

Korean Martyr Saints

- <http://english.cbck.or.kr/Saints103>

- http://www.cbck.or.kr/page/saint_kr_list.asp?p_code=K3400

* In consideration of the status, ecclesial role and family relationship, we selected 18 saints among 103 Martyr Saints, as follows:

[List]

- <1>¹ Andreas Kim Tae-gon, Priest (1821-1846)
- <2> Paulus Chong Ha-sang (1795-1839)
- <11> Lucia Pak Hui-sun (1801-1839)/ <25> Maria Pak Kun-a-gi (1786-1839)²
- <30> Agnes Kim Hyo-ju (1816-1839)/ <44> Columba Kim Hyo-im (1814-1839)³
- <31> Franciscus Choe Kyong-hwan (1805-1839)
- <32> Laurentius Imbert, Bishop (1797-1839)
- <33> Petrus Maubant, Priest (1803-1839)
- <35> Augustinus Yu Chin-gil (1791-1839)
- <49> Caecilia Yu So-sa (1761-1839)
- <54> Elisabeth Chong Chong-hye (1797-1839)
- <72> Carolus Hyon Song-mun (1799-1846)
- <85> Ioannes B. Nam Chong-sam (1812-1866)
- <90> Antonius Daveluy (1818-1866)
- <93> Ioseph Chang Chu-gi (1802-1866)
- <94> Lucas Hwang Sok-tu (1811-1866)
- <103> Ioannes Yi Yun-il (1812-1867)

¹ The number shown in front of the name of the saints is the serial number given to him or her among 103 Martyr Saints.

² The biography of these two saints is written in one.

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<1> Andreas Kim Tae-gon, Priest (1821-1846)



1) Family Background

Kim Tae-gon Andrew was born on August 21st, 1821, in Solmae, Naepo, Chungchong Province. His great-grandfather, Kim Chin-hu Pius, was the son of a famous noble family in Solmae and once was an official of the regional government. About 1788, when Kim Chin-hu was 50, his son, who was Catholic, urged him to be baptized. After baptism in about 1788, he resigned from office and dedicated himself to a life of faith. Very soon, he was arrested during persecution and sentenced to death. He spent more than ten years in prison and died there on February 20th, 1814. His grandson Kim Chae-jun Ignatius lived in Solmae with his wife Ko Ursula who gave birth to Kim Tae-gon. Kim Chae-jun Ignatius was martyred on September 26th, 1839.

Kim Tae-gon, who was born into this family of martyrs, was a man of excellent intelligence and strong personality. He was also a man of deep faith. When he was young his family moved to Kolbaemasil in Kyonggi Province in order to escape the severe persecutions. Father P. Maubant, one day, visited his village in 1836 and chose him as a seminarian. He was 15 years old at that time. Along with two other seminarians, Ch'ae Pang-je Francis Xavier and Ch'ae Yang-op Thomas he was taught by Father Maubant. The seminarians were sent to Macao where they arrived on June 7th, 1837, after six months of travel.

2) First Korean Seminarians in Macao

The missionaries of the Far Eastern Procure of the Paris Foreign Mission Society in Macao

welcomed the first young Korean seminarians. They studied theology, Latin, geography, history, French and many other subjects. Father Legregois wrote to Father Maubant as follows: "Ch'ae Pang-je Francis Xavier is very quiet but a deep thinker and a gentleman. Ch'ae Yang-up Thomas is meek, precise and wholehearted. Kim Tae-gon Andrew is active but precise, obedient but daring, and has strong will power. He is a very promising young man. He is eloquent and his judgement is good, enabling him to solve problems quickly and easily. Although they have been here only a few months, they can communicate in simple Latin and French."

One of them, Ch'ae Pang-je, died in Macao in 1838. In 1842, Kim Tae-gon left Macao as an interpreter for Admiral Cecile on board a French war ship. He happened to be present at the signing of the Nanking Treaty. After Admiral Cecile returned to France, Kim Tae-gon tried to enter his homeland with Bishop Ferreol through the strictly guarded northern frontiers but all his attempts failed.

