennial anniversary of the March 1st Independence Movement in Korea,
we also remember many other peoples and nations around the world,
who are suffering from domination and destruction,
who are striving for liberation and renewal of their nation and people...
(*Specific countries, events, and people may be named.*)
Inspire them with your vision of a new heaven and a new earth;
encourage them with your mighty power and divine wisdom;
walk alongside of them on their journey toward dignity and well-being of all.

Holy God, God of people, God of community,
make each one of us an instrument of peace and justice
in our home, workplace, and community,
and in our relationships with others.
Help us follow the way of Jesus Christ
who teaches us to choose love and harmony, not hate and revenge,
who teaches us to pray in this way, saying:

The Lord's Prayer (VU p. 921)

Closing Hymn

"With the Wings of Our Mind" (VU 698)

Commissioning and Blessing

Go into the world

**May we all live as disciples of Jesus
so that love is practised.**

Go into the world

**May we all live as prophets of the Word
so that people feel God's presence.**

Go into the world

**May we all live as the people who gathered in the square a hundred years ago
so that justice and righteousness are overflowing.**

*Prepared and submitted by the Rev. Hoeun Lee, the Rev. SunDo Hyun, and the Rev.
Yongseok Baek.*

Appendix 1: Dr. Frank W. Schofield (1889–1970), a Missionary from Canada

Dr. Frank William Schofield is remembered as the “34th Patriot” who was closely involved in the March 1st Independence Movement in 1919. From the Japanese imperial government he also earned the title “the arch agitator” for his strong support of the Korean people’s independence movement as a missionary from a foreign country.

Born in England, he immigrated to Canada and became an outstanding veterinarian. In 1916, he answered a call for Christian missionary work in Korea in the time of Japanese imperial rule, and went to Seoul, Korea, to teach at the Severance Medical College. He actively participated in the March 1st Independence Movement in 1919 by documenting and reporting the nation-wide massive demonstration and the brutal repression by the Japanese authority.

Schofield’s love for the Korean people and his great passion for Korean sovereignty, human dignity, and democracy led him to ceaseless support for the Korean independence movement in different ways in Korea and in Canada. He spent his last years in Korea by teaching students and contributing to the effort for democratic development in South Korea until his death in 1970. He was the first foreigner to be buried in the Korean National Cemetery.

The following links provide more details and pictures of Dr. Schofield:

- www.ncbi.nlm.nih.gov/pmc/articles/PMC2711476
- www.youtube.com/watch?v=GjTYFC4fA9Y, “Frank W. Schofield, A Story of a Hero”

See page 7 for a dramatized reflection that focuses on Dr. Schofield.

Appendix 2: Additional Resources about the March 1st Independence Movement

www.youtube.com/watch?v=CKZ5wN1CwfA, “March 1st Movement in Korea”

www.youtube.com/watch?v=QNi6kEzHZug, “What March 1st Means to Koreans?”

www.youtube.com/watch?v=KsSMYXK5bKk, “Yu Gwan-Sun” (for children)

www.youtube.com/watch?v=uXldBI1eso8, “Japanese Military ‘Comfort Women’”

A Canadian Witness to the March 1st Movement: Frank W. Scofield, A Canadian Missionary (Dramatized Reflection)

I am Frank Scofield. My body is buried in the Seoul National Cemetery. How could I be the one and only non-Korean among the Korean heroes buried in the national cemetery? This is because I witnessed firsthand the March 1st Independence Movement. It was a great honour and privilege to be a witness to the sacred voices of Korean people in 1919.

I was born in England in 1889 and emigrated to Canada in 1907. After I got a doctoral degree in veterinary science at the University of Toronto, I set foot on Korean soil as a missionary of The Presbyterian Church in Canada in 1916 when I was 27 years old. I learned the Korean language and culture and taught bacteriology and hygienics at the Severance Hospital. I made a Korean name for myself, Suk Ho Pill (석호필), sounding much like Schofield. "Suk" means a rock; "Ho" means a tiger; and "Pill" means help and sounds like the English word "pill." In that name, I bear the meaning of the solid will to help the Korean people. At that time, Korea had been under Japanese colonial rule since the Japan-Korea Annexation Treaty in 1910. Korean people were forced to abandon their own culture and language and be assimilated into Japanese language and culture. They were suffering from Japanese colonial exploitation and military rule.

