



The Story of the
KKOTTONGNE

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Translated into English by Andrea Lee

꽃동네출판사

Kkottongne Publishing Company





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K K O T T O N G N E

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KKOT-TONGNE in Korean Means "Flower Village".

- KKOT : Flower
- TONGNE : Village

The original meaning of "nazareth" where Jesus lived is " Flower Village".

This village, here come together those living in the
most beautiful love and the most precious charity in the world.

Flower Village!

Under the beautiful image of flowers, this village is called KKOTTONGNE.

And the Village is a beautiful community of love with Jesus,
imitating the example of the Holy Family in Nazareth.

That is why the village is called KKOTTONGNE.

A Truly Happy Person

Everyone has dreams for a good life. And everyone wish to be a good person, realizing his own dreams. For a man or woman wants to be happy. To become happy, he has to live a good life. To live a good life means to be a good person. However people try to have something more and more or to rule over someone more strongly. They believe that having or ruling makes them to be a good person and brings them to a good life, thus they will be happy.

There are many people that we call great figures in history. There are kings, generals, doctors and billionaires. Because they have plenty of havings and persons working for themselves, people easily call them great figures.

If the aforementioned stands to reason, all of them should have been happy. But seriously looking into them, we find at once they have not always been happy.

Those who devoted their power, money or knowledge to others have been always happy. On the other hand, those who pursue accumulating possessions as their own purpose and those who use their power only for the sake of dominating itself are unhappy. Here we could reach a conclusion on what is the best way to a happy life which we desire so ardently to live. Yes, we ought to live a life for others, that is, a life loving others. Indeed, this is a great principle which we ordinary persons find out through big and small experiences in our daily lives.

I am a Catholic priest living a life of love as my lifelong task. For my part, encounter with Grandpa Choi, Kwi-dong is really a divine grace which God bestowed on me. Surely, he was the happy person who put the principle "that only a life of loving makes us happy" into practice. For me agonizing how to live a life of loving since my boyhood, he awoke that

"if we have only energy to beg our food, it is the grace of our Lord." Grandpa Choi is at the bottom of today's KKOTTONGNE resulted from my agony.

In this book the life of Grandpa Choi is drawn until the establishment of KKOTTONGNE through encounter with me.

As an old saw runs, there is a song too good to hear alone.

Yes, the life story of Grandpa Choi is too good for me to keep in mind alone. Indeed, Grandpa Choi was a happy man, quite enough of only a hobbling body as if had all things, who had lived only for others in wandering amnesia. Therefore I have got to publish this book for loving you through the efforts of my collaborators in one mind with me.

Although Grandpa Choi departed this life, his spirit still lives in KKOTTONGNE as ever.

Many hundred thousands of people in a year from all over the country visit to KKOTTONGNE in which the feeble and helpless who have no energy to beg their food live together. They are all delightful in one mind, saying that they have witnessed and learned charity. Is this not a witness to that Grandpa Choi is living together with us? That is to say, it is a witness to the great and eternal love.

I rejoice like a child to give you all my love through this book. And I want to share my joys with all of you.

With all my best wishes, with my whole heart, I pray that you may be a truly happy person to live a life for others, a life loving others, a life sharing your havings with others.

Rev. John Oh, Woong-jin, President of KKOTTONGNE

A Joyful World to Live in

At one time, I have talked with Father Oh about his hope to publish a book on Grandpa Choi, Kwi-dong's life. It is my great pleasure to see his hope realized in this beautiful book. Reading this book, many people will be joyful and happy.

I would like to express my sincere appreciation for all their efforts and love of those who prepared the beautiful drawings and writings for us. First of all, however, Grandpa Choi, Kwi-dong, the hero of this book should receive our thanks and congratulations.

The figure of a person who has lived with his utmost fidelity doing one kind of work through his whole life like one day makes us deeply moved. Much more is it the case with a work of helping others less fortunate than us. In disregard of his social status, we could see the image of a saint within him. Whenever I saw Grandpa Choi, I have thought that he might be such a person.

In this story, a young priest, newly appointed as pastor of a parish, was shocked and impressed with the sight of Grandpa Choi passing through his parish church. The impression caused burning fire of love in his mind, now the burning fire is awaking love in minds of so many people of all over the country. Everything of KKOTTONGNE which we are already acquainted also shows the burning fire of love.

We are now undergoing a hard time in many sectors of the society. In the beginning the world created for us by God was good to live in. However, people raise their voices for the world to be more and more declined. A hundred people have come up with a hundred prescriptions, each claiming to be better than the other. But the situation of the world is got worse

gradually, as if keeping time with the saying "all medicines prove useless." In this book, however, I could find a remedy to maintain this world from falling down. It is the very "LOVE".

If more people read this book and more live saintly like Grandpa Choi, the world would be gradually changed into a joyful world to live in.

With all my love to everyone reading this book,

On Easter Sunday of 1992.

Most Rev. Nicholas Cheong, D.D. Bishop of Ch'ongju

The Story of the

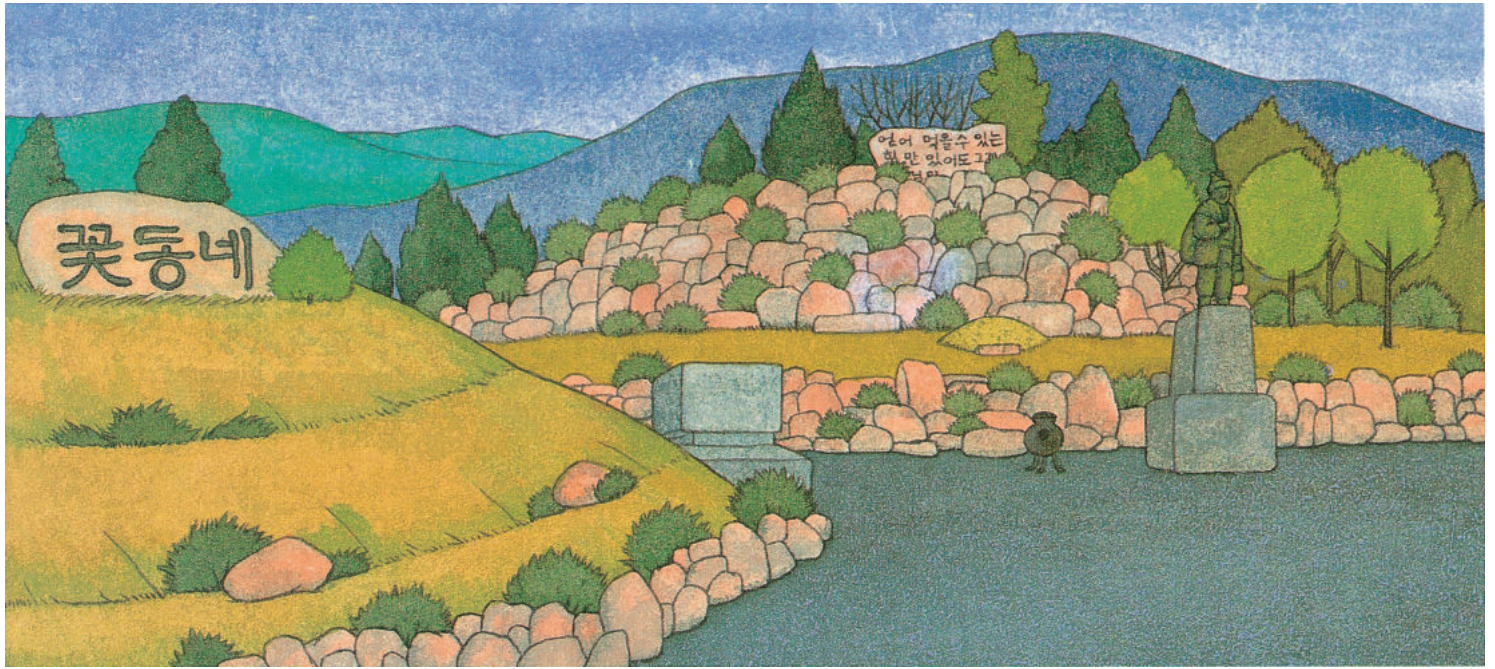
KKOTTONGNE



1 This is a true story. Moreover, this is a human love story of the person who had been abandoned by everyone. Being rolled up by a whirlpool of history, losing all his own possessions, even getting sick, he devoted his entire life for the people who had no energy to beg their food. He later calmly passed away having live happy life.