Kim Tae-gon was ordained a deacon in 1844 in China. As a deacon, he decided to come into Korea alone through Uiju and he arrived in Seoul on January 15th, 1845. For safety reasons, he met only a few leading catechists. He was sick for about a month and when he recovered he decided to lead the French missionaries by sea, and left Chemulpo for Shanghai in a small wooden boat.

3) First Korean Priest

Weathering severe storms he safely reached Shanghai where he was ordained a priest by bishop Ferreol on August 17th, 1845, thus becoming the first Korean priest in the sixty-year history of the Catholic Church in Korea. At the end of August, he returned to Korea by boat with Bishop Ferreol and Father Daveluy. They arrived at Cheju Island first, having been driven there by severe storms. They reached Kanggyong in Chungchong Province in October of the same year.

4) His Missionary Activity and Martyrdom

Father Kim Tae-gon spent some time helping Bishop Ferreol and went to his hometown where he moved around the area, mostly at night, teaching and instructing the various Catholic communities. At the beginning of 1846, the bishop summoned him to Seoul. On the orders of the bishop Father Kim Tae-gon tried to contact Chinese fishermen on Yonp'yong Island in order to have them lead Father Ch'ae Yang-up Thomas and the French missionaries waiting in China into the country. But he was arrested on the island on June 5th, 1846 and was sent to the central prison in Seoul. The King and some of his ministers did not want to execute him because of his great personality and his immense knowledge of western studies and foreign languages. However he was sentenced to be beheaded on Sept 15th 1846 as a ringleader of a heretical school and as a betrayer of his country.

In prison Father Kim Tae-gon Andrew wrote a last letter to his faithful. The following are a few excerpts from that latter.

"Dear brethren!... Meditate on the fact that from eternity God created all things in heaven and earth and let men, whom He made in His own image, be in charge of the world.

"There are many miserable and sad things in the world. If we were born once in this difficult and miserable world and didn't know the Master, who had created us, our lives wouldn't be worth living but would be useless. ... My friends! Keep in mind that Our Lord Jesus has come

to this world, suffered countless torments, and founded and fostered His Church through pain and suffering. Since the Catholic Church was introduced into Korea 50 or 60 years ago, our people have suffered many severe persecutions and many Catholics, including myself, have been put in prison. How agonizing it is for us to suffer as one body and how humanly sad it is for us to part! However as the Holy Bible says that Our Lord even takes care of the hair on our heads, aren't these persecutions according to His providence? ... In this difficult time, to be victorious, we must be steadfast using all of our strength and capabilities like brave soldiers fully armed in the battlefield. After we die, please, take care of the bereaved families. ... We will soon go out to the battlefield. Be steadfast, and let us meet in Heaven. ... God will soon send you a much better pastor than I. So do not grieve but practice greater charity and serve the Lord so that we may meet again in God's eternal mansion". Father Kim Tae-gon Andrew.

The death sentence was carried out the next day, Sept. 16th in Saenamto by the Han River in Seoul where three French missionaries had been previously martyred. He was 26 years old when he was martyred. Just before his death, he made a farewell sermon saying "My eternal life is beginning now," and he calmly and courageously received from God the glorious crown of martyrdom. The feast of Saint Kim Tae-gon Andrew is July 5th.

<2> Paulus Chong Ha-sang (1795-1839)



Chong Ha-sang Paul was born in 1795 in Mahyon, Yanggun-gun in Kyonggi Province, near Seoul. He came from a traditional noble family belonging to Namin. His father, Chong Yak-jong Augustine, was martyred on April 8th, 1801, and his mother, Yu So-sa Cecilia, was martyred on November 23rd, 1839. His sister, Chong Chong-hye Elizabeth, was martyred in the same year. His elder brother, Chong Ch'ol-sang Charles, was martyred in 1801 with his father. This was a family of martyrs. Chong Yak-yong, one of the greatest scholars of Korea who is also known by the pen name 'Ta-san', and Chong Yak-jon are his uncles.