On the night of February 5, 1919, Lee Gap Seong, one of my Korean friends, came to my place confidentially and asked me to take an important role in the coming March 1st Movement. I never forgot that moment. It sounded like a calling—the calling from the oppressed people of God. Religious leaders from Cheondogyo, the biggest religion in Korea at that time, as well as those from Buddhism and Christianity joined to protest oppressive Japanese tyranny and declare Korean independence. I was surprised by their bold plan. The Japanese army was the strongest in East Asia. Japan defeated China and Russia and even won World War I at that time. Against this powerful Empire of Japan, the Korean people dared to gain independence through peaceful demonstration. A list of 33 national representative, signed the declaration of Korean independence. Among them were 16 Christian leaders. Without a doubt, to put their name on that list publicly meant to be persecuted or killed. They risked their lives to express the will of the Korean people toward independence. I was impressed by their heroic courage. I said to Gap Seong, "I will definitely do what you are asking me to do." As a liaison between the leaders of the movement and the foreign community in Korea and the international media, I spread the truth of this demonstration to the world by taking photos and making reports.

At 2 p.m. on March 1, over 5,000 Korean people gathered at Pagoda Park in Seoul. After reading out loud the declaration of Korean independence, people marched, waving the Korean flag and shouting, "Dea-Han Dok-Rip Man-Sei (대한독립만세)!" which means "Korean Independence, Forever!" It can be compared to the "Tenno Heika, Banzai!" of Japanese militarism. Koreans bravely cried out "Dea-Han Dok-Rip Man-Sei! (all together repeat, "Dea-Han Dok-Rip Man-Sei!")" Their cries were the sacred demand of justice, dignity, equality, peace and freedom.

Of course, Koreans didn't expect that the Japanese army with its guns and swords would be terrified of this non-violent demonstration and then decide to go back to Japan gently. Koreans expected that they would be injured, imprisoned, tortured, and even killed by Japanese soldiers. Nonetheless, Korean people risked everything and raised up their voices. On that day alone, 134 people were arrested. Yet, demonstrations all across Korea just increased.

Koreans resisted against injustice peacefully and fiercely. The March 1st Movement did not result in independence immediately, yet the demand for Korean independence and the peaceful coexistence of the world was the beginning of realizing them. The March 1st Independence Movement incarnated the Word: "Now faith is the assurance of things hoped for, the conviction of things not seen (Hebrews 11:1)."

Although the Koreans remained largely peaceful, the Japanese military police reacted violently to suppress the Independence Movement. I heard of Major Kodama stating that "the way to put down Korean rioters is to beat them and kill them." I wrote an article in the *Japan Advertiser* telling the story of an "educated young man of about 19 years of age" who was suspended from the ceiling and had water, soap, and pepper tea poured into his nostrils. Finally, he had a piece of flesh removed from his small toe. "The bleeding was profuse, which seemed to satisfy the bloodthirsty appetite of the torturer." Another brutal example was that the Japanese government destroyed villages in rural areas. As soon as I heard of the news of massive massacre, I went to see the two villages, Suchon-ri and Jeam-ri. I was able to take photos of the destroyed villages and Jeam-ri church and meet the witnesses. I revealed these Japanese massacres to the world, and the Japanese government started to hate me. But I had to keep speaking out. When I published a book, *The Unquenchable Fire*, I tried to put on record for the world the true story of Koreans' suffering and heroism in her fight for liberty.

Unfortunately, I was forced to return to Canada in 1920. Massive pressure on Severance Hospital and The Presbyterian Church of Canada from the Japanese government resulted in my abrupt recall. When I returned to Canada, I strived to go back to Korea again, but it didn't work. Since I could not be in Korea, I tried to support Koreans' Independence Movement as best as I could.

