

Original Research Article

The Word of the God is Truly Strong! (From the Sermon of Father Ikseon Gregorio Choi) (Tcheonzamun 673rd-688th)

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Abstract: This work is the translation of ‘the thousand character essay’. The thousand character essay is called as ‘Tcheonzamun’ in Korea. The translating method for the present work is through the meaning of Chinese character (Park et al., 2021a). The range of this study is (Tcheonzamun 673rd-688th). The title of the present study is ‘The word of the God is truly strong! (from the sermon of Father Ikseon Gregorio Choi) (Tcheonzamun 673rd-688th)’. <Number in Tcheonzamun Chinese character (Pronunciation in Korean language) >. 673-676 孟(Maeng) 軻(Ga) 敦(Don) 素(So). My husband! At first (孟), your wife, I, thought that it is very good (軻). When you have talent for something (素), and you will do the thing sincerely (敦). 677-680 史(Sa, So) 魚(Eo) 秉(Byeong) 直(Dig). My husband! After the long while (史), your wife, I, realized that it is truly good (魚) when you did (秉) the worthy and the valuable things (直). 681-684 庶(Syeo) 幾(Geui) 中(Dyung) 庸(Yong). My husband! Your wife, I, came to know the next thing. Even though a person is ordinary, a lot of people (庶) soon (幾) like (中) the person. If the person does the good and helpful thing to the surrounding people (庸). 685-688 勞(Lo) 謙(Gyeom) 謹(Geun) 勅(Teui). My husband! Your wife, I, have felt the following thing. To do one’s work sincerely (勞) is to live (謹) on the next principle: The word of the God is truly strong (勅)! The person does not think oneself important or high (謙). The theme of this Tcheonzamun poem is as follows. 685-688 勞(Lo) 謙(Gyeom) 謹(Geun) 勅(Teui). My husband! Your wife, I, have felt the following thing. To do one’s work sincerely (勞) is to live (謹) on the next principle: The word of the God is truly strong (勅)! The person does not think oneself important or high (謙).

Keywords: This work is the transition of ‘the thousand character essay’. The title of the present study is ‘The word of the God is truly strong! (from the sermon of Father Ikseon Gregorio Choi) (Tcheonzamun 673rd-688th)’.

INTRODUCTION

French Missionary Dallet (1874) wrote in his book that ‘The thousand character essay’ was utilized as a textbook for Chinese character for their children in ancient China. The thousand character essay is called as Tcheonzamun (千字文) in Korea. Both Chinese people and Korean people thought that Tcheonzamun is established by Chinese people (Han, 1583). But several researchers (Park et al., 2021a; Park et al., 2021b) insisted “It is not true. Tcheonzamun was created by the people who spoke Korean language.”

MATERIALS AND METHODS

‘The thousand character essay’ is called in Korea as Tcheonzamun. This work is the translation of Tcheonzamun poem. There are two methods for Tcheonzamun translation. The first method is the translation through Korean pronunciation of Chinese character (Park et al., 2021b). The second one is the translation through the meaning of Chinese character (Park et al., 2021a). In the present study, the method through the meaning of Chinese character was

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used. The range of Tcheonzamun poem is (Tcheonzamun 673rd-688th), and the pronunciation of Chinese character of the present Tcheonzamun poem is referred on the somewhat old Tcheonzamun book (Han, 1583).

RESULTS AND DISCUSSION

This work is the translation of ‘the thousand character essay’. The thousand character essay is called as ‘Tcheonzamun’ in Korea. The translating method for the present work is through the meaning of Chinese character (Park *et al.*, 2021a). The range of this study is (Tcheonzamun 673rd-688th). The title of the present study is ‘The word of the God is truly strong! (from the sermon of Father Ikseon Gregorio Choi) (Tcheonzamun 673rd-688th)’.

<Number in Tcheonzamun Chinese character (Pronunciation in Korean language) >.
673-676 孟(Maeng) 軻(Ga) 敦(Don) 素(So).

My husband! At first (孟), your wife, I, thought that it is very good (軻). When you have talent for something (素), and you will do the thing sincerely (敦).

677-680 史(Sa, So) 魚(Eo) 秉(Byeong) 直(Dig).

My husband! After the long while (史), your wife, I, realized that it is truly good (魚) when you did (秉) the worthy and the valuable things (直).

681-684 庶(Syeo) 幾(Geui) 中(Dyung) 庸(Yong).

My husband! Your wife, I, came to know the next thing. Even though a person is ordinary, a lot of people (庶) soon (幾) like (中) the person. If the person does the good and helpful thing to the surrounding people (庸).

685-688 勞(Lo) 謙(Gyeom) 謹(Geun) 勅(Teui).

My husband! Your wife, I, have felt the following thing. To do one’s work sincerely (勞) is to live (謹) on the next principle: The word of the God is truly strong (勅)! The person does not think oneself important or high (謙).

The next is the original writing of this research. It was written on 20 February 2013 in Korean language.

29 (최 익선 그레고리오 신부님 말씀에서) 힘있으신 하느님 말씀을 (사어병직 史魚秉直 1).....

천자문(千字文) 해석 여덟 번째 글로, 제목은 ‘힘있으신 하느님 말씀을’입니다.

이번 글의 번호는 1000 자문에서 673-688 번째입니다.