After his father, who had written a catechism, "Important of Doctrines of Catholicism", was martyred in 1801, the whole family suffered much. Paul was just seven years old at that time. All their properties were confiscated, and the family wandered about in extreme poverty. But due to his devout mother, Yu So-sa Cecilia, Paul kept his faith.

At the age of 20, he left his mother and sister at home and went to Seoul. He tried to rebuild the Catholic Church which was struggling without a priest. He decided to try to bring missionaries into the country to revitalize the Church.

Paul went to Cho Tong-som Justin, a great scholar, who had gone to Hamgyong Province for Chinese studies. Although Paul was a man of the nobility, he humbled himself to become the servant of an interpreter, who used to frequent Beijing.

In 1816, he went to Beijing and asked the bishop of Beijing to send missionaries to Korea. In Beijing, he was baptized and received the Holy Communion.

On his visit to Beijing in 1817, Paul obtained a promise from the bishop of Beijing to send a missionary to Korea. But the missionary died before he could enter Korea. In the following year Paul sought assistance for his efforts from the newly baptized Yu Chin-gil, Cho Shin-ch'ol and also Chong Yak-yong, an uncle who was in exile in Kang-jin. So, his efforts to bring missionaries into Korea continued.

Paul and his group sent a letter to the Pope in Rome appealing to him to send missionaries to Korea. The letter written in 1825, following Kwon John's letter of 1811, moved Rome to-

ward a decision. In 1792 Bishop de Gouvea of Beijing had first reported to Pope Pius VI the fact of the existence of the Church in Korea. The Holy See was astounded to learn that the Church had appeared there, not through the efforts of foreign missionaries but through the efforts of its own scholars.

Paul and his companions kept writing to the bishop of Beijing for missionaries. Their unceasing voices were finally heard in Rome. In September 1827, Cardinal Capellari of the Congregation for the Propagation of the Faith wrote to Father Langlois, rector of the Paris Foreign Missions Society seminary, asking whether he could speedily commit the society to mission in Korea.

In December, 1830, Cardinal Capellari, who had initiated the Paris Foreign Missions Society's move to Korea, became the new Pope, Gregory XVI. On September 9th, 1831, he issued two decrees: One decree established Korea as a vicariate separate from Beijing and the second appointed Bishop Bruguiere as the first bishop of Korea. At the same time the Paris Foreign Missions Society was asked to be in charge of the Church in Korea.

It was over forty years since native scholars had established the Church and thirty-three years since the Chinese priest, Father Chu Mun-mo, had entered Korea. Father Chu had secretly ministered to the Catholics for five years until he was captured and martyred. Since then the Church in Korea had been a sheepfold without a shepherd, yearning for priests to be sent to them.

Paul traveled to Beijing nine times and three times to the Korean-Manchurian border. Yu Chin-gil Augustine went to Beijing many times. The revitalization of the Church in Korea was due greatly to their unselfish dedicated efforts. Whenever missionaries came into Korea, Paul met them at the border in Uiju. He introduced Bishop Laurent Imbert into Korea, had him stay in his home and served him during his ministry.

Bishop Imbert highly esteemed Paul's faithfulness, and decided to make him a priest. He taught him Latin and theology. However, a new persecution erupted, and the bishop had to escape to Suwon.

While Paul was waiting for martyrdom, he wrote Sangje-sangso (A Letter to the Prime Minister) to be submitted to government officials in case of his arrest because of his defense of the Catholic faith. This is the first book of apologetics in Korea. Even the enemies of the Church were impressed by its eloquent contents.

Paul was finally arrested in 1839 with his mother and sister. He and Yu Chin-gil were considered the leaders of the Church who introduced foreign missionaries into Korea. Therefore the tortures they received were far more severe than others. Paul endured all those severe tortures, and finally was beheaded outside the Small West Gate of Seoul on September 22nd, 1839, at the age of 45.

Chong Ha-sang Paul is considered a leading figure in the Church. He rehabilitated the Church, which was in danger of annihilation because of severe persecutions, and made the establishment of the Vicariate Apostolic of Korea possible.