I strongly disagree with the term "political neutrality." To the Foreign Mission Board, I wrote this:

It is my conviction that our educational and missionary work in Korea are solely for the sake of the Koreans.... Under this situation of Japanese brutality must we sit idle just watching developments? At class and church, we preach day and night that we must fight against evil and help weak people and now because of fear of police we stand by helplessly.... If these people who have lost their country already lose their only remaining spirit for independence, whom are we going to help and what is the justification for staying here?

What would you believe?

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Voices from 100 Years Ago (Dramatized Reflection)

Voices

Major Nakamura
Frank Schofield
Fumiko Kaneko
Mrs. Gang

Major Nakamura reports what happened in 1919 to the new Governor-General of Korea

(To the audience) Stand up! Attention! *(To the new Governor-General of Korea)* Sir, I, Major Nakamura, would like to welcome the admiral in the Imperial Japanese Navy and honourable Governor-General of Korea, Saitō Makoto, sir. Tenno Heika, Banzai (天皇陛下万歳)! Long live His Majesty the Emperor! Tenno Heika, Banzai! Tenno Heika, Banzai!

Sir, I, major Nakamura, would like to present what has happened in the Korean Peninsula in 1919. Sir, the March 1st Korean riots seemed to be caused by the death of the deposed Korean emperor, Go Jong, sir. Sir, false rumours circulated that he had been poisoned by the Japanese, sir. Sir, Korean people seemed to feel sad and angry and express their resentment to the Japanese government, sir. Sir, the number of riots from March to April 1919 was 848, participants were 587,657, 553 people were dead, and 1,409 were injured, sir. Sir, while Koreans claim that the number of riots was around 1,500 and the participants were one or two million, our statistics are the most accurate, sir. Sir, we only count the noticeable riots in which more than 50 people gathered, sir. Sir, these riots were disloyal to the Empire of Great Japan and needed to be repressed immediately, sir. Sir, our great armies successfully made disturbances calm, sir. Sir, flogging, jailing, torturing, shooting, and killing were effective methods, sir.

Sir, Christian missionaries were behind the disturbances in Korea and a man named Frank Schofield, belonging to the Severance Hospital in Seoul, is one of the most pronounced types of these agitators, sir. Sir, he was then and is now giving expression to the most violent views, and he has always striven to encourage Koreans' opposition to the Japanese government, sir. Sir, Dr. Schofield, an arch agitator, is the most dangerous man, assiduously carrying on independence agitation in Korea. Even among the missionaries there are many who look askance at his vehement methods, sir. Sir, I would like to conclude this report with suggestions, sir. Sir, Dr. Schofield needs to be taken care of immediately, sir. Sir, to get rid of him secretly or at least to deport him to his own country is highly recommended, sir. Sir, another necessary measure is to remind Christian missionaries and churches of the principle of "political neutrality," sir.

Frank W. Scofield: A Canadian missionary

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Severance Hospital. I made a Korean name for myself, Suk Ho Pill (석호필), sounding much like Schofield. "Suk" means a rock; "Ho" means a tiger; and "Pill" means help and sounds like the English word "pill." In that name, I bear the meaning of the solid will to help the Korean people. At that time, Korea had been under Japanese colonial rule since the Japan-Korea Annexation Treaty in 1910. Korean people were forced to abandon their own culture and language and be assimilated into Japanese language and culture. They were suffering from Japanese colonial exploitation and military rule.

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profuse, which seemed to satisfy the bloodthirsty appetite of the torturer." Another brutal example was that the Japanese government destroyed villages in rural areas. As soon as I heard of the news of massive massacre, I went to see the two villages, Suchon-ri and Jeam-ri. I was able to take photos of the destroyed villages and Jeam-ri church and meet the witnesses. I revealed these Japanese massacres to the world, and the Japanese government started to hate me. But I had to keep speaking out. When I published a book, *The Unquenchable Fire*, I tried to put on record for the world the true story of Koreans' suffering and heroism in her fight for liberty.

