

History of Catholicism in the United States

KYOUNGJONG YOO

In the United States, Catholicism started by Europeans moving to the new world. The conversion of native Americans into Catholicism was conducted by the European missionaries.

1. CATHOLIC MISSION TO THE NATIVE AMERICANS

Soon after Columbus had discovered the new world, Spain and France started establishing many missions.

1.1. Spanish Mission

Starting immediately after Columbus' Discovery in 1492, Spain sent conquistadors and priests to the Caribbean, Central and South America to colonize and to convert native people to Catholicism. But the first mission in the current U.S. territory wasn't established until 73 years later.

Spain attempted the first mission in the present-day Tampa Bay area in 1549, but closed it in six weeks after natives killed a Dominican priest.^[1] Spain also built a mission in the Virginia peninsula in 1570, but closed it the next year after Native Americans killed two Jesuit priests and six religious.^[2]

Spain established the first European settlement in St. Augustine, Florida in 1565, fifty-five years before the Mayflower arrived at Cape Cod. Soon they built 10 presidios (fortified base) in the Southeast region to prevent

encroachment by other European nations. They stationed a Jesuit priest at each presidio for their missionary efforts. But these presidios had to close gradually due to hostilities from the indigenous people and difficulties in supplying the presidios. By 1573 St. Augustine was the only presidio left open.^[3] All Jesuit priests withdrew from the area.

Soon after the Jesuits vacated the area, Franciscan friars entered. They started missions in the vicinity of St. Augustine, at coastal towns and islands, and then gradually expanded inland. They were very successful, and reached Appalachia by 1633. For a long period, they operated 69 missions dividing them into four Provinces.^[4]

A large Spanish expedition party with four Franciscan priests went north from Compostella, Mexico to Kansas City in 1540.^[5] But missions in the current day Southwest of the United States started 140 years later. The Jesuits, Franciscans, and Dominican priests built many missions between 1687 and 1704; 23 missions in Arizona and the Sonoran Desert, 21 in California, 26 in Texas and two in Louisiana.^[6]

1.2. French Mission

French Jesuits started missions in the French settlements in Quebec, along the St. Lawrence River, but withdrew their mission after Iroquois killed 2 priests at present-day New York State.^[7] Then French missionaries worked along the

shores of the Great Lakes. They established missions at Green Bay in 1667, Sault Ste Marie in 1668, and the south shore of Lake Superior in 1671. They then moved down the Mississippi River, establishing missions on both sides of the river. They reached St. Louis by 1700 and built a large Jesuit headquarters on the Illinois side of the river in 1703.^[8]

When the Jesuits were forbidden in 1767, all 31 priests were removed from the vast French territory along the Mississippi River.^[9] After the Order was restored in 1814, the Jesuits resumed missions in the 1830s.

1.3 Impact of Territorial Dispute on Missionary Work

Spanish Franciscan priests had very successful missions, operating 69 missions at present-day South Carolina, Georgia, and Florida. However, to stop Spanish expansion, the British army with collaborating Native Americans invaded these Spanish missions from South Carolina in 1702 and again in 1704. Five missionaries were killed. Most missions got burnt to the ground, and the affected areas were depopulated. Spanish missions were reduced to only two presidios; at St. Augustine and at Pensacola.^[4]

During the Seven Year War (1756-1763) almost all countries fought in Europe and in the new world. Great Britain won the war in Europe and also in the colonies. New France seized the existence as Great Britain took all her territories, Canada and the east of Mississippi River. And Great Britain also obtained Florida from New Spain. Almost all the Catholic missions in the affected areas were closed except in Quebec. The British territory east of the Mississippi river except Florida became the United States after the Revolutionary War.

Territories west of the Mississippi River became the United States with the Louisiana purchase in 1803. The United States bought Florida from New Spain in 1819. Texas declared independence from Mexico in 1836, then joined the United States in 1845. After the Mexican-

American War (1846-1848), California and the vast Southwest area became part of the United States.