<11> Lucia Pak Hui-sun (1801-1839)

<25> Maria Pak Kun-a-gi (1786-1839)



Pak Hui-sun Lucia and Park K'un-agi Maria were sisters who were born into a wealthy home in Hanyang. The younger sister, Pak Hui-sun Lucia, was regarded as a beauty, and at an early age she was called to be a lady-in-waiting to the queen in the royal palace. She was clever and capable and so she was rapidly promoted. She was highly literate in both Korean and Chinese. On the other hand her beauty was the source of a problem. At the age of fifteen, the seventeen year old king noticed her and was attracted by her beauty, making every effort to seduce her.

Palace women would normally have regarded this as an honor and most of them went to great lengths to attract the king's attention. But Pak Hui-sun Lucia was conscious of the queen's trust and with great courage avoided falling into temptation. A rumor about the situation swept through the palace. Later, when Bishop Imbert heard of it, he remarked, "This is an act of bravery and uprightness, the like of which has never been seen in Korea before."

Pak Hui-sun Lucia was thirty before she heard of the Catholic Church. She was becoming dissatisfied with life in the palace and was searching for greater meaning in life when the Catholic Church became known and was as a great light to her. She wanted to study the

doctrine more deeply in order to better understand and believe it. However, the palace, with its luxury and superstition, was no place for the practice of truth. At the time it was customary for palace women to live permanently in the palace, leaving only for very serious reasons, so it was hard for her to escape. However she was determined to spend the rest of her life living according to the teachings of the Church, and, feigning illness, she finally obtained permission to leave.

Her father was adamantly opposed to the Church and refused to let her stay at home so she was forced to live with a nephew. There she rejected all pomp and luxury and adopted a simple lifestyle. Such was her example that her nephew and his family were also attracted to the Church and were baptized.

At about this time her older sister, Pak Maria, also came to live in the same house. The background to her conversion is not known but it was undoubtedly due to the influence of her younger sister.

When the persecution broke out they tried to live quietly together but on April 15, 1839, even as they were trying to draw up plan to avoid the wrath of the authorities, the police descended on their house. Pak Hui-sun Lucia went out to meet them and invited them in for wine and food. To her surprised family and other Catholics she said, "Nothing happens without God's permission. Since this is God's will, let us accept it willingly."

Pak Hui-sun Lucia, her sister and the other Catholics went off to prison in good spirits. They understood what the future held for them but, strangely, they were not afraid.

News that one of the palace women had been arrested spread fast. A decree came down from the palace, "If there is evidence against any previous palace woman, or any of the present palace women, they are to be arrested after the palace has been notified." Because she had been a palace woman Pak Hui-sun Lucia was tortured mercilessly.

The police commissioner shouted at her, "Palace women are better educated than other women, how could you believe this despicable false religion?" "We do not believe this a false religion. God created everything in heaven and on earth and gave life to people so it is right to give praise and worship to God. It is an obligation on everyone to adore God," Pak Hui-sun Lucia replied.

"Give up the Catholic church and report the names of other believers," the commissioner demanded. "God is my creator and Father. Whatever happens I cannot abandon him. Also, he has forbidden us to harm others, so I cannot name other believers."

The commissioner realized that he was not going to succeed with Pak Hui-sun Lucia so he turned her and her sister over to the judges. In the court prison she was tortured three more times, with thirty strokes of the cane each time. Her flesh was lacerated, the blood flowed, the bone of her leg was exposed and finally the other leg broke, Pak Hui-sun Lucia wiped her wounds with her hair saying, "Now I understand a little the pain of our Lord Jesus and Holy Mother Mary." She refused to let her pain show outwardly. No matter how severe her wounds, they completely healed within a few days to the amazement of everyone. The guards and judges attributed it to magic. Realizing that there was no hope of persuading the prisoners to recant, they reported.

"Pak Hui-sun Lucia and her companions persist day and night in their erroneous way. Their deeds are wicked and insincere. Their speech and their silence is all superstition and magic. In speech and in sign language they do nothing but curse. They refuse to repent and therefore are worthy of death."