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What would you believe?

Fumiko Kaneko

My name was Fumiko Kaneko, but I prefer to be called Park Moonja. I was born in 1903 in Japan and died in 1926. I also witnessed the March 1st Movement with my own eyes when I was in Korea. I saw the peaceful and powerful demonstrations, I learned of Koreans' firm will for independence. For the sake of solidarity with Koreans, I decided to abandon my Japanese name and have a new Korean name, Park MoonJa. I realized that all the sins of Japanese imperialism were done in the name of the Japanese emperor. In the name of Tenno, all the invasion, exploit, rape, torture, massacre, and war toward Koreans, Chinese, and other Asians (and later Americans) were done. I felt ashamed of being Japanese. Tenno was the root of all evil. I felt that I had to do something. I decided to deal with him by myself. Just as Dietrich Bonhoeffer, a German theologian, tried to assassinate Adolf Hitler, who caused a lot of pain among Europeans, I aimed to kill Tenno and end the suffering of many people. Unfortunately, Japanese police arrested me and my love, Park Yeol, before we succeeded in the plan.

I still remember the moment when the Japanese judge sentenced us to death. Yeol yelled at the judge: "You judge, you too did a great job. You may kill my body, but you cannot kill my spirit!" I love Park Yeol. I never regretted that I loved him. I wish we could die together. Yet, it didn't come true. The justice department commuted a death sentence into life imprisonment, but I was killed in prison.

I believe that there is no "final and irreversible apology" of colonial history. Only a few Japanese descendants tried to keep making sincere apologies to the victims. Reconciliation

can never happen once and for all. It needs sincere and constant efforts. I tried to take responsibility. What will you do?

Mrs. Gang, a nameless victim

I was called Mrs. Gang by historians. I had a name, but no one knows my real name. I was remembered only as the wife of Mr. Gang. I was killed in the massacre of Jeam-ri.³ I was uneducated, but I also knew the fault of the Japanese ruling power. Last year, in 1918, the price of rice was tripled—not doubled, tripled. I couldn't afford to buy as much rice as my family needed. My family were rice farmers, but still we were starving. The Japanese government took much of the product. In the market I heard the Japanese government sent the rice produced in Korea to Japan. That's why the price of rice tripled. The Japanese were stealing our rice. I was angry, but I said nothing because I was so scared. I had seen many terrible things. Japanese police beat, imprisoned, tortured, and even killed many Koreans as they pleased.

One day, a "Bible woman" came to our village. She was well-educated and spoke very well. She said that there was a huge demonstration against the Japanese government in Seoul. I thought that that kind of thing belonged to men. But she also said, "We women are important. You all own this country. Korean people can and should self-determine our country, Korea, not the Japanese emperor. We all are the subjects of history, and we can make a difference. When we cry out, "Dea-Han Dok-Rip Man-Sei!" the independence of Korea can happen." I couldn't understand her words fully, but I realized that I, too, am a human and I, too, have a voice. I ran to the market and shouted it out with the people, "Dea-Han Dok-Rip Man-Sei!" (*repeat*).

After the Mansei demonstration, Japanese soldiers came to the village. They said they wanted to apologize for the harsh suppression of the demonstration. They intentionally made male Christians come to the Jeam-ri church. I heard the sound of gunshots and saw the fire. When I ran to help people in the burning church, a Japanese soldier shot me, (*sound of gunshots and pause*) and I was killed.

To me, the Mansei movement's goal was to treat me as a human and to treat others as humans. We all are humans. While I was shouting Mansei with other humans, I dared to dream of a different world. In that short moment, I was fully human. We all are important.