Also, this is beautiful story showing the true love of a priest who has founded KKOTTONGNE as a nest for people who have no place to stay and rest.

These two people are grandpa Choi, Kwi-dong and Father Oh, Woong-Jin.



2 Grandpa Choi was born at Mukuk-ri, Kumwang-up, Umsong-gun, Ch'ungch'ongbuk-do, a central province of Korea, in about 1910 when his country, Chosun Dynasty (Republic of Korea now), had been deprived of her sovereign power to the Japanese imperialist. His name was originally Choi, Kyong-lak, but people called him by Kwi-dong. It meant, "he was a precious son of the noble family."

At that time, his family was relatively rich in the neighborhood.

Grandpa had married a beautiful bride at very early age, and they happily lived together with his parents.



3 One day, near the end of the Japanese colonial era, Grandpa had been drafted by force of the Japanese military who were rushing about madly preparing for war.

Therefore, Grandpa had no choice but to part from not only his wife but also his parents. Grandpa was dragged to Hokkaido Island in the extreme northern area of Japan and mobilized to forced labor at a coal mine.



4 The forced labor was endless. What was worse, Grandpa could not get enough to eat and cloths to wear, let alone any warm sleep.

Being unable to bear the sufferings, Grandpa made up his mind to escape but it was impossible for him to avoid the iron-tight watchful eyes.

One day, he tried to run away, but he was caught at once. He was then mercilessly thrashed and tortured with an electric shock so severe that even his socks were burned.

At last, Grandpa became a mentally deranged person. As Grandpa bacame useless, the Japanese Army shipped him away to Shinuiju of Pyong-anbuk-do, a northern province of Korea, putting a tag on his back in which his home address was written.



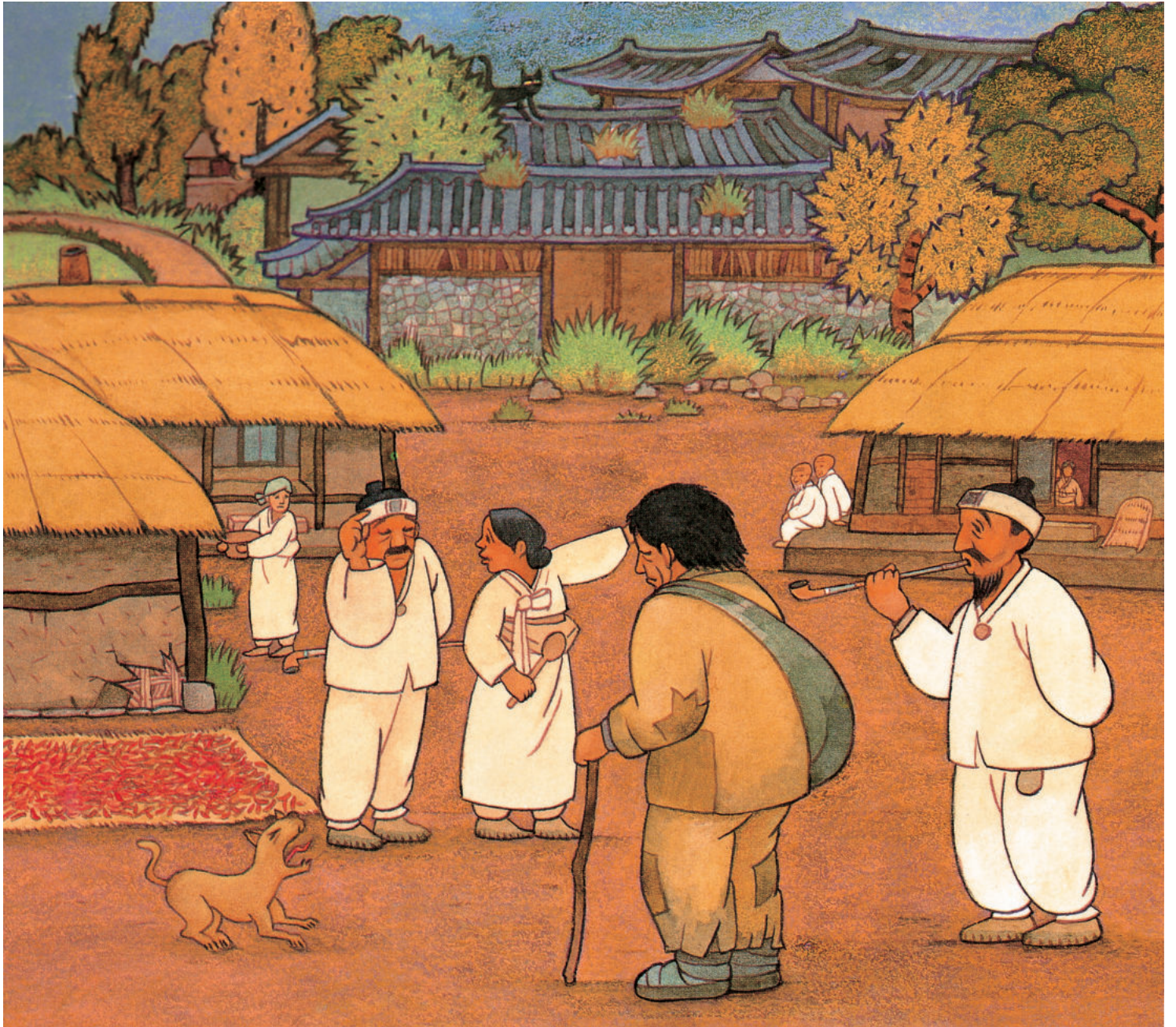
5 Grandpa, abandoned somewhere near Shinuiju, came to his senses from time to time. Even that was a stroke of good luck in the midst of misfortune.

Grandpa was trying to locate his hometown searching through his vague memory. His hometown of Umsong was a long way over 400 kilometers from Shinuiju.