In prison Pak Hui-sun Lucia, an active apostle of the Lord, taught the prisoners, comforted the sorrowful and helped the Catholics amidst their worries and doubts.

Lucia prepared for martyrdom. While life in prison was extremely hard she was anxious to go quickly to the Lord's side. One day she called the torturer and said to him. "I have a request to make. When you cut off my head do not lose your nerve. Do it with one stroke of the sword."

Pak K'un-agi Maria, like her sister, suffered greatly and also received the death sentence. However the law forbade two family members being executed on the same day so she and her sister had to be parted. As she left the prison for execution on May 24, 1839, Pak Hui-sun Lucia said to the other prisoners, "Let us walk the road of martyrdom together to obtain the glory of heaven." She prayed all the way to the execution ground and without losing her composure she received the executioner's blow and went to her Lord's side. She was thirty-nine years of age. Pak K'un-agi Maria waited another four months until September 3 when she also, at the age of fifty-four, let her blood flow for her Lord.

Both Lucia and Maria were canonized on May 6, 1984 at Yoido, Seoul, by Pope John Paul II.

<30> Agnes Kim Hyo-ju (1816-1839)

<44> Columba Kim Hyo-im (1814-1839)



Kim Hyo-im Columba was born in 1814 and her sister Hyo-ju Agnes two years later to a pagan family in Bamseom, which means chestnut island, on the banks of the Han River. Originally their family had not been Catholic but their mother had early on taken an interest in the faith and gradually came closer to it but their father was a non-believer. In fact, their father did not even want to hear the Church mentioned in his house and strictly forbade it.

After their father died, their mother became a devout Catholic with her six children: Anthony, Benedicta, Hyo-im Columba, Hyo-ju Agnes, Francis and Clara. Shortly after their baptism Hyo-im Columba and Hyo-ju Agnes, along with their younger sister Clara, promised to offer their lives to God as virgins. Their mother thought they should get married but they did not change their mind and braided their hair up in chignons to give the impression that they were married women. They went to live with their older brother, Anthony, who was living in Yongmori, near Seoul. They devoted themselves to their spiritual life by praying, fasting twice a week, reading religious books, saying the Rosary and giving alms to people in need. Their family was well-off but they showed no interest in earthly wealth. By temperament they were gentle and affectionate and this was reflected in their lives.

All the Catholics around praised their charity and good example, and showed them great respect. Their mother died in Yongmori. Because she had been such a faithful Catholic Father Chastan had come specially to confer to her the Last Rites. From then on they never left Yongmori.

In 1839 the persecution began to spread and Catholics were arrested everywhere. Yet the

three sisters were not afraid and prayed daily for those who were suffering in prison. On May 3, a man named Kim Sa-mun who lived in the same village reported Anthony to the magistrate as a rich man who was a believer, and described how his house could be found. The police who had been frantically searching for Catholics in the area headed to Yongmori without delay. Anthony happened to be away at the time doing business as well as practicing his archery. Upon hearing the news of the police's arrival Anthony's wife Kim Lucia escaped with Banedicta and Clara, and Columba climbed over the wall into the neighboring house and hid in a pile of wood. Agnes alone was not able to flee. She was sitting in her room when the police invaded the house. The excited invaders took Agnes prisoner and after searching the house next door found Columba too and brought her back to her home. Then, Columba who saw the rude invaders mishandling her younger sister Agnes got angry at them and protested in a dignified manner: "If you want to arrest us we will follow you quietly. But why do you molest one considered a criminal of the country?"

The police put the two sisters in a room and spent the night in the house having a feast on the dogs and chickens of the household. In the morning they bound the sisters with a red rope and after presenting them to the village leader took them off to Seoul.

As soon as they arrived at the Justice Ministry the interrogation began. The judge asked Columba.

"It is said you believe in the Catholic Church. Is this a fact?"

"Yes, it is. I worship and respect God."

"Why do you believe a teaching that is forbidden in our country? Why do you the Catholics refuse to offer the ancestral rites?"