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Van Volkenburg, Matt, "Schofield brings to light Japanese brutality,"
www.korea.net/NewsFocus/Column/view?articleId=116928

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3.1 운동 100 주년 기념 예배 자료 (한글)

- 배경설명:

2019 년은 한민족이 일본 제국주의 지배에 항거하여 1919 년 3 월 1 일 전국적으로 비폭력 만세운동을 벌이며 한국의 독립을 선언 한 지 100 주년이 되는 해입니다. 이에 캐나다 연합교회 소속 한인목회자 그룹이 한글과 영문으로 예배자료를 준비하여, 20 세기 초 세계를 전쟁과 혼돈으로 빠뜨렸던 제국주의에 맞서 저항했던 3.1 운동이 가진 자주, 민주, 평화의 정신을 기리고 나누고자 합니다. 3 월 1 일에 즈음한 주일예배나 또는 5 월 Asian Heritage Month 기간 중 예배자료로 사용할 수 있습니다. (한글 예배자료는 '한국기독교 3.1 운동 100 주년위원회'가 준비한 예배자료를 참고했습니다.)

- 예배순서:

환영 및 소식 (Greeting & Announcements)

예배의 부름 (Call to Worship): "미리암의 노래" (출애굽기 15 장 20-21 절)

인도자: 아론의 누이 선지자 미리암이 손에 소고를 잡으며 모든 여인도 그를 따라 나오며 소고를 잡고 춤추니 미리암이 그들에게 화답하여 이르되 너희는 여호와를 찬송하라 그는 높고 영화로우심이요 말과 그 탄 자를 바다에 던지셨음이라 하였더라.

회 중: 찬송합니다. 하나님은 우리의 구원이시고 환란 중에 의지할 희망의 원천이시다. 온맘으로 찬송합니다. 우리를 구원하신 하나님을 찬송합니다.

기 도 (Opening Prayer):

인도자: 길ियो 진리요 생명이신 하나님, 이 시간 저희가 주님을 예배하러 나왔사오니 성령으로 저희와 함께하여 주옵소서. 주님께서 히브리 백성과 맺으신 언약을 기억합니다. 그들이 이집트 땅에서 울부짖을 때, 언약을 잊지 않으시고 그들을 긍휼히 여기사 구원해 주신 것을 기억합니다. 우리 민족이 일제의 억압 아래에서 울부짖을 때 해방의 은총을 베풀어 주신 것도 주님의 역사인 줄로 알고, 영광과 찬양을 드립니다. 하나님의 성령을 보내 주셔서, 이 땅의 교회들에 힘을 주십시오. 이제 분단된 조국의 화해와 통일, 온 세상의 정의와 평화를 위해서 일하게 도와주시옵소서. 예수 그리스도의 이름으로 기원합니다. 아멘.

찬 송 (Opening Hymn):

Voices United 34 "Come Now, O God of Peace" (VU 한영 찬송가 34 "오소서, 오소서")
또는 한국 찬송가 581 장 "주 하나님 이 나라를 지켜주시고"

성경과 독립선언서 읽기 (Scripture Readings & March 1st Declaration of Independence):

(각 부분당 2 명씩 총 8 명의 말은이가 읽습니다.)

① 선언

누가복음 19 장 37-40 절 (예루살렘에 들어가시다)

독립선언서:

"우리는 여기에 우리 조선이 독립된 나라인 것과 조선 사람이 자주하는 국민인 것을 선언하노라. 이것으로써 세계 모든 나라에 알려 인류가 평등하다는 큰 뜻을 밝히며, 이것으로써, 자손 만대에 알려 겨레가 스스로 존재하는 마땅한 권리를 영원히 누리도록 하노라. 반만년 역사의 권위를 의지하고 이것을 선언하는 터이며, 이천만 민중의 충성을 모아 이것을 널리 알리는 터이며, 겨레의 한결같은 자유 발전을 위하여 이것을 주장하는 터이며, 사람 된 양심의 발로로 말미암은 세계 개조의 큰 기운에 순응해 나가기 위하여 이것을 드러내는 터이니, 이는 하늘의 명령이며, 시대의 대세이며, 온 인류가 더불어 같이 살아갈 권리의 정당한 발동이므로, 하늘 아래 그 무엇도 이것을 막고 누르지 못할 것이라."