The United States allowed religious freedom to Native Americans in 1978 by passing the AIRFA (American Indian Religious Freedom Act). Until then, Native American's traditional beliefs were suppressed and they were forced to be Americanized and to be Christian, Episcopalian or Protestants.^[10]

Therefore, the attempts to convert Native Americans into Catholics did not have good results except in the Southwest area. The missionary activities in the Southwest region were very successful because this area remained under New Spain's territory for over 200 years without territorial dispute with Great Britain. The area was served not only by Jesuits, but also by Franciscans, and Dominicans.

2. RELIGIOUS PERSECUTION AND RELIGIOUS FREEDOM

After the Protestant Reformation, religious persecution started in Europe. However, the reverse persecution was the official policy of England and of the colonial governments.

2.1 Religious Freedom in the Colonies

The Church of England persecuted Catholics and Puritans relentlessly. George Calvert, the 1st Baron Baltimore, who converted to Catholicism in 1625, tirelessly worked to have King Charles I create a safe haven for the English Catholics.^[11] It was granted in 1632 a year after the 1st Baron Baltimore died. A new colony, Maryland, was formed by taking the northern portion of Virginia and it was given to the 2nd Baron Baltimore.^[12]

Cecil Calvert, the 2nd Baron Baltimore, firmly believed that Catholics and Protestants could live together peacefully and wanted to demonstrate it in the new colony. He set religious freedom as a governing policy from the beginning.^[13] However, when the first boat arrived Maryland in 1634, Catholics were

minority. Soon, frictions among Catholics, Puritans, Quakers, and other Protestants were observed in contrary to the 2nd Baron Baltimore's belief. Puritans revolted in 1644 and took control of Maryland, but the 2nd Baron Baltimore took it back in 1646. Then the Assembly of Maryland Parliament passed the Maryland Toleration Act in 1649.^[14]

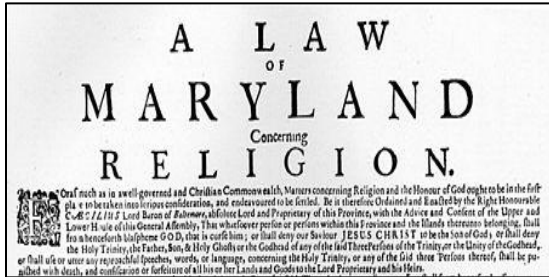


Figure 1 Maryland Toleration Act passed by the Assembly of the Maryland Parliament in 1649^[14]

This was the first law in the New World allowing freedom of worship to all Trinitarian Christians, but it punished ones denying the divinity of Jesus.

During the British Civil War (1642-1651), the Puritan-supported Parliamentary army won the war in England. In Maryland, Puritans revolted in 1650 (*Puritan Revolution*). Then the Maryland Toleration Act was repealed^{1 115]} and a law prohibiting Catholics from openly practicing their religion was passed.^[16] Lord Baltimore regained control of the Assembly in 1658 and passed the Maryland Toleration Act again.

Protestants revolted in England in 1688 (*Glorious Revolution*), deposed the last Catholic king, James II, and put Protestant Kings William and Mary on the throne. In Maryland, Protestants revolted in 1689 (*Protestant Revolution*), and took power. In 1692 they repealed the Maryland Toleration Act. In 1704, an Act was passed preventing the growth of Catholic property and preventing Catholics from holding any public office. The Act also imposed very high taxes to Catholics, and outlawed the Catholic Mass, the Church's Sacraments, and Catholic schools.^[17] Religious toleration would

not be fully restored in Maryland until the American Revolutionary War.

There were no other laws permitting religious freedom in the colonies after the Maryland Toleration Act was repealed in 1692.

Rhode Island, Connecticut, New Jersey, and Pennsylvania gave freedom of worship initially, but it was soon repealed. By the time of independence, the Quaker William Penn founded Pennsylvania as the only colony still allowing freedom of worship.

2.2 Religious Freedom in the US Constitution

During the American Revolutionary War, Virginia and Massachusetts granted Religious Freedom. Virginia even put it in her Constitution.