"The ancestral rites have no meaning. In this world it may be right for children to prepare food for parents who are in jail and ask them to come out and eat it but if the parents cannot come out and eat the food prepared for them of what use is it?" The judge continued, "That is what you say. However, not offering the rites to ancestors is an act which destroys human relationships. Tell us that you give up your faith and reveal to us where you have hidden your books and where the other Catholics are. Reveal us the whereabouts of your brother?" They answered. "Even though we were to die ten thousand times we cannot renounce our faith in God. We do not know where our brother is either."

The two sisters also explained why they could not betray the other Catholics and give up their religious books. Preparations were then made to torture them. It was the normal practice to torture Catholics who had been arrested and were being interrogated. The police first beat them all over their bodies, then used a cudgel with spikes on it on their shoulders, arms and the joints of their knees. Yet the expression on their faces did not change. The commander got angry and shouted, "Use more strength. Hit them harder!"

So, they underwent the pain of the 'jurae' five times. Between each session the police enticed them with promises and hopes if they would change their minds. However, the two sisters did not waver. They shook their heads and remained silent. The bones in their legs bent under the torture of the 'jurae'. During it all the sisters seemed to be already enjoying the heavenly peace. They never uttered a sound. Often those who were to be martyrs called on "Jesus, Mary" while being tortured, but these two sisters said nothing.

They prayed in silence as though exchanging words directly with Jesus and Mary. The prison guards could not hide their amazement at their silent persistence. This caused them to be more angry and malicious. They thought the two women must be possessed by some

devilish power. They tore off the sisters' clothes and wrote the characters for 'jumun' (an incantation or charm) on their backs. Then they burned the lines of the characters into their backs up to thirteen times with a red hot skewer. But it was as if the two women did not know what was happening. Even as the flesh on their backs burned their calm expression did not change.

The magistrate began his interrogation. First he asked them about their celibate life. "You are now of adult age, why are you not married?"

Kim Hyo-im Columba replied: "We wish to keep our minds and bodies completely pure so that we can serve God faithfully and give Him even greater joy." Agnes gave the same response. The magistrate tried to use it against them. He thought that if they experienced insults and indignities disgraceful to them as virgins they would give in and renounce their faith.

He gave them over to some of the rougher guards with instructions to humiliate them further by making them dance the 'crane dance'. This punishment consisted of stripping the prisoner tying his two hands behind his back, placing ropes between his arms and suspending him in a public place. Then four guards in turn whipped the prisoner with canes made from bamboo. After a few minutes foam would come out of the prisoner's mouth, his tongue would protrude and the color of his face would become dark blue. If he was not quickly lowered to the ground he would soon die. For women it was a particularly brutal torture.

The two sisters were dragged to a secluded cell, stripped of their clothes and tortured in that way. The coarse guards lost any sense of mercy and cut them down only when they were on the brink of death to give them a rest so that they could raise them up again and continue the cruelty. Despite the pain and insults Hyo-im Columba and Hyo-ju Agnes never lost their courage and never uttered a sound.

When the magistrate saw that even the 'crane dance' was not enough to make them change their minds he thought of an even more evil scheme. He decided to destroy the young women's virginity. If the virginity which they offered to God was soiled they might become discouraged and renounce their faith. He had their clothes removed and put them in among the male criminals. However God protected them there and for two days they survived unharmed among men who were accustomed to every sort of evil.

It was as if the Spirit covered them with His power. The men in the cell seemed to recognize some mysterious power in them and left them untouched. Eventually the guards returned their clothes to them and put them back in the cell with the other women. They were sent to the Ministry of Justice. The chief judge interrogated them.

"Is there no other way of practicing virtue and doing good besides entering the Catholic Church?"

Kim Hyo-im Columba answered distinctly:

"No, there is no other way."

"Don't you think Confucius and Mencius are sages then?"

"They are sages but only of this world."

Towards the end Kim Hyo-im Columba said, "A chief judge is said to be a father to the people. Therefore I would like to tell you what is on my mind. Please give me permission."

The chief allowed her to speak. Kim Hyo-im Columba then related what had happened to her sister and herself while they were in jail.