② 자유와 해방

누가복음 4 장 16-19 절 (나사렛에서 선포하시다)

독립선언서:

"우리가 생존권마저 빼앗긴 일이 무릇 얼마며, 정신의 발전이 지장을 입은 일이 무릇 얼마며, 겨레의 존엄성이 손상된 일이 무릇 얼마며, 새롭고 날카로운 기백과 독창성을 가지고 세계문화의 큰 물결에 이바지할 기회를 잃은 일이 무릇 얼마인가! 오호, 예로부터의 억울함을 풀어보려면, 지금의 괴로움을 벗어나려면, 앞으로의 두려움을 없이하려면, 겨레의 양심과 나라의 도의가 짓눌려 시든 것을 다시 살려 키우려면, 사람마다 제 인격을 옹기 가꾸어 나가려면, 불쌍한 아들, 딸에게 부끄러운 유산을 물려주지 않으려면, 자자손손이 길이 완전한 행복을 누리게 하려면, 우선 급한 일이 겨레의 독립인 것을 뚜렷하게 하려는 것이라."

③ 성령과 그리스도의 마음, 인류의 성품과 시대의 양심

고린도전서 1 장 21-25 절, 2 장 10-16 절 (하나님의 지혜, 그리스도의 마음)

독립선언서:

“이천만 각자가 사람마다 마음속의 칼날을 품으니, 인류의 공통된 성품과 시대의 양심이 정의의 군대가 되고, 인륜과 도덕이 무기가 되어 우리를 지켜주는 오늘, 우리가 나아가 이것을 얻고자 하는데 어떤 힘인들 꺾지 못하며, 물러서 계획을 세우는데 무슨 뜻인들 펴지 못할까 ...

오늘 우리가 할 일은 다만 나를 바로 잡는데 있을 뿐, 결코 남을 헐뜯는데 있지 아니하다. 엄숙한 양심의 명령을 따라 자기 집의 운명을 새롭게 개척하는 일일뿐, 결코 묵은 원한과 일시의 감정을 가지고 남을 시기하고 배척하는 일이나니로다. 낡은 사상과 낡은 세력에 얽매인 일본의 위정자와 공명심의 희생으로 이루어진 부자연스럽고 불합리한 이 그릇된 현실을 고쳐서 바로잡아, 자연스럽고 합리적인 올바른 바탕으로 되돌아가게 하는 것이라.”

④ 새 하늘과 새 땅

이사야 65 장 17-24 절 (하나님의 새 창조)

독립선언서:

“아아 새 하늘과 새 땅이 눈 앞에 펼쳐지누나, 힘의 시대는 가고 도의의 시대가 오누나, 지나간 세계를 통하여 깎고 다듬어 키워온 인도적 정신이, 바야흐로 새 문명의 서광을 인류의 역사 위에 던지기 시작하누나, 새 봄이 온 누리에 찾아들어 만물의 소생을 재촉하누나, 얼음과 찬 눈 때문에 숨도 제대로 쉬지 못한 것이 저 한 때의 시세였다면, 온화한 바람, 따듯한 햇볕에 서로 통하는 낄새가 다시 움직이는 것은 이 한 때의 시세이니, 하늘과 땅에 새 기운이 되돌아오는 이마당에 세계의 변하는 물결을 타는 우리는 아무 주저할 것도 없고 거리낄 것도 없도다 ... 양심이 우리와 함께 있고, 진리가 우리와 더불어 전진하나니, 남자, 여자, 어른, 아이 할 것 없이 음침한 옛집에서 힘차게 뛰쳐나와 삼라만상과 더불어 즐거운 부활을 이룩하게 되누나. 천만세 조상들의 넋이 우리를 안으로 지키고, 전 세계의 움직임이 우리를 밖으로 보호하나니, 일에 손을 대면 곧 성공을 이룩할 것이라. 다만 저 앞의 빛을 따라 전진할 따름이로다.”