After the United States Constitution was passed and ratified, the Bill of Rights containing all basic rights was submitted as an amendment to the Constitution. These 10 basic rights were passed separately as the First Amendment through the Tenth Amendment to the Constitution.

The First Amendment guarantees religious civil liberties. It prohibits the Congress from making any law establishing or prohibiting a religion and prohibits the Federal government from establishing a national church ("religion") or excessively involving itself in religion, particularly to the benefit of one religion over another. However, at the time, the First Amendment was interpreted to be applicable only to laws enacted by Congress. Therefore, the Religious freedom guaranteed *by the First Amendment* was not applicable to the States or at the local government level.

Whereas the First Amendment secures the free exercise of religion, section one of the Fourteenth Amendment to the US Constitution, ratified in 1868,^[18] prohibits discrimination on the basis of religion by securing "the equal protection of the laws" for every person. However, the actual "incorporation" of the Fourteenth Amendment to the Bill of Rights at

the state level happened in the 20th century.^[19] Now the First Amendment was applicable to all levels of government.

2.3 Catholic Position on Religious Pluralism

The Catholic Church claims that it is the one and only true Church founded by Jesus Christ.

In 1899, Pope Leo XIII wrote Cardinal Gibbons, Archbishop of Baltimore, “Americanism cannot have our approval. The Church believes that the Catholic Faith must be favored, to the exclusion of other religions, when possible”.^[20] His view clashed with the First Amendment to the United States Constitution.

The church’s view has been changed to recognize religious pluralism. During the Second Vatican Council, an American Jesuit priest and theologian, John Courtney Murray, convinced bishops to recognize religious pluralism. The Vatican II Council endorsed *Dignitatis humanae personae*.^[21]

3. ANTI - CATHOLICISM IN THE UNITED STATES

Anti-Catholicism appeared from the time of the first pilgrims, and became the official policy of the colonies until the independence of the United States.

3.1 Anti-Catholicism during the Colonial Age

Anti-Catholicism in the United States was deeply rooted in the anti-Catholic attitudes of Protestants in Great Britain and Germany.

In 1642, the Colony of Virginia enacted a law barring Catholic settlers. Five years later, a similar statute was enacted by the Massachusetts Bay Colony.

In Maryland, the Maryland Toleration Act was passed. But it was repealed and a law was passed constraining Catholics further.

3.2 immigration and Anti-Catholic Terror

In the United States, there were anti-Immigrant sentiments whenever mass immigrants arrived. When lots of Catholics immigrated, the anti-immigrant sentiment was added to the deep-rooted anti-Catholicism resulting in riot activities by many individuals and organized groups.

The Great Famine (1845–1852) from the potato blight resulted in 600,000 to one million European immigrants a year for a decade as shown in Figure 2.^[22] These annual immigrants corresponded to 2% to 4.5% of the United States population at the time, but with a very high concentration in New York city and other East Coast port cities. Among those immigrants were lots of Catholics from Ireland, Italy, and Poland.

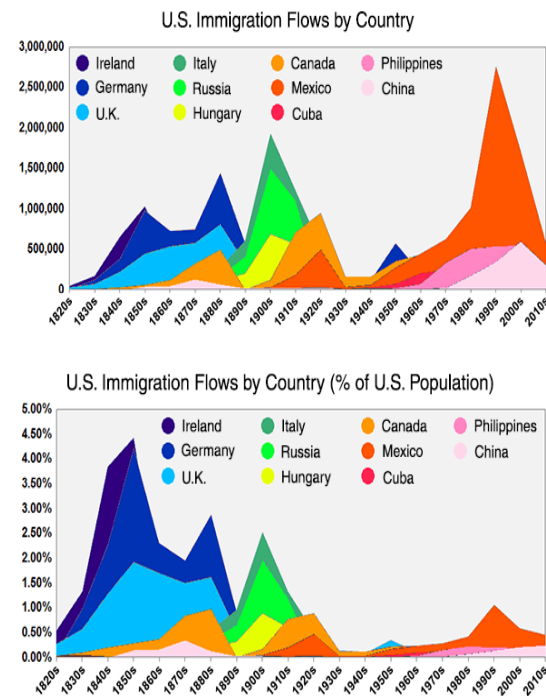


Figure 2 Immigration Flows by Country, numbers and percentage of US population^[22]