"Whether she is the daughter of a noble or a commoner, the chastity of a young woman has

the right to be respected. If you want to kill me according to the law of the country, I will willingly accept the punishment. However I do not think it is right to have to suffer insults that are not part of the law and I object to them."

The chief judge was astonished at what she had to say and stated, "The chastity of this woman is as precious as a white jade. What kind of savages insulted her?" He ordered that the incident be investigated and the report sent to the Ministry of Justice.

The two sisters were brought from the court to be beaten and to receive further interrogation. Their inquisitors demanded them to reveal the whereabouts of other Catholics and their brother Anthony in particular. They refused to answer and by this chose the road of martyrdom.

On September 3, 1839, Kim Hyo-ju Agnes was beheaded outside the Small West Gate of Seoul with five other Catholics. Agnes was 24 years old.

On September 26, Kim Hyo-im Columba was beheaded at the same place with eight other Catholics. Columba was 26 years old.

The two sisters were canonized on May 6, 1984 at Yoido, Seoul, by Pope John Paul II.

<31> Franciscus Choe Kyong-hwan (1805-1839)



Choe Kyong-hwan Francis was of the Kyongju Choe clan, born in 1805 to a prosperous family in Taraekkol, Hongjugun, Ch'ungch'ong Province. His grandfather, Choe Han-il, was the first member of the family to be baptized in 1787 after he had received instructions from the renowned Yi Chon-ch'ang.

After being without a priest for a long time, many of the Catholics in the area were Catholic in name only. They regularly engaged in superstitious acts and false worship, so there were many obstacles to obeying the Commandments and practicing their faith. Francis could not tolerate this situation, so he left home one day and settled in the village on Mount Suri near Kwach'on in Kyonggi Province.

At this new-found site Francis was able to live a life of faith. Clearing the hillside of trees, he planted tobacco and helped newly arriving Catholics to build homes for themselves. With all their heart and soul they obeyed the Commandments and at night they studied the doctrine, meditated and prayed.

At first only three or four families lived in the village but slowly this number grew into over twenty. At night Francis would gather them all in his house and teach doctrine. His explanation of Church's teaching was earnest, concise and persuasive. His speech ability spread and Catholics came from far and wide to hear him.

He was not all that well educated but frequent meditation and studying of spiritual books gave rise to a burning love of God in his heart and he had an amazing knowledge of the Church's profound truth. Whether working or at home, in the fields or walking along the road, his heart was always in union with God. He never spoke of any other matter except what concerned love of God and devotion.

In 1839, he was appointed catechist. The persecution of 1839 was beginning and around Hanyang many Catholics were being apprehended and subjected to hunger and suffering. Francis collected money and traveled about using it to help the imprisoned Catholics and poor unbelievers as well. He also helped in burying the bodies of the martyrs.

Returning home, he instructed his family to prepare themselves for martyrdom. He collected all their religious artifacts and buried them in the ground, except for the catechetical books. He said, "We hide our religious articles so that they will not be profaned but books are not blessed. A soldier going to war needs his battle instructions. At a time like this we must study all the books more earnestly."

In 1836, when Choe Kyong-hwan Francis was thirty-one, Father Maubant, a missionary priest from the Paris Foreign Mission Society arrived in Korea. Knowing the difficulty that foreign priests had in getting into and staying in Korea, Father Maubant decided to send young Koreans overseas to study for the priesthood.

Choe Kyong-hwan Francis' oldest son, Yang-up, was reported to him as being exceptionally intelligent, so Father Maubant decided to call on his parents. He sat down opposite the husband and wife and carefully talked to them.

"Francis and Maria, I have come to consult you about a very important matter today. I have heard that your son, Thomas, is very intelligent. I would like to send him to Macao to study for the priesthood. Will you give your consent?"

"Thank you, Father. This is not our will but the call of God, a vocation. We had no idea that such a blessing and happiness would come to our house. Thank you again." The couple willingly gave their consent.

At that time the influence of Confucianism was such that Koreans did not readily send their sons to live even with their older or younger brothers. However, this couple realized that sending their son off to a far away foreign land was the will of God.