누가복음 4 장 20-21 절 (선포와 응답)

인도자: 책을 덮어 그 말은 자에게 주시고 앉으시니 회당에 있는 자들이 다 주목하여 보더라 이에 예수께서 그들에게 말씀하시되 이 글이 오늘 너희 귀에 응하였느니라.

회 중: 주님의 말씀이 응하였습니다. 주님의 말씀이 우리를 통하여 이 땅에 이뤄지게 하소서.

특별찬송 (Special Song): "아리랑" (Arirang)

(성가대가 부르거나 또는 회중이 함께 부릅니다.)

(인터넷에서 "*Arirang Korean folk song*"을 검색하시면 다양한 버전의 음악과 노래가 있습니다.)

<https://www.youtube.com/watch?v=f99tZQ8XtGM> "Arirang Lyrics Video"

<https://www.youtube.com/watch?v=4kdt9w3upCI> "Arirang" arrangement by Sungha Jung

<https://www.youtube.com/watch?v=uAlhoByJa-Q> "Arirang" arrangement by Steve Jablonsky

설 교 (Reflection/Sermon):

(설교자가 말씀을 선포하거나 또는 침묵/대화를 통해서 앞에 읽었던 성서와 독립선언서를 되새기는 시간을 갖습니다.)

봉 헌 (Offering):

함께 드리는 기도 (Prayers of the People): (인도자 또는 말은이가 각 기도문을 읽습니다.)

인도자: 3.1 운동이 열망했던 새 시대는 아직 완성되지 않았습니다. 우리의 바람을 모아 함께 기도드립니다.

첫번째 기도 - 자기의 목소리를 잃어버린 사람을 위해

말은이: 억눌린 이들이 내뿜는 탄식을 들으시고 응답하시는 하나님, 목소리 잃은 이들의 목소리가 되어 주시는 하나님, 억눌린 이들의 침묵은 반드시 깨트려진다는 사실을 역사를 통해 보여 주시니 감사합니다. 하나님, 우리는 모든 이들이 자유롭게 자신의 생각을 말하며 살아갈 수 있는 세상을 꿈꿉니다. 우리 중 그 누구도 입을 막고 숨죽이며 살아가기를 원하지 않습니다. 그러나 여전히 우리 주변에는 자신의 뜻을 당당히 펴지 못하며 주눅 든 채 살아가는 사람들이 있습니다. 하나님, 우리 속에 그리스도의 마음을 주시고 이 사회의 양심이 되게 하시어 약한 이들의 신음에 귀 기울이게 하소서.

회 중: 하나님, 우리가 이 사회에 목소리를 잃은 약한 이들의 소리가 되어 살아가겠습니다. 모두가 마음껏 자기 목소리를 내며 함께 어울려 살아가는 참 평화로운 세상을 만들겠습니다.

두번째 기도 - 전쟁이 아닌 더불어 흔쾌한 평화가 세워지도록

말은이: 평화의 하나님, 역사를 통해 우리에게 새 하늘과 새 땅을 향한 당신의 뜻을 보여주시니 감사합니다. 새로운 평화의 질서를 소리 높여 외쳤던 선조들의 모습 속에서 우리는 또다시 당신의 뜻이 어디에 있는지 발견합니다. 하나님, 우리는 한반도의 흔쾌한 부활을 기대합니다. 전쟁의 위협이 없는 세상에서 사랑하는 이들과 대를 이어 평화롭게 살아가기를 원합니다. 우리의 아이들이 두려움에 떨지 않고 자유롭게 자신의 잠재력을 발휘하며 살아가는 세상을 꿈꿉니다. 남과 북, 그리고 한반도를 둘러싼 강대국들이 서로를 협박하는 힘의 시대가 가고, 도의로 서로를 대하는 평화의 시대가 오게 하여 주십시오. 우리를 평화의 도구로 사용하시어 싸움을 멈추게 하시고 남과 북이 하나 되게 하여 주십시오.