Alarmed by the heavy influx of Catholic immigrants, anti-Catholicism reached its peak. Many anti-Catholic organizations such as *the Know Nothings* and *the Order of United American Mechanics* burnt Catholic churches, convents and schools. These anti-Catholic terror activities were repeated numerous times. The

American Protective Association led anti-Catholic activities in the 1890s and the *Ku Klux Klan* did so in the 1920s.^[23]

3.3 Anti-Catholicism by Newspaper

American newspapers did not have a neutral position. They all had very strong anti-Catholic views. Then a letter from Pope Leo XIII made it worse. The newspapers attacked the Pope and American Bishops. A new anti-Catholic national newspaper, *The Menace*, was published, and became very popular, very quickly.

In 1928, Alfred "Al" Smith, a four-time New York Governor, was nominated as the Presidential candidate by the Democratic party. Newspapers attacked him based on his Catholic religion. They said that he would not work for the country, but work as the Vatican told him. Historical hostilities against Catholics and the point that he was the descendant of Catholic immigrants was instrumental in his loss of the election.^[24]

Despite the guarantee in the Constitution, newspapers and society were not giving Catholics equal treatment. John F. Kennedy once questioned rhetorically "whether one-quarter of Americans were relegated to second-class citizenship just because they were Catholic."

3.4 Reconciliation with Catholicism

The continental Army won the last big battle of the American Revolutionary War in 1781 at Yorktown Virginia with big help from Catholic France.^[25] The British surrendered and America got Independence. Anti-Catholic sentiment was reduced after the Revolutionary War and after the enactment of the United States Constitution and the Bill of Rights.

Although everyone, born or naturalized, has equal rights under the Fourteenth Amendment to the United States Constitution, newspapers and society were wary and not ready to accept any Catholic candidates. Al Smith couldn't overcome the obstacle and lost the election.

When John F. Kennedy was nominated as the presidential candidate by the Democratic Party, mass media expressed their worries because of his religion. To address fears on his being Catholic, he famously told the Greater Houston Ministerial Association on September 12, 1960: "I am not the Catholic candidate for president. I am the Democratic Party candidate for president who also happens to be a Catholic. I do not speak for my Church on public matters and the Church does not speak for me".^[26] Kennedy won a close election as Catholics flocked to him in the desire for political equality.

The historical tensions between Evangelical Protestants and Catholics were reduced slowly but steadily and faded dramatically after 1980.^[27]

Today Catholics get elected or appointed even at the highest rank. Joseph Biden (former Vice President), Michael Pence (current Vice President), John Boehner (former Speaker of the House of the Representatives), Paul Ryan (current Speaker of the House), and 6 out of 9 Supreme Court Justices, including Chief Justice John Roberts are Catholic.

4. CURRENT STATUS OF THE U.S. CATHOLICS

During the Colonial age, the Catholic population was concentrated in Maryland with its long history of religious freedom. Baltimore became the first Catholic diocese in the United States in 1789.^[28] (Catholicism started in Korea about this time. See Attachment A). Then it was elevated to Archdiocese in 1808 and it was the only Archdiocese in the United States governing entire territories until 1847.

As territory and population grew, many dioceses split from and took territories from the Diocese of Baltimore. In 1808, the Dioceses of Boston, New York, Philadelphia, and Bardstown (later moved to Louisville, KY) split from the Diocese of Baltimore. In 1847, The diocese of St. Louis was elevated to Archdiocese and took the territories west of the Mississippi from the Archdiocese of Baltimore. In 1850, the Diocese

of Nisqually (Seattle) split from the Diocese of Oregon city (Portland) (See Attachment B). As the nation grew, more diocese and archdioceses formed. As of 2015, there are 33 archdioceses, 145 suffragan dioceses and 17,900 parishes in the United States.^[29]