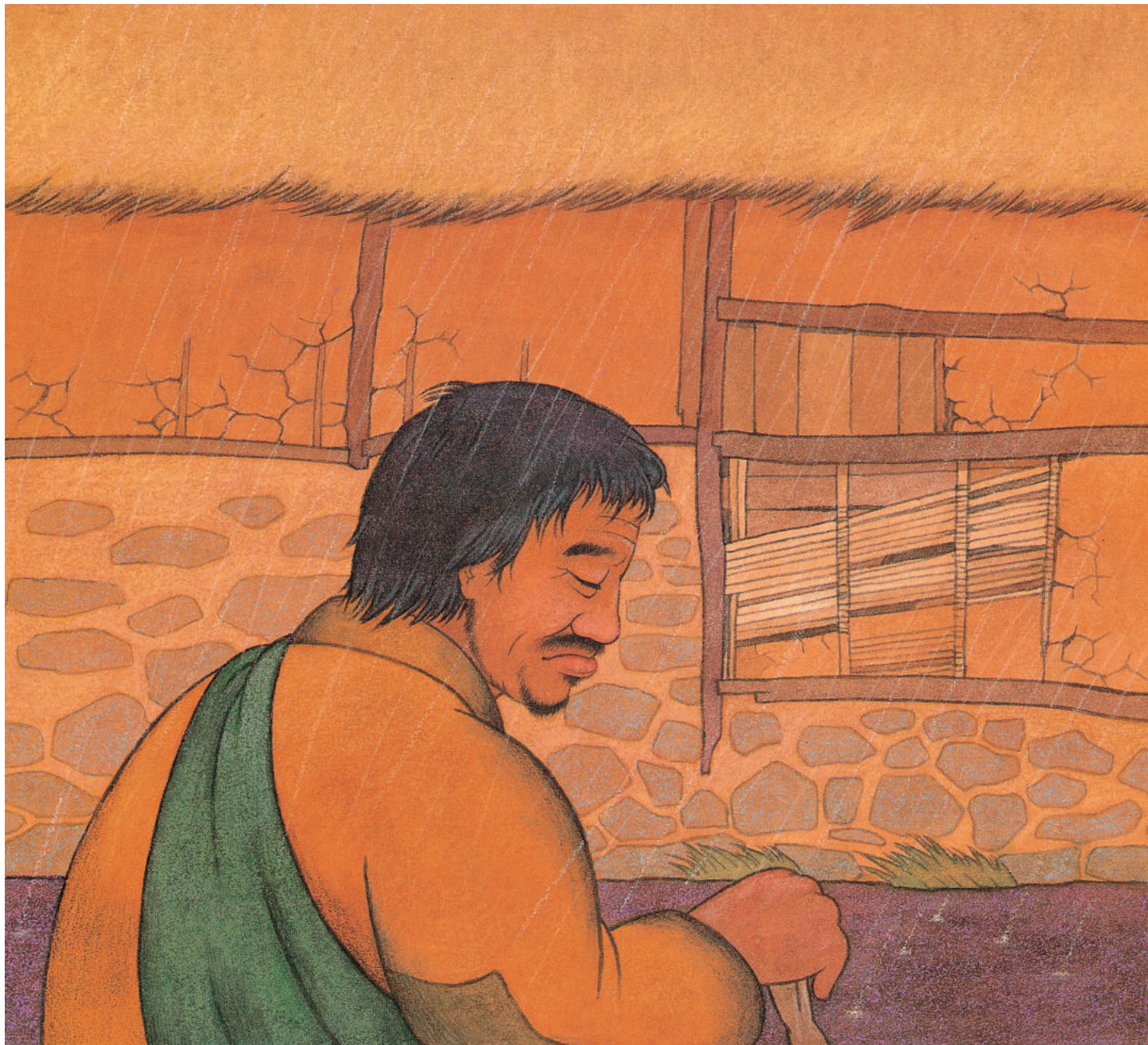
6 At last he reached at his hometown. However, Grandpa's house which he found was not as it used to be. His parents, unable to get over the shock since their precious son had been involuntarily drafted, lied in the sick bed and in the end, became opium addicts. Consequently, the family fell apart and they disappeared somewhere else. His wife, since she could not support the family any more, also left home for elsewhere.

Because of the war that Japan triggered, Grandpa had been robbed of all, not only his parents and wife but also his own body and mind.



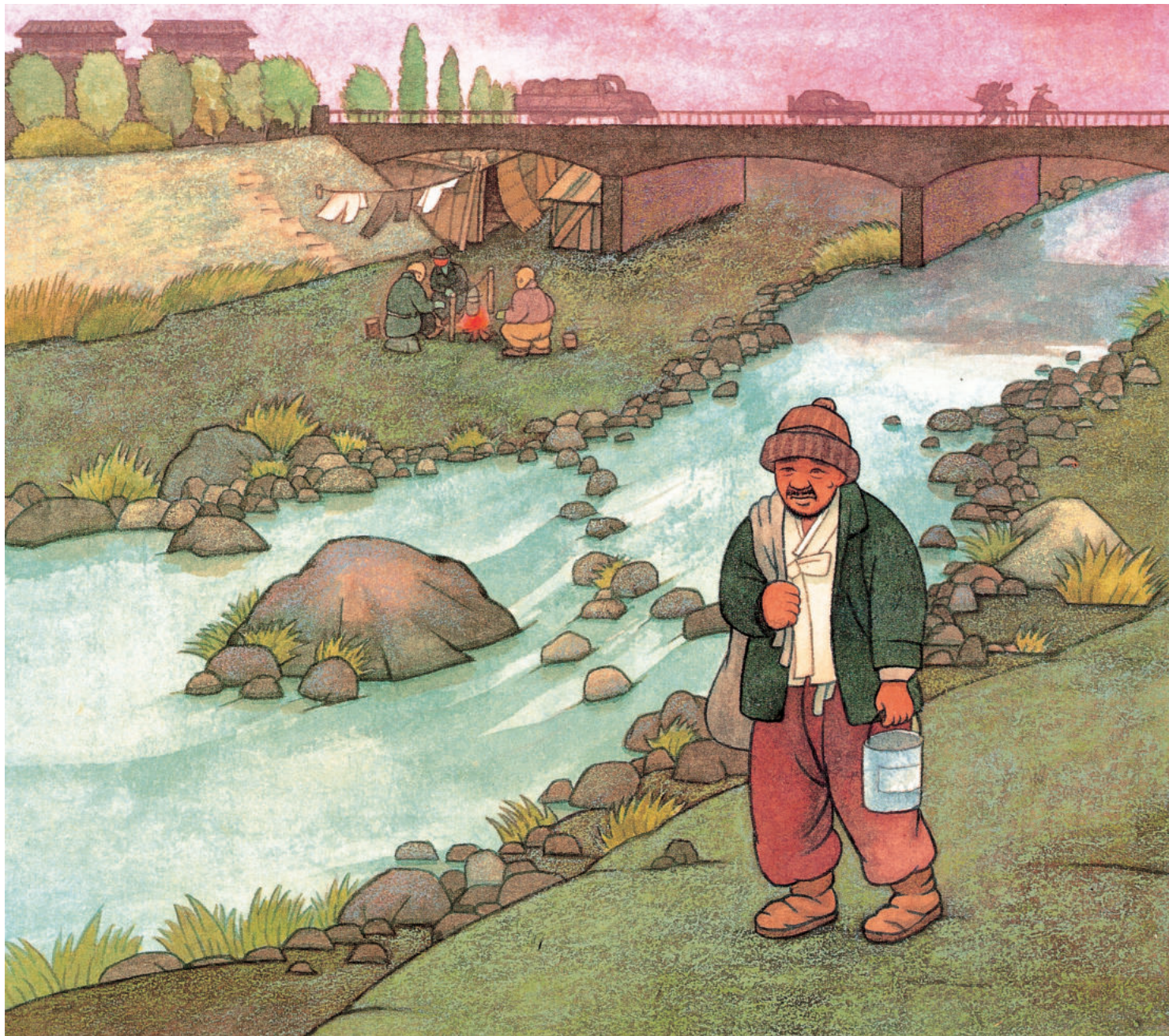
7 Grandpa could not secure his abode anywhere in the world. Once in a while, when he came to his senses, he dimly thought of his own future but it proved seriously desolate. He was placed in an awkward situation since no one among the people of Kumwang-up was willing to take care of him.

Ultimately, Grandpa went to a bridge of Muguk river which runs across Kumwang town. For along time, there had been many homeless beggars who lived under the bridge.



8 It was beyond Grandpa to move about freely, due to high blood-pressure, frostbite and mental illness caused by the torture from the Japanese military. In spite of this, Grandpa went about begging for other beggars under the bridge who had become sick and helpless.

Unlike the other beggars who would take anything, be it money or clothes, Grandpa used to beg for only the dregs of food which people discarded after their meals.



9 That was not all that Grandpa did. He gathered and safely disposed of dangerous articles like the splinters of glass and chips scattered around the playground where children were gamboling.

Sometimes the teasing children would push him down ill-naturedly, but he never once got angry or sad.

Whenever Grandpa went begging for food, he didn't accept money offered to him, and in case of fruits, he would also persistently turn them down saying that it would be better to give them to the children.

Moreover, he could not just pass by without shutting an open gate and picking up the laundry that fell down to the ground from the clothesline.



10 Each time Grandpa found a dying beggar, he would carry him on his back to the mud hut and take care of him. Therefore, the people of the village called him an angel, not a beggar. In this way, there were many people whom Grandpa saved from death.

One of them, Miss Ko, Chong-ae, a woman who Grandpa saved from freezing to death in front of a secondhand shop is still alive now.