회 중: 하나님, 우리가 당신의 뜻을 받들어 새 하늘과 새 땅을 살아가는 신앙공동체가 되겠습니다. 우리가 평화의 사도가 되어 전쟁의 위협이 멈춰진 세상을 만들겠습니다.

세번째 기도 - 역사 앞에 떳떳한 그리스도인이 되어 살아가기를

말은이: 하나님, 우리에게 3.1 운동이라는 소중한 역사를 허락하심을 감사합니다. 하나님은 우리에게 식민지배자의 위협 앞에서 평화롭게 독립을 외치는 용감하고 긍지 높은 선조들을 주셨습니다. 우리가 선조들의 모습과 3.1 운동의 역사 속에서 미래를 향한 굽혀질 수 없는 희망을 갖게 됩니다. 하나님, 우리 역시 하나님께서 맡긴 사명을 포기하지 않도록 당신의 용기를 우리에게 부어 주소서. 선조들의 본을 따라 우리 역시, 오늘의 억압을 자유와 해방으로, 분단의 역사를 화해와 통일로 이끌게 하여 주십시오. 우리도 역사 앞에 떳떳한 이들이 되게 하여 주십시오.

회 중: 3.1 운동 100주년을 기념하고 있는 우리 역시 100년 뒤의 세대에 희망의 불빛이 되겠습니다. 우리의 후손들이 우리를 자랑스럽게 여길 삶을 살겠습니다.

다같이: 우리를 평화의 사도로 이 땅에 보내시는 예수 그리스도의 이름으로 기도합니다. 아멘.

찬 송 (Closing Hymn):

한국 찬송가 582 장 "어둔 밤 마음에 잠겨"

또는 Voices United 698 "With the Wings of Our Mind" (VU 한영 찬송가 698 "뜨거운 마음")

보내는 말씀 및 축복 (Commissioning & Blessing):

[추가자료 1]

스코필드 (석호필) 선교사 (Dr. Frank W. Schofield, 1889–1970, 캐나다 장로교회/연합교회)

3.1 운동을 지원했던 숨은 “34 번째 민족대표” 로 기억되는 스코필드 박사는 영국에서 태어나 캐나다로 이민하였고, 토론토에서 수의학 박사가 되었습니다. 1916 년에 선교사 자격으로 일제 강점기의 조선으로 와 세브란스 의학전문학교에서 위생학을 가르치게 되면서 한국민들과의 인연을 맺게되었고, 1919 년 3.1 만세운동 준비에도 적극 참여하고, 한국민들의 만세시위와 일본군의 탄압을 사진과 글로써 해외에 알리기도 했습니다.

이렇게 시작된 한국에 대한 사랑으로 끊임없이 국내외에서 독립운동을 지원했고, 훗날 삶의 마지막 순간을 한국 땅에서 후학을 양성하며 한국의 민주주의를 위해 노력하다가, 1970 년 4 월에 별세하여 외국인으로서 국립서울현충원에 안장되었습니다. 자세한 삶의 이야기와 사진 등은 아래의 홈페이지에서 보실 수 있습니다.

<http://www.schofield.or.kr/> 사단법인 스코필드 기념사업회

<https://www.youtube.com/watch?v=GjTYFC4fA9Y> 스코필드 박사 영상 (영문)

[추가자료 2]

3.1 운동에 대한 **영상자료 (영문)**

<https://www.youtube.com/watch?v=CKZ5wN1CwfA> “March 1st Movement in Korea”

<https://www.youtube.com/watch?v=QNi6kEzHZug> “What March 1st Means to Koreans?”

<https://www.youtube.com/watch?v=KsSMYXK5bKk> “Yu Gwan-Sun” (for children)

<https://www.youtube.com/watch?v=uXldBI1eso8> “Japanese Military 'Comfort Women'”

(Prepared & submitted by Rev. Hoeun Lee, Rev. SunDo Hyun, and Rev. Yongseok Baek)