There were only 40,000 Catholics, 1.6% of the 2.5 million population, in the United States when the Revolutionary War was over.^[30] But by 1890 the Catholic population grew to 7 million, 11% of the population due to the acquisition of Catholic-rich territories from Mexico, and the influx of immigrants from Ireland, Italy, Poland, and other Eastern European countries. In the 20th century, the Catholic population grew very rapidly due to increased immigration from Europe and Mexico. There are now more than 69 million Catholics, 22% of the population, in the United States which makes it the fourth most Catholic population in the world after Brazil, Mexico, and the Philippines.^[31]

By 2014 the Catholic Church had 16 cardinals, 424 active and retired bishops, 38,275 priests, 49,883 sisters, and 4,318 brothers in the United States. There were 3,631 seminarians, much more than 10 years previously, enrolled in 189 seminaries.^[29]

In the Second Plenary Council of Baltimore (1866) seven archbishops and thirty-nine bishops decided to erect parochial schools in every parish.^[32] Today Catholic schools educate 2.7 million students in the United States. Catholics also put emphasis on higher education. In 2016, 798,000 students were enrolled in 227 Catholic universities and colleges in the United States.^[33] They were getting high quality educations at Notre Dame, Georgetown, Boston College, and many other great catholic universities.

Catholic health care systems, the nation's largest group of nonprofit systems, oversees 625 hospitals (2002), admitted one in six patients nationwide each year.^[34] The Catholic Church also operates the two largest charity organizations; *Catholic Charity* for domestic

needs and *Catholic Relief Services* for foreign refugees from wars and natural disasters.

Considering a long and wide spread Catholic persecution, there are relatively few American Saints and Blessed people. As of 2016, there were 16 Saints, 7 Blessed, 18 Venerables, and 37 Servants of God in the United States. Two French priests martyred in Upstate New York became saints and eight Spanish priests martyred in Georgia, Florida, and Virginia became the Servants of God.^[35]

5. CONCLUSION

American Catholics endured systematic persecutions, limited rights, and terror activities for a long time to get religious freedom. They waited more than 100 years for equal treatment. However, American Catholics raised their children to be faithful, and helped poor neighbors and foreign refugees.

It is a challenge we face today to bring back those who do not attend mass regularly. However, there is a very good sign that more millennials are flocking into seminaries answering God's call.

Attachment A. THE CATHOLIC CHURCH IN KOREA

Catholicism was introduced to Korea through the initiative of the laity without any help from foreign missionaries. It was studied as a Western culture, not as a religion, until Yi Seung-Hun Peter, died a martyr, went to Beijing and was baptized in 1784. He returned home with many books on Catholicism and established the first Catholic community in Korea. The numbers of Catholics in Korea increased as missionaries came from China and from the Paris Foreign Missions Society. Then the Chosen Dynasty issued a ban on Catholicism in 1791, under the pretense that Catholicism would not perform traditional memorial rituals for the ancestors. The persecution lasted over a century until religious freedom was finally granted in 1895.

More than 10,000 Catholics in Korea bore witness to their faith through martyrdom.

Pope John Paul II canonized 103 Blessed martyrs in May 1984. Three bishops and seven priests from France along with the first Korean priests were among the 103 Korean saints.^[36] The first Korean priest, St. Andrew Taegon Kim was ordained in 1845 and martyred in 1846. Many Korean parishes including the one in Seattle are named after him. In August 2014, Pope Francis beatified 124 Korean Catholic martyrs while visiting Korea. Korea has the fourth largest number of saints in the world after Italy, France, and Spain.^[37]

As Catholic communities grew despite the severe persecution, the Apostolic Vicariate of Korea was erected in 1831. Bishops and priests, most of whom were martyred, came from France. The Apostolic Vicariate of Korea was re-named the Apostolic Vicariate of Seoul in 1911, then elevated to the Archdioceses of Seoul in 1962. As of 2014, there are three Archdioceses, 13 suffragan Dioceses, and 1,682 parishes.