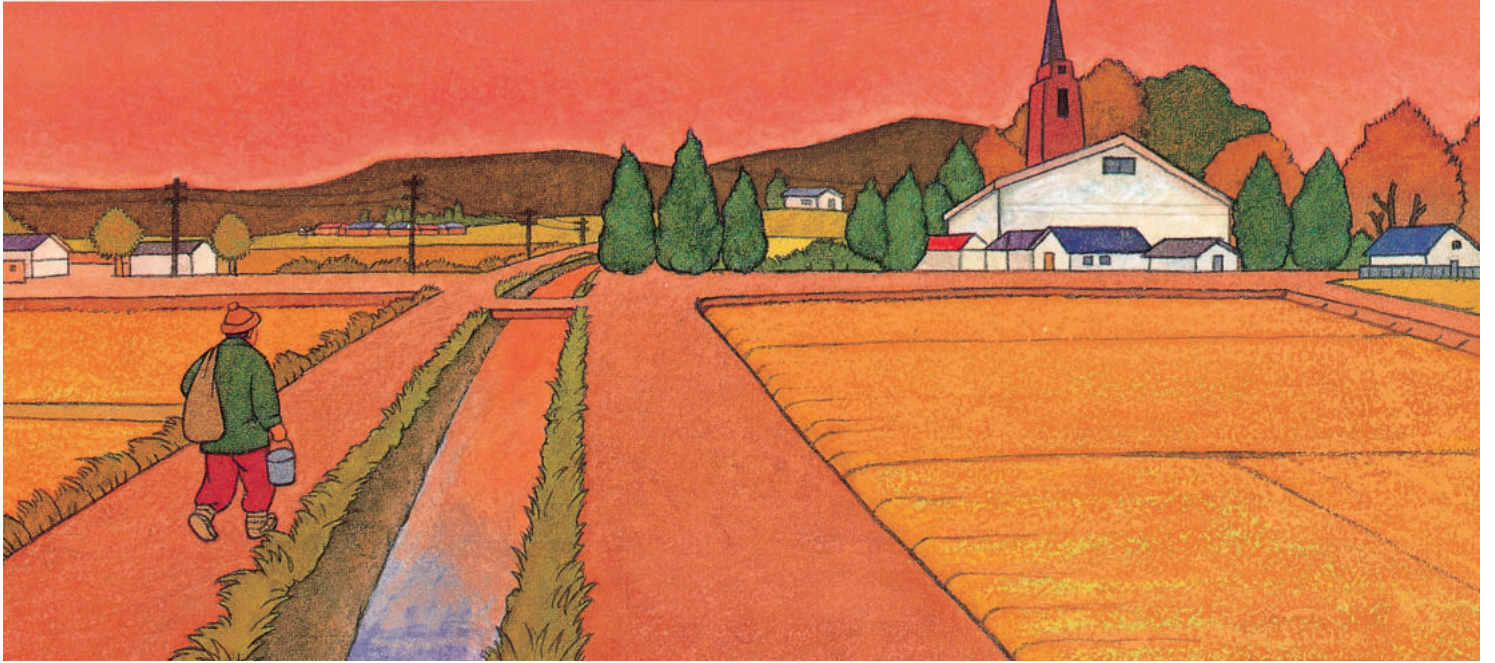
11 By and by many years have flown.

One day in August, 1976, a newly appointed pastor came to the Catholic church of Muguk.

Father Maneo, a foreign missionary, left for somewhere else, and Father Oh, Woong-jin, the new pastor came to resume his duties.

The two fathers had been acquainted with each other for a long time.

Fr. Maneo left behind many good gifts.

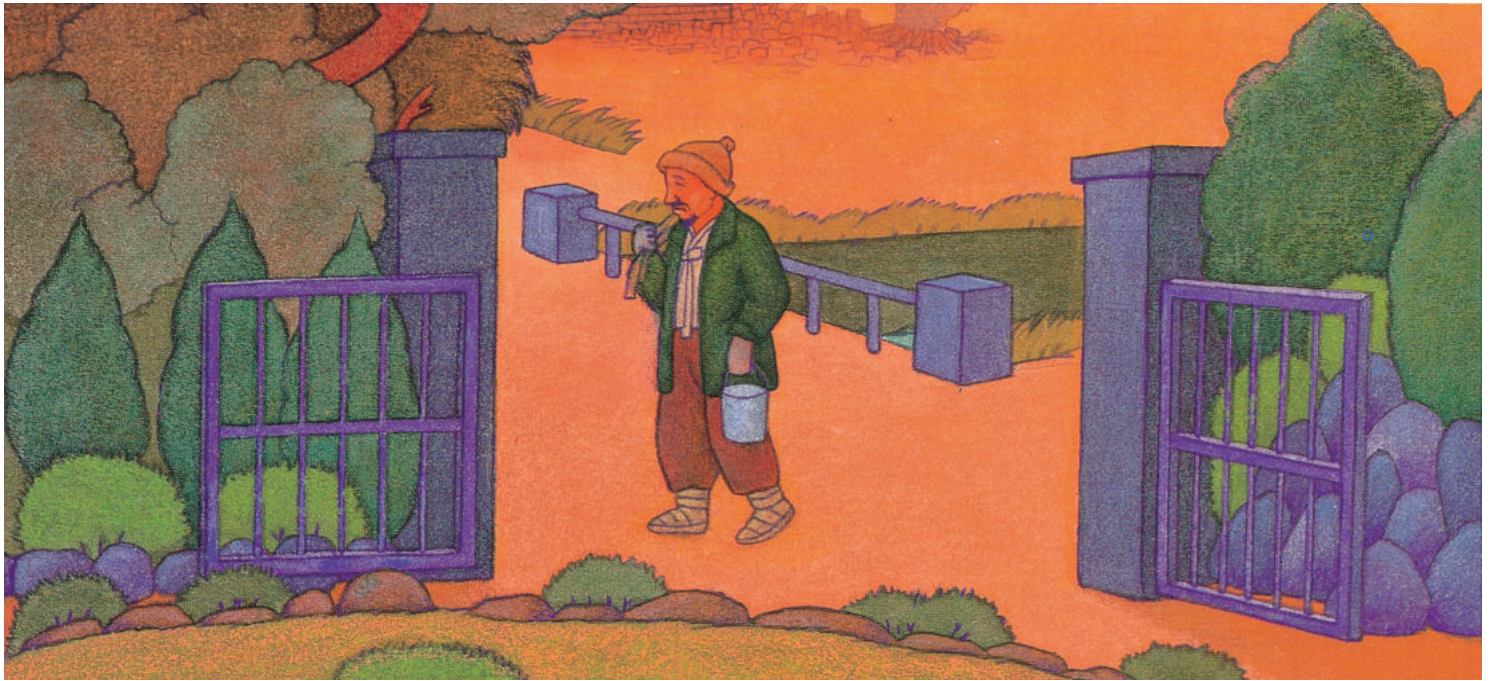




12 It was one day in September, after a month had barely passed since Father Oh's arrival at the church.

After a day's work, Fr. Oh was standing in the churchyard watching the sky's evening glow.

Just then, Fr. Oh noticed Grandpa by the church holding an empty can and limping with a slightly bent figure.



13 Initially spellbound at Grandpa's appearance, Father Oh ran after Grandpa until he saw Grandpa entering into the mud hut under Yongdam mountain behind the church. It was beggars' home.



14 Father Oh also entered into the mud hut and looked all around.

There was an amazing scene inside: a woman wasted to skin and bones was crouching down; a child unable to stand up because of malnutrition was creeping on the ground; a man was lying down with hollow eyes. Later, Fr. Oh found out that the woman was a tuberculosis patient, and the man was her husband suffered from alcoholism who could not beg any food for his family. Additionally, the man had a morbid suspicion concerning his wife's chastity. They were indeed a pitiful beggar family. Grandpa had been feeding this family with the food obtained through begging.