(맹가돈소) 孟() 軻(-) 敦(-) 素()

처음에는(孟) 소질이 있는 일을(素) 성심 성의껏 열심히 하기만 하면(敦) 잘하고 있는 것으로 보고 높게 생각했어요(軻)!

[첫째 줄의 내용은 ‘공부만 잘하면 된다’라는 뜻이겠지요.]

[해가 뜨고 있어요! 주님! 아멘!

지금까지는 겨울철이어서 아침 일찍 통근 버스를 타면 아침해가 잘 보이지 않았는데, 이제 밝고 둥근 해가 떠오르는 것이 출근 길 학교 버스 창 밖에 보입니다. “아, 이제 새해가 시작되는구나!” 라고 생각하게 되었어요. 밝은 햇살과 함께요. 네, 새로운 한 해가 우리에게 주어지고 있네요!]

(사어병직) 史(V) 魚(/) 秉(V) 直(/)

그런데 시간이 많이 지나고 나서 보니(史) 쓸 만한 일을(直) 하는 것이(秉) 좋은 일을 하는 것으로 생각되더라고요(魚).

[최 익선 그레고리오 신부님의 강론 말씀입니다. 우리 대전 내동 성당 전전임(前前任) 주임 신부님이신 최 그레고리오 신부님은 김 제동 사도요한 새 신부님 첫 미사 때(2013년 1월 10일) 새 신부님의 아버지 신부님(신학교에 보내신 신부님)으로서 다음과 같은 강론 말씀을 해주셨어요.

“교우 여러분 끊임없이 기도해 주시기

사제는 기도를

먹고 산다고 했습니다.”

(서기중용) 庶() 幾(-) 中() 庸(-)

(둘째 줄을 다른 말로 하자면) 수많은 사람들이, 사는 것도 서로 다른 수많은 사람들이 다같이(庶) 특별하지도 않고 평범한, 그저 보통 것이면서도 필요한, 즉, 다른 사람에게 도움이 되는 일을 하는 사람을 보면(庸) 금방(幾) 좋아하게 되더라고요(中). 이상한 일이지요!

(로겸근칙) 勞(/) 謙(-) 謹(V) 勅(ˆ)

(둘째 줄을 다른 말로 해본다면) 말은 일을 열심히 해 나간다는 것은(勞) “힘있으신 하느님 말씀(勅)을” 따르며 사는 것입니다(謹). 자기 자신을 높이지도 대단한 사람이라고 생각하지도 않으면서요(謙).

[둘째, 셋째, 넷째 줄의 내용은, ‘공부만 잘하면 되는 것이 아니라 공부해서 좋은 일을 해야 잘하는 것이다’ 라는 것입니다.

우리 일수 요셉 아버지(아버지)는 ‘일본으로 징용 가거라’하니 몇 년 동안 일본으로 가서서 일했고, ‘군에 입대하거라’하니 한국군에 들어가 또 몇 년 군대 생활을 했습니다. 집에서도 우리 아버지는 제가 보기에는 ‘자식들 중’처럼, ‘우리 집 머슴’처럼 보였습니다. 우리 보화 어머니(어머니)도 비슷했지만, 특히 아버지는 이런 저런 힘든 일이 있어도 말씀 한 마디 안 하시고 아버지로서의 일을 묵묵히 해나가셨습니다. 돌아가실 때까지요. 1984년 12월 우리 아버지 환갑 날, 집에서 밥상을 놓은 일도 아버지 혼자 하고 계셨습니다. 큰아들인 저는요? 저는 그런 일 안 해왔어요! 그런데 그 날은 아버지가 “야, 상 좀 가져오지 그러냐?” 라고 말씀하셨습니다. 그때 일 생각하면 지금도 제 얼굴이 뜨거워집니다.

돌아가시기 전에 여쭙보았어야 했는데, 시간이 많이 지났구만요. 그래도 한번 물어보고 싶습니다, “아버지, 내가 어디가 그렇게 이뻐소? 나는이라우, 지금도 그것을 모르것땅께라우! (아버지, 제가 어디가 그렇게 예뻐어요? 저는요, 지금도 그것을 모르겠어요)” 라고요.

“저를 정말 많이 사랑해주신 우리 아버지 자랑스러운 우리 일수 요셉 아버지 고맙습니다! 사랑해요!”

학교에서 공부를 하는 저와 집에서 아이들 키우고 밥하고 빨래하는 제 아내 현희 레지나, “우리 두 사람 중에 누가 더 잘하고 있는 것일까?” 라고 생각할 때가 저는 가끔 있습니다. 어쨌든 ‘나보다 내 아내 현희가 더 좋은 일을 하고 있는가 보다!’ 라는 생각이 들어, 제 마음이 움츠려 들 때가 많습니다.....

“여보 현희씨 사랑해! 그리고 고마워!”

주님 고맙습니다! 아멘!

박 현희 레지나와 김 상덕 아오스딩 부부 씁니다, 2013년 2월 20일(사순 제 1 주간 수요일) 낮.

The theme of this Tcheonzamun poem is as follows. 685-688 勞(Lo) 謙(Gyeom) 謹(Geun) 勅(Teui). My husband! Your wife, I, have felt the following thing. To do one's work sincerely (勞) is to live (謹) on the next principle: The word of the God is truly strong (勅)! The person does not think oneself important or high (謙).

Our Lord! You have helped two of us, Hyeonhi and Augustin, to translate this poem! Thank you so much, amen!

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