The first Korean Cardinal, Stephen Kim Sou-Hwan, was appointed by Pope Paul VI in 1968. There are 36 Bishops and Archbishops, 4,948 priests, 1,574 brothers, 10,160 Sisters, and 5,560,000 members, 10.6% of the population of South Korea as of 2014. And Korean Catholics operate 24 Hospitals, 11 Universities and Colleges, and 37 High Schools.^[38]

The Korean Catholic community is devoted to The Legion of Mary with more than 500,000 members.^[39] For overseas Koreans, 249 priests and 145 religious serve at 356 Korean communities or parishes in 62 countries.^[38] And Korean Catholics also send a significant number of missionaries to foreign nations. As of 2014, 216 priests and 784 religious are working at 75 nations as missionaries.^[38]

Attachment B. ARCHDIOCESE OF SEATTLE

The Archdiocese of Seattle was erected as the Diocese of Nisqually locating in Vancouver, WA in 1850 by taking territories from the Diocese of

Oregon City (Portland).^[40] In 1903 the diocese moved to Seattle where there was a larger population, then re-named it as the Diocese of Seattle in 1907. In 1913 the Diocese of Spokane split from the Diocese of Seattle taking the eastern part of Washington State.^[41] The Diocese of Yakima split from the Diocese of Seattle and the Diocese of Seattle was elevated to the Archdiocese of Seattle in 1951. Now the Archbishop of Seattle serves as a metropolitan bishop of the Province of Seattle which includes all three dioceses within the State of Washington.

In 2016, there were 173 parishes and missions, 242 priests, 420 sisters, and 579,500 members. And there are 77 Catholic Schools including 2 universities and 16 High schools, and 11 hospitals in the Archdiocese of Seattle.^[42]

There are many faith groups in the Archdiocese of Seattle. The Legion of Mary Seattle Comitium is very active with nine Curiae including some minority Curiae and Presidia: two Korean Curiae, one Vietnamese Curia, one Spanish Curia, and two Chinese presidia.^[43] There are four Cursillo every year; one each for men and for women, and in English and in Spanish.^[44]

Acknowledgement

The author wishes to express appreciation to Rev. John Gwangchull Hong, the pastor of St. Andrew Kim Korean Catholic Church in Seattle for his encouragement and guidance, to Francis Glynn for the Vatican II Council information, to Katherine Yoon for valuable comments and to Joseph Scilipoti and Susan Yoo for proof reading and English editing during the preparation of this paper.

Reference

1. *Burnett, Gene (1986). Florida's Past, Volume 1. Sarasota, Florida: Pineapple Press ISBN 1-56164-115-4.*
2. *William Baptist Hill (1970). The Indians of Axacan and the Spanish Martyrs: The*

- Beginnings of Virginia, 1570.* Prestwold House.
3. Childers, Ronald Wayne (2004). "The Presidio System in Spanish Florida 1565-1763". *Historical Archaeology*. 38 (3): 24–32. JSTOR 25617178
 4. McEwan, Bonnie G. (1993). "Preface". In McEwan, Bonnie G. *The Spanish Missions of "La Florida"*. Gainesville, Florida: University Press of Florida. pp. xix–xxi. ISBN 0-8130-1232-5.
 5. Leffingwell, Randy (2005). *California Missions and Presidios: The History & Beauty of the Spanish Missions*. Voyageur Press, Inc., Stillwater, Minnesota. ISBN 0-89658-492-5
 6. Yenne, Bill (2004). *The Missions of California*. Advantage Publishers Group, San Diego, California. ISBN 1-59223-319-8."
 7. Alban Butler and Lewis Bingley Wynne, *The Lives of the Fathers, Martyrs, and Other Principal Saints; Compiled from Original Monuments, and Other Authentic Records; Illustrated with the Remarks of Judicious Modern Critics and Historians* (New York: D. & J. Sadlier, 1846), vol. 10, p. 102.
 8. Ekberg, Carl J. (2000). *French Roots in the Illinois Country: The Mississippi Frontier in Colonial Times*. University of Illinois Press. ISBN 978-0-252-06924-6
 9. Calloway, Colin Gordon (2006). *The Scratch of a Pen: 1763 and the Transformation of North America*. Oxford University Press. ISBN 978-0-19-530071-0.
 10. Powell, Jay; & Jensen, Vickie. (1976). *Quileute: An introduction to the Indians of La Push*. Seattle: University of Washington Press.
 11. Greenwell, Megan. "Religious Freedom Byway Would Recognize Maryland's Historic Role", *Washington Post*, August 21, 2008
 12. Butler, James Davie (1896). [www.jstor.org/stable/1833611 "British Convicts Shipped to American Colonies"]