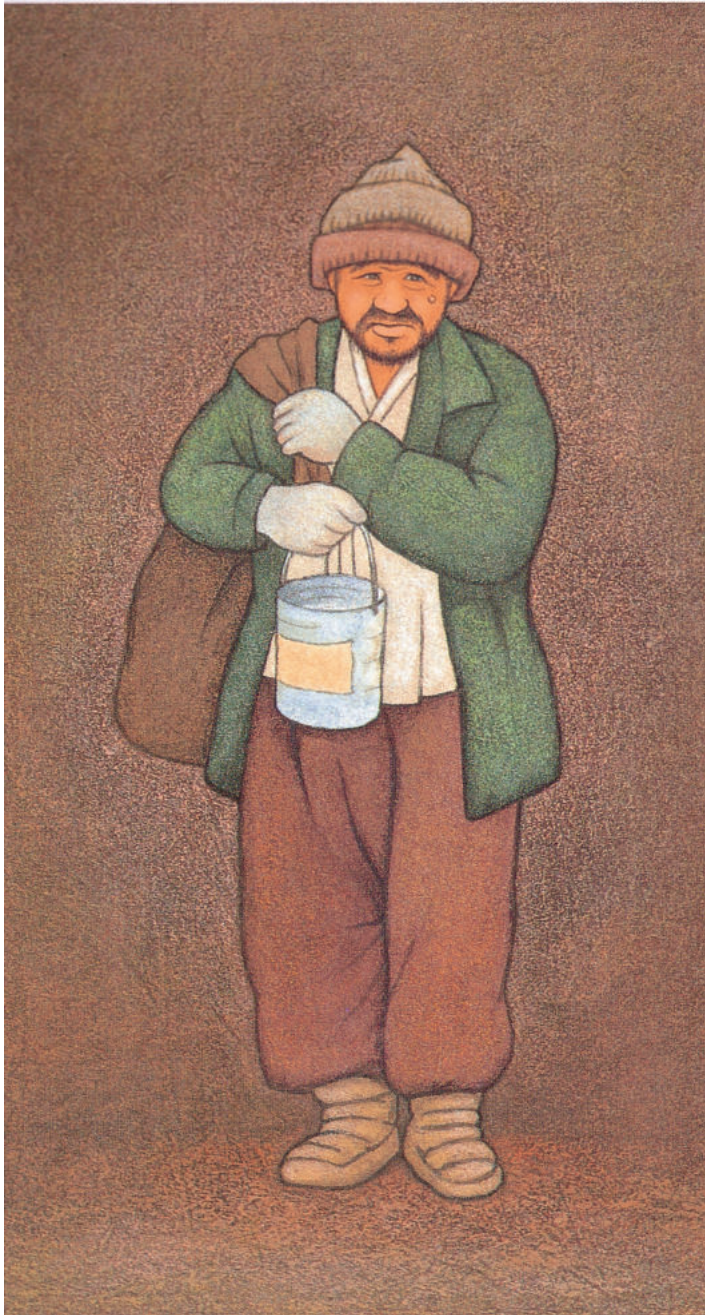


15 Father Oh came out of the mud hut and entered into another one nearby.

There were 18 beggars altogether including blind men, lame persons, mental patients, an aged paralytic, etc., living inside.

All of them had lived under the bridge of Muguk river; however, due to environmental embellishments, they were driven out by the people of the village.

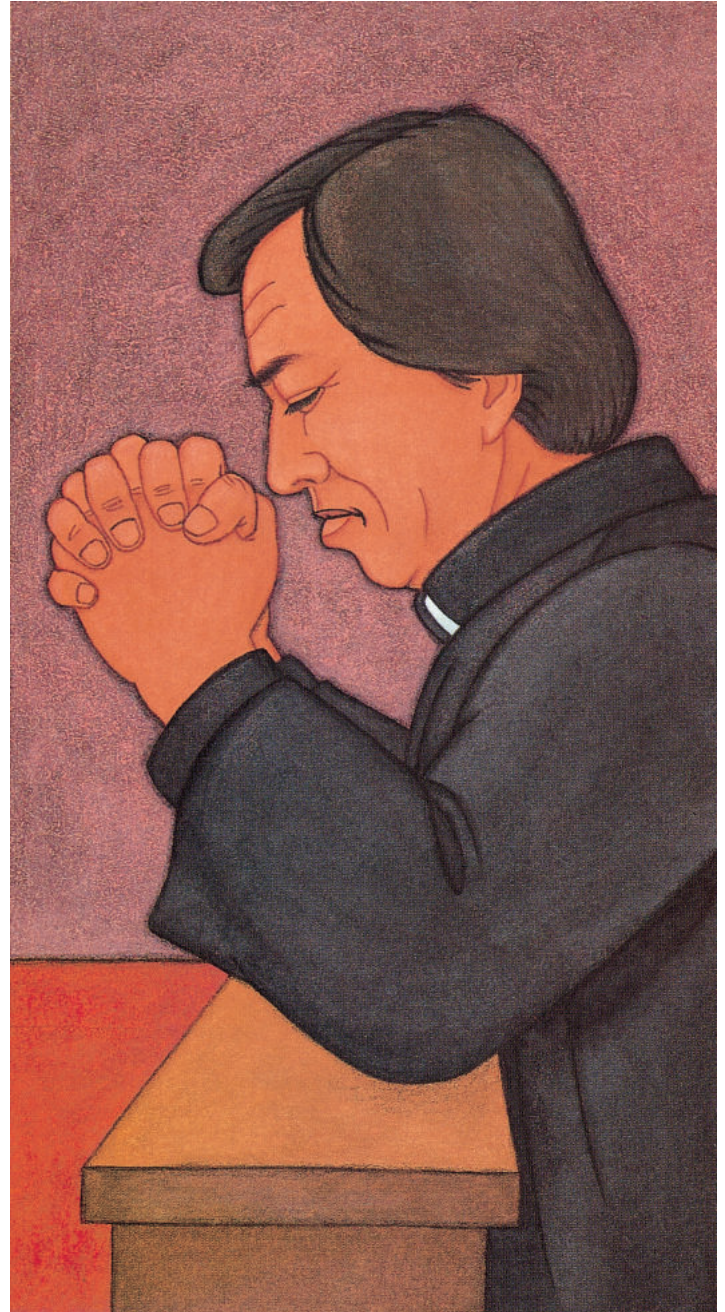




16 That night, Father Oh was kept awake all night long and repeated over and over the same words, "If we have only energy to beg our food, it is the grace of Our Lord."

Grandpa, whom Fr. Oh saw in the evening, has been bandaging his swollen, frostbitten feet with rough papers of a plaster sack and straw ropes. Fr. Oh later came to know that in spite of having a disabled body himself, Grandpa had been limping around begging for the other beggars for the past 30 years.

Fr. Oh had also experienced such severe poverty during the Korean war that he had intended all along to devote his life to pitiful people. After seeing Grandpa, he formulated an amazing thought, "What does Grandpa have more than I? I am very healthy and also have a position as a priest. For a long time, I have been preparing myself for the tasks which I should do."



17 As soon as the next day broke, Father Oh immediately started to work. First, he bought cement with 1,300 won (about 2 dollars) from his pocket and started to make cement blocks together with the sand gathered from the river bed. He aimed to build a house where the beggars under the Yongdam mountain could live. At the same time, Fr. Oh went around the police substation and the town office to ask for help. Fr. Oh preached at every week's mass the following words,

"I have thought Kumwang-up worthless, but with the presence of Grandpa Choi, Kwi-dong in the town, it surely seems like a holy place. Grandpa looks just like Jesus alive. In the future, if we could delightfully share happy life with Grandpa, not only our fellow countrymen but also people from all around the world would come to our village to follow the example of Grandpa Kwi-dong. Therefore, let's join hands together to build the house."

So, the faithfuls gathered their efforts together and bought a 100 pyong (one pyong equals 3.3 sq. meters) of land behind the church and began with joyous hearts to build "House of Charity."



18 Construction work for House of Charity was progressing well, but an unexpected problem cropped up.

Late one night, some leading figures of the village requested to see Father Oh. They were against the construction of House of Charity. They made a protest that housing, feeding, and offering treatments to the beggars might make Fr. Oh famous, but if all beggars across the country were to flock here, it would pose many problems which Fr. Oh could not handle the situation.

As Fr. Oh contemplated their point, he became very embarrassed. Fr. Oh prayed to God asking for Solomon's wisdom. Then, the beggar family, whom he saw sometime ago, come into his mind. He replied,

"Now, I would like to give you an answer to your inquiry. If you and your families were to be dying beggars, how would you feel that I build houses for you and your families?"