Check |url= value (help). *The American Historical Review*. 2 No 1: 12–33 – via JSTOR.
 13. Zimmerman, Mark, Symbol of Enduring Freedom, p. 19, *Columbia Magazine*, March 2010.
 14. https://en.wikipedia.org/wiki/Maryland_Toleration_Act
 15. "The Southern Colonies", U.S. History, The Independence Hall Association Archived March 22, 2016, at the Wayback Machine.
 16. Brugger, Robert J. (1988). *Maryland: A Middle Temperament*. p 21, Baltimore, Maryland: Johns Hopkins University Press. ISBN 0-8018-3399-X
 17. Roark, Elisabeth Louise. *Artists of Colonial America*. p. 78. Retrieved 22 February 2010
 18. "Bill of Rights – Facts & Summary". *History.com*. Retrieved December 8, 2015.
 19. Cord, Robert L. (1987). "The Incorporation Doctrine and Procedural Due Process Under the Fourteenth Amendment: An Overview". *Brigham Young University Law Review* (3): 868. Retrieved 14 July 2013.
 20. Miranda, Salvador. "Pecci, Gioacchino", *The Cardinals of the Holy Roman Church*
 21. "Dignitatis humanae personae", *Second Vatican Council, 1965*,
 22. Galka, Max *Here's Everyone Who's Immigrated to the U.S. Since 1820* May 3 2016
 23. J. A. Birkhaeuser, [1] "1893 History of the church: from its first establishment to our own times. Designed for the use of ecclesiastical seminaries and colleges, Volume 3"
 24. Burner, David. "Al Smith". *American National Biography*. Retrieved 24 March 2013
 25. https://en.wikipedia.org/wiki/Yorktown_campaign
 26. Gary Donaldson, *The first modern campaign: Kennedy, Nixon, and the election of 1960*, p.107

27. *William M. Shea, The Lion and the Lamb: Evangelicals and Catholics in America (Oxford University Press, 2004)*
28. "Our History". *Archdiocese of Baltimore. Archived from the original on July 24, 2008.*
29. *United States Conference of Catholic bishops: Statistics*
30. Richard Middleton, *Colonial America* (2003), 95-100, 145, 158, 159, 349n
31. "PEW Research Center: Christian Population as Percentages of Total Population by Country 2010".
32. "The Three Plenary Councils of Baltimore", Diocese of Greensburg, January 14, 2011
33. "Diocese of Reno, 2016–2017 Directory" (PDF). p. 72. 'Colleges and Universities and 'Total Students
34. Catholic Health Association of the United States.
35. https://en.wikipedia.org/wiki/List_of_American_saints_and_beatified_people
36. Committee for Bicentennial Commemorative Projects of the Catholic Church in Korea; "Lives of 103 Martyr Saints of Korea" 1984
37. https://en.wikipedia.org/wiki/Catholic_Church_in_South_Korea
38. Brochure; *The Catholic Church in Korea* published by Catholic Bishops Conference of Korea on June 2015.
39. "THE LEGION OF MARY" (PDF). Talks from the Conference on The New Evangelization: Priests and Laity - The Great Challenge of the New Millennium. Mariae. 2008-12-05.
40. Archdiocese of Seattle.org; Archives and Record, Local Catholic History; Early Missions of the Northwest; Part III Missions in Transition 1847-1853, Page 228
41. https://en.wikipedia.org/wiki/Roman_Catholic_Archdiocese_of_Seattle
42. Archdiocese of Seattle.org; Statistics
43. San Francisco Senatus Council Report; April 2011, July 2011.
44. Seattlecursillo.org, Weekend Retreat