They were not able to give any answer for a while. Later, they went back home after saying, "We would appreciate it if that is the case." Fr. Oh heaved a sigh of relief and continued to build House of Charity.



19 Before long, Hankawi come. It is a thanksgiving day, one of Korean traditional gala days. Father Oh invited the beggars, including Grandpa Choi, Kwi-dong, to the church and gave them warm hospitality with liquor and meat soup.

Grandpa, getting in high spirits, sang a song dancing lively.

A pair of long underwear also was presented to every beggar invited, but later Fr. Oh found there was still a pair remaining. He went about trying to find out the reason why, and he discovered that Grandpa had no intention to take it. Grandpa insisted that he had no need for a new pair of long underwear and to give it to somebody else.

So, a sister forcibly dressed him with the underwear. However, when Fr. Oh visited the mud hut on the following day, Grandpa had already taken it off and given it to another beggar.



20 Despite many difficulties, after persuading and making the villagers understood, five rooms and kitchens were completed.

At last, on November 15th, 1976, 18 beggars moved into House of Charity.

The beggars who had been living in the mud hut under the bridge of Muguk or Yongdam mountain were extremely happy to be living in a properly built house for the first time in their lives. They left the mud hut for House of Charity carrying bundles easily on their backs or heads one by one as they had neither valuable possessions nor furniture.

The present KKOTTONGNE was begun this way.



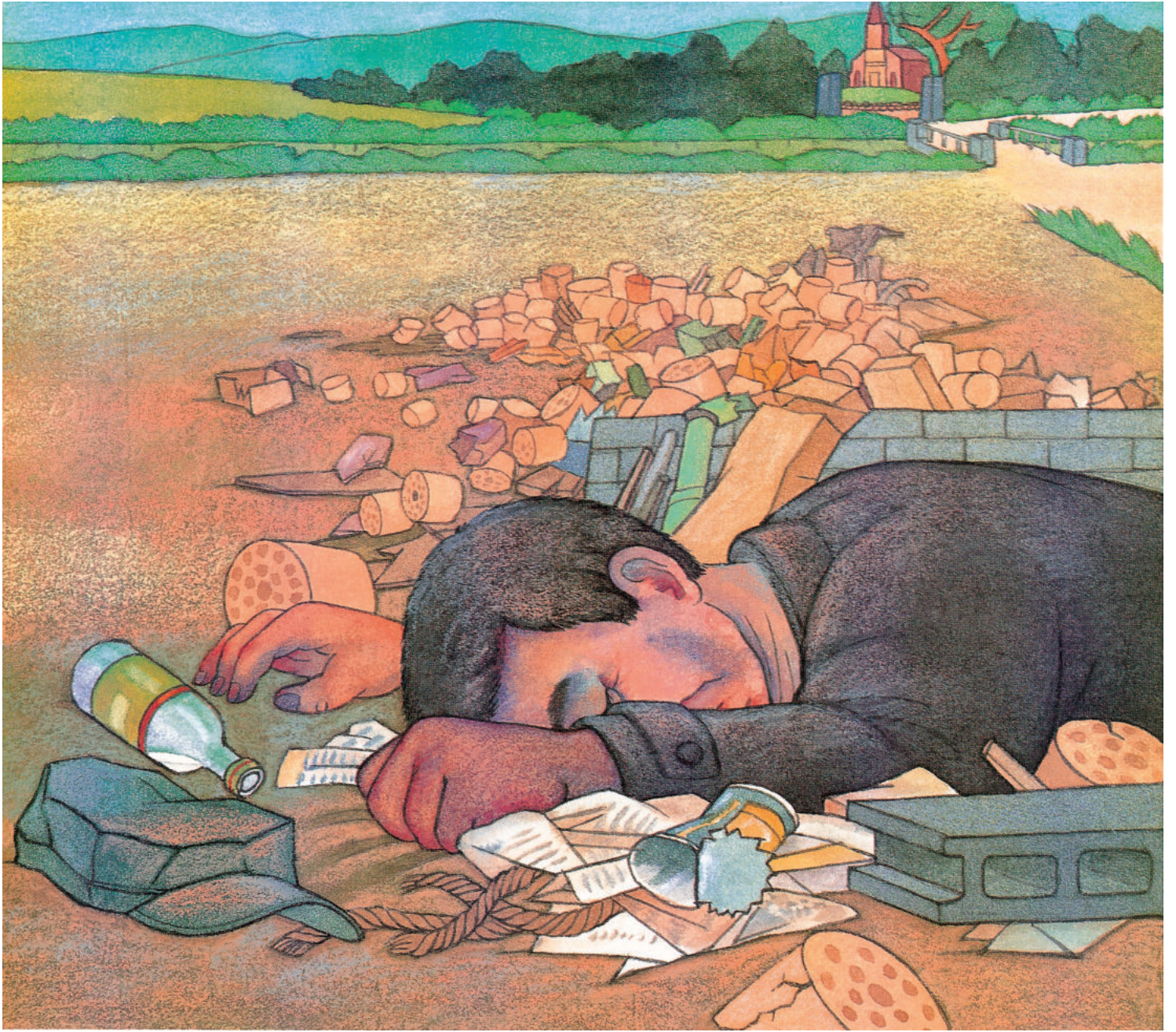
21 The leader of the beggars living in the house had been tenaciously and frequently harassing Father Oh going in and out of the church. He demanded some money as compensation for taking the beggars away from him.

One day, when Fr. Oh was just going to come out for a preaching, he appeared again. He demanded money once again from Fr. Oh saying that he would die after returning from his final visit to his hometown. Fr. Oh refused his request saying these: "if you were to continue living, I would do anything to give you the money. However, because you have made up your mind to die, I will not give you the money to help you die." Then, he left a letter and disappeared. It was a suicide note :

"Dear Father Oh Woong-jin, I was defeated by you. I have been carrying a knife to kill you for the past four years but since people call you a great man with one voice, I could not kill you, and I will depart this life forever. Finally, I would like to ask you a favor, that is, please take good care of our brothers in House of Charity."

After reading it, Fr. Oh followed him at once and remonstrated saying, "Do not give up your life until I come back here from preaching and do consider ways of living." However, when Fr. Oh returned, he was already dead from taking poison at a trash dump.

Fr. Oh felt severe pain in his heart for a very long time as he did not save the life that he possibly could have.



22 Ever since House of Charity was built, beggars who were sick, abandoned and dying on the roadside, started to come one after another from all across the country.

In no time, not only House of Charity but also the large room adjacent to the garage overflowed with beggars. In fact, the beggars began to fill up even the house behind the church and soon the number of them was over 60.

As the beggars forgot about their sources of anxiety, some of them started harassing Fr. Oh. They demanded money, triggered quarrels, got drunk and resorted to violence.

However, Fr. Oh believed that only endless love could easily solve these problems.



23 Having lived with the beggars for a long time, Father Oh naturally became acquainted with their habits.

"The beggars have been starved too much both mentally and physically, and that is why, they know only 'asking for favors' vice 'giving to others'. For example, the beggars would never give left over food to others even after they have had filling meals. These beggars do not recognize the beauty of bestowing a favor to other people because they have been living only for themselves. Therefore, if the beggars would not repent their faults and change their minds, their final days would be miserably helpless. In the end, they would freeze or starve to death on the roadside or under the bridge sick and unable even to beg for food. We need people who would endlessly love these beggars."

Fr. Oh wished to die after having lived a life for such pitiful souls.



24 One day, Father Oh was driving to Ch'ongju to look after certain matters.

However, the car was heading in the opposite direction from Ch'ongju before Fr. Oh realized. When his car reached the Jordan River, he found an aged person fallen into a coma on the bridge. Fr. Oh hurriedly took the old man in the car and proceeded to a hospital.

The body of the old man was in terrible condition. He was extremely intoxicated and his clothes were saturated with urine and feces. The car smelled so bad that Fr. Oh almost vomited. He was speeding, praying and enduring those moments. Just as he was approaching a railroad crossing near the village of Naesu, a loud voice suddenly sounded from heaven:

"Should another day be more joyful and delightful than today? With great pleasure, indeed, I thank you for saving the life of my beloved son. I will make a new covenant with you: In so far as you make welcome to the least in My name, I will take responsibility for all other things."

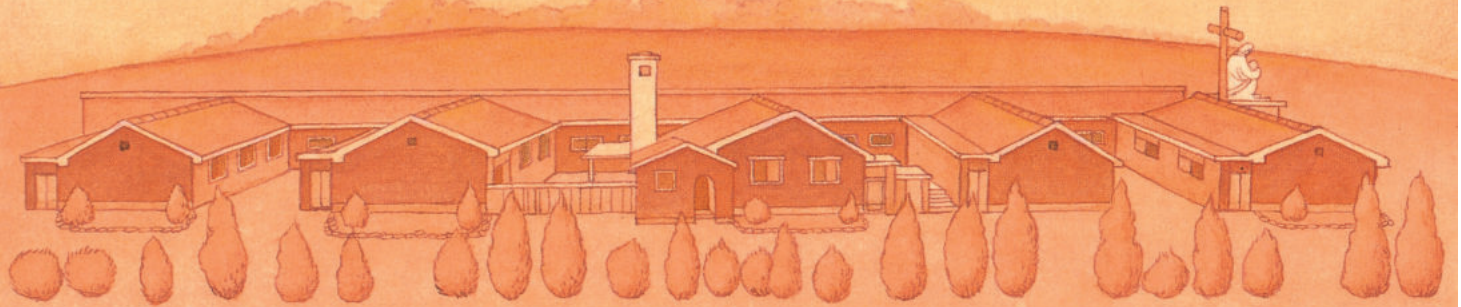
The loud voice was approaching Fr. Oh, and he could feel it through his whole body.



25 Thereafter, whenever Father Oh met anyone, he told them to send him the feeble and helpless who have no energy to beg their food.

In this way, countless many beggars flocked from all over the country, and the necessity of constructing new facilities to accommodate them became urgent. Then, Fr. Oh visited Most Rev. Nicholas Cheong, Bishop of Ch'ongju and His Eminence Stephen Cardinal Kim, Archbishop of Seoul who resides in Myong-dong Cathedral. They exchanged opinions on the necessity to construct KKOTTONGNE. In addition, Fr. Oh called on every priest of his diocese one after the other with a prospectus on the construction of KKOTTONGNE. From each and every parish priest, he got their definite assurance to become members of the steering committee.

Thus, on September 29th, 1980, in recognition of these efforts, the construction of the KKOTTONGNE was unanimously decided at the general assembly of the diocesan priests. Soon after, on september 8th, 1983, KKOTTONGNE sanatorium was built.



26 With endeavors of an endless love, a miracle of KKOTTONGNE began to actually bloom. The beggars began to develop a strong desire to help others at least once before they die.

After appeasing their thirsts for such desires, they were apt to be good persons more so than ordinary people. Consequently, at KKOTTONGNE people who would like to put into practice such love sprung up in great numbers like mushrooms after a rainfall.

The people who promised to contribute their organs like eyes or kidneys were no less than 600, and those who left a will expressing their intentions also, were over 1,800.

They neither showed their pain nor groaned even while dying. It is because they have realized that people who love others most are the happiest people, and this is the joy and strength of a true life.



27 On February 22th, 1980, Grandpa Choi, Kwi-dong was admitted to the St. Vincent Hospital in Suwon.

In the evening of that same day, Grandpa was on his way back home as usual carrying dregs of food obtained. As Grandpa reached the foot of Yongdam mountain near the House of Charity holding a can filled with the food, he suddenly fell down.

Upon receiving this urgent news, Father Oh rushed to the scene and went to a clinic in the village carrying Grandpa on his back. Grandpa's blood pressure rose to almost twice that of an ordinary person. The doctor told Fr. Oh to give up on Grandpa because he could not treat him. He said. "If he was a noble personage, he would already be dead." But Fr. Oh regarded Grandpa to be of a higher noble personage than anyone else, so he moved him, in a comatose state, to the St. Vincent Hospital in Suwon.

Even an ordinary person of Grandpa's age would most probably pass away under such circumstances, but Grandpa recovered after only three months of treatment. However, since his paralyzed body did not yet fully recover, he had to live in a wheel chair even after his discharge from the hospital.



28 Grandpa Choi, Kwi-dong who was called "Small Jesus" for his devotional love, at last, won a big prize on February 15th, 1986.

It was the "Catholic Grand Prize of Korea, 1985" which was established to recognize the achievements of people who have practiced justice and love for humankind, regardless of religious beliefs.

Several candidates were recommended from among people of all walks of life across the country. Finally, Grandpa Choi, Kwi-dong was selected after a thorough screening through on-the-spot surveys.

The treasure which Father Oh discovered at the gold mining village of Muguk was no other than Grandpa Choi, Kwi-dong. The "treasure of the noble soul" which only people with opened eyes of love could recognize has been ultimately brought to light by receiving the grand prize for "love".



29 There was a grand welcoming rally for Grandpa, awarded the highest prize for love, in Muguk, his hometown.

Grandpa and Father Oh staged a parade and rode to the parish church in an automobile decorated with flowers. They crossed the bridge of Muguk passing through the market place from the office of Kumwang-up. In front of the march, a fife and drum band of primary school children was brilliantly spread. The bishop and distinguished men of the locality and almost all of the public-spirited followed the parade. In the parish church of Muguk, a ceremony and party was held in celebration of the event in the presence of these honored persons.

It was a most pleasant thing for Grandpa, with the status of a beggar, to receive such a big prize and so was the grand welcoming rally prepared by the people of his hometown.



30 Out of curiosity, the public-spirited and distinguished men asked Grandpa how he would use the 1.2 million won prize money. Grandpa serenely replied:

"There is only one way to use this money.... Please use the money to build house for the dying on the roadside."

Asked repeatedly, the answer was the same. The people who heard this could not hold back their tears without being moved and having a sense of shame.

With this as momentum, construction began for "House for the Dying", a sanatorium for the aged within the KKOTTONGNE. House for the Dying was a final place to rest for patients who have been abandoned on roadsides without a place to die.

At last, on September 15th, 1987, House for the Dying was built, and a great commemorative event took place. Led by important figures, no less than 100,000 people from all walks of life, religion, politics, economic status, culture, etc., came to learn the example of love. The flowers within their minds filled up KKOTTONGNE. The roads, glittering with the reflection of the sun, were turned into a parking area as the vehicles crammed the 16 kilometer distance linking Muguk to Duksan.

After that, Grandpa Choi, Kwi-dong lived in House for the Dying, a sanatorium for the aged until he passed away.



31 Three years later, on January 3rd, 1990, Grandpa became ill again with high blood pressure.

Grandpa, who had saved so many people with only a can and wearing shabby clothes, lived a life for other people to the very end. He was actually a quiet man who made no responses against other's praises or bantering.

The following day, Grandpa Kwi-dong peacefully breathed his last amongst the numerous praying and deeply regretting members of KKOTTONGNE. Before Grandpa died, he offered to donate his own eyes to the blind saying that the life of a human being belonged to God. Grandpa is now looking at the world again through the eyes which became those of a young man 26 years old.

Father Oh prepared Grandpa's bronze statue and tombstone at the entrance of KKOTTONGNE with the mourning money collected from Mr. and Mrs. President and many condolers who visited the funeral ceremony. Grandpa's tomb and bronze statue, a figure of Grandpa holding a can, will remain as an eternal symbol of love not only in minds of the members of KKOTTONGNE but also all visitors coming here from over the world.

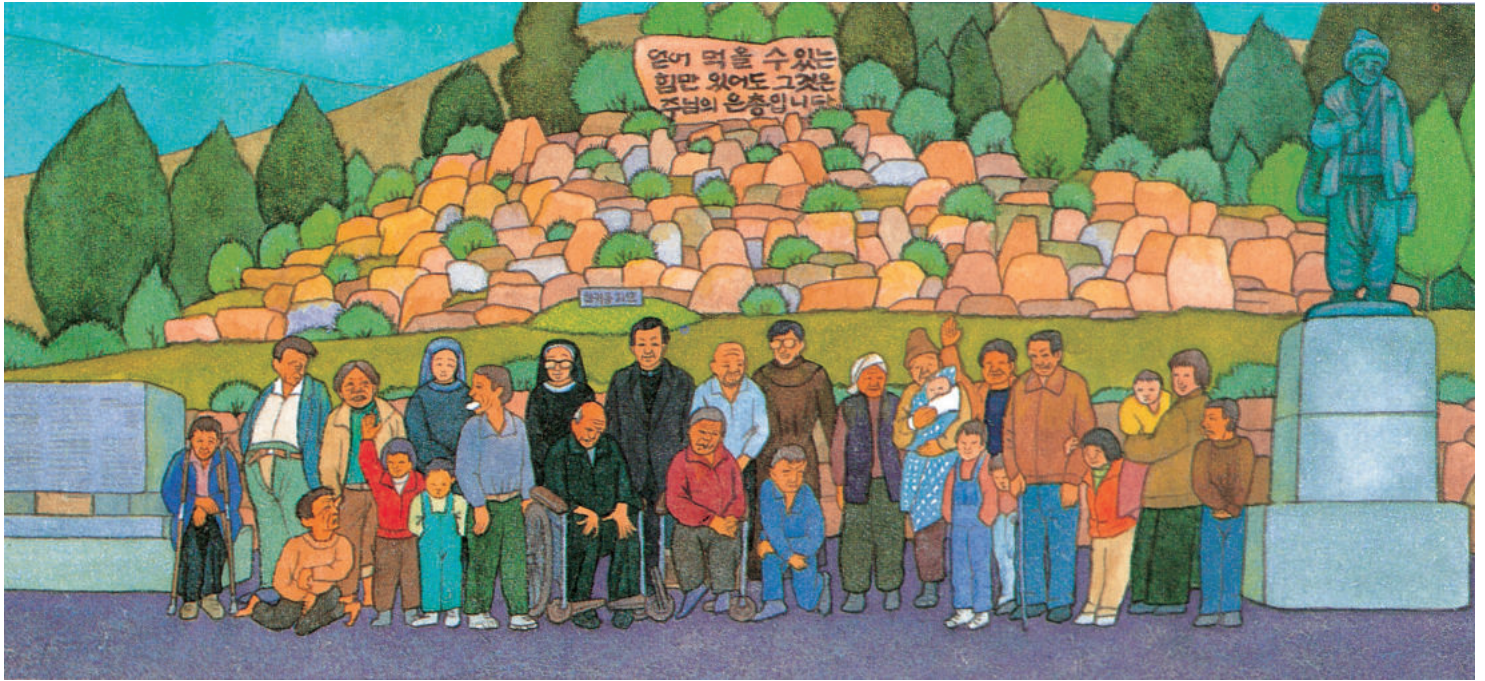


32 Each year, hundreds of thousands of people drop by to visit KKOTTONGNE. The visitors represent many religions and denominations, from children to the aged, individually and in groups. KKOTTONGNE surely is an excellent educational institution for love. Volunteers who pledged to live with the family of KKOTTONGNE for a lifetime exceeded hundreds. The members of Sponsors' Association supporting KKOTTONGNE were no less than six hundred thousands across the country.

Everyone will be greeted with a phrase thickly carved on a big rock at the entrance of KKOTTONGNE which states as follows:

"If we have only energy to beg our food, it is the grace of Our Lord."

There is nothing greater than the power of love in this world.



Chronology of KKOTTONGNE

- Aug. 20, 1976 Rev. John Woong-jin Oh appointed to the Pastor of Muguk Parish.
- Sept. 12, 1976 Rev. Oh met Grandpa Choi, Kwi-dong.
- Nov. 15, 1976 Construction of House of Charity Completed; 18 Beggars moved into House of Charity.
- Sept. 1979 The "Congregations of Kkottongne Brothers and Sisters of Jesus" (Religious institutes) were founded.
- Sept. 29, 1980 Establishment of KKOTTONGNE was approved at the general assembly of diocesan priests of Ch'ongju; Rev. Oh was appointed as President.
- Apr. 11, 1981 Began to accept memberships of "Sponsors' Association of KKOTTONGNE" from all across the country starting from Easter Sunday.
- May, 25, 1982 Bought of piece of land; an anonymous donator contributed a mountain land.
- Sept. 8, 1983 Sanatorium within KKOTTONGNE was completed (now a sanatorium for the vagabonds).
- Oct. 27, 1983 Directors of KKOTTONGNE were appointed at the general assembly of diocesan priests of Ch'ongju.
- Mar. 21, 1984 KKOTTONGNE was approved as a legal person of social welfare institution by Korean civil law.
- Oct. 7, 1985 Mental sanatorium was completed.
- Feb. 15, 1986 Grandpa Choi, Kwi-Dong was awarded the Catholic Grand Prize of Korea 1985 for Love.
- Oct. 15, 1986 Tuberculosis sanatorium was completed.
- Oct. 12, 1987 KKOTTONGNE was awarded the First In-Ch'on on Award for Public Service.
- Oct. 15, 1987 Sanatorium for the aged was completed.
- Oct. 7, 1988 Alcoholic sanatorium and a hospital were completed.

- Apr. 27, 1989 The Ingok Ja-Ae Hospital was opened with 140 beds.
- July, 17, 1989 Kap'yong KKOTTONGNE was established.
- Jan. 4, 1990 Grandpa Choi, Kwi-dong passed away at the age of 80 and was buried on the hill at the entrance of KKONNONGNE.
- May, 5, 1980 Sanatorium for the physical and mental disabled was completed; Construction of "Institute of Charity" was begun.
- May, 17 1991 Construction of Sanatorium for vagabonds within Kap'yong KKOTTONGNE was begun.
- May, 29, 1991 Rev. Oh, Woong-jin was awarded the Dong-Baek-Jang, the national medal for service.
- Sept. 4, 1992 Construction of Sanatorium for vagabonds within Kap'yong KKOTTONGNE was completed.
- July, 5, 1993 The perpetual profession was made in first time by members of the "Congregations of Kkottongne Brothers and Sisters of Jesus"
- Oct. 7, 1993 Constructions of Mental Sanatorium, and sanatoriums for the aged, for the physical and mental disabled, and Noche Leandri Ja-Ae Hospital within Kap'yong KKOTTONGNE were begun.
- May, 5, 1994 Sanatorium for the children of severe physical and mental multiple disabled within umsong KKOTTONGNE was completed.
- Oct. 14, 1994 Site of "Institute of Charity" was completed; Construction of its building was begun.

As of March 31th, 1995, the number of family members living in KKOTTONGNE totalled 2,648. This number included 961 vagabonds and alcoholics, 798 mental patients, 300 physical and mental disabled, 503 aged patients and 86 abandoned children. All of these members are being taken care of by 250 volunteers and 230 catholic religious men and women.

A word from the Author

I have made every effort to show Grandpa's biography as it was as accurately as possible through this picture book. The words and pictures have been arranged after about two years of the spot surveys receiving details from the persons concerned. However, this surely looks poor beyond measure in comparison with the real figures of the holy love of Rev. Oh and Grandpa Choi, Kwi-dong. Later, I realized that my conception itself to express only by a few sheets of pictures and words on the story of KKOTTONGNE which has been accomplished extending over scores of years was too reckless and lofty. Living even for oneself these days is a struggle, and living a lifetime for others might sound like a happening possible only in legends. Furthermore, the life of Grandpa, who passed away after having lived all his life for others despite his sick body, is a real example and a touching story of human devotional love. Thinking I should certainly record such contents, I wanted to transmit it not only to the growing children but also the youth and adults regardless of religious backgrounds. I heartily wish that this humble work would instill in all of us the noble service spirit for human love of KKOTTONGNE.

In making this book a reality, there were countless hidden endeavors of volunteers. Rev. Oh, Woong-jin, the living witness and members of KKOTTONGNE helped me in completing this work. Many professors, designers and students participated in the designing, editing, producing and consulting. And I would like to express my sincere appreciation and honor for hidden assistances of those who wish to remain anonymous.







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