On the night of July 31, 1839, police came from Hanyang to the village at Mount Suri where they surrounded Francis' house and with shouts and insults broke down the gate. However, Francis greeted them like welcomed guests.

"Welcome to our house. Why has it taken you so long? We have been expecting you for a long time. We are all ready for you. Come in and rest until daybreak. Let us leave together at dawn."

And he provided them with rice wine. The police were amazed at this attitude and said to one another,

"These people are indeed true believers. There is no danger of them escaping, so let us rest before leaving."

While they rested Francis toured the village and told the residents,

"This persecution is countrywide and it seems to be the government's intention to root out the Church totally. At dawn let us go with the police, give witness to our faith and seek martyrdom."

The Catholics all agreed to his proposal. To his own children he said,

"Even if you stay here you will not escape death. Rather than starving to death at home it would be better to die in prison in Hanyang. Dying while giving witness in prison is true martyrdom."

At dawn he rose and served breakfast to the police. To one shabby policeman he gave a clean suit of clothes. The village people were rounded up and one by one, asked if they

were Catholics. The ones who apostatized were allowed to go free.

Early in the morning Francis and about 40 others, including children, were rounded up and taken to Seoul. One estimate puts the total number at 100. Francis went in front, followed by the men, then the women and children. The police followed behind. Francis told the group of tired Catholics that an angel was measuring their steps with a golden ruler and encouraged them to think of Jesus on the Cross. It was the height of summer and the heat made walking difficult, especially for the women and children. Among those who watched this strange procession there were some who hurled insults at them and others who felt sorry for them.

As they arrived at the Great South Gate, people shouted at them,

"You wicked people. Die if you want to, but, why to make these innocent children die with you?" It was evening before they arrived at the prison.

The next day the interrogation started. The police commissioner said,

"If you want to believe, do it alone. Do not deceive these other people."

To this warning, Francis replied, "Whoever does not believe in the Catholic Church goes to hell." Encouraging them to believe in the Catholic Church was out of love, to save their souls from hell. The angry judge ordered that he be tortured until he recanted and apostatized. But he bravely withstood the torture even though his whole body was bleeding and covered with wounds.

Francis was bleeding heavily and his bones were exposed, but he was steadfast. Next the other Catholics were called and questioned. But they couldn't endure the harsh tortures and finally they all denied their religion except three persons; Francis, his wife, and one of his women relatives, Yi Emerentia. Catechist Choe Francis was sad to see his fellow Catholics go away and his Mount Suri community being reduced to only three.

When the judges discovered that one of his sons, Choe Yang-up Thomas, had gone to Macao to study theology, they increased pressure on him to make him deny God. They beat him so severely that the bones of his arms and legs were all dislocated. Francis said to them: "You can make me stop eating, but you can never make me deny God." He went on "How dare you demand that I betray the Church. Infidelity among ordinary people is regarded as wrong. How much more so is infidelity to God!"

According to witnesses, during the two months Francis was in prison, there was hardly a day that he was not subjected to torture until his whole body became one great wound.

It is told that he was whipped 340 times and beaten with a club on his shins 110 times. Despite all, he never stopped praying or preaching the Gospel to people around him. One day, to aggravate his suffering, the police chief tied a fierce robber with him. The robber ridiculed him and kicked his wounds. But Francis endured everything without a word until even the robber was won over and exclaimed, "If anyone is going to believe in the Catholic Church, they should believe like him."

If his patience and courage had not come from a deep faith in God he could not have withstood such severe torture and hardship. In the midst of this pain, whenever he was asked to explain the doctrine of God, Francis was filled with joy and gladly preached the doctrine to those in prison with him. One day a prison guard put Bishop Imbert's mitre and vestments on Francis, and he bowed reverently, saying that he was bowing to the Cross.

On September 11, Francis was taken out to the court again and beaten with a cudgel 50 times, but it was his last torture.

Back in his cell, knowing that he was dying, he said to his fellow Catholics,

"I had hoped to give witness to the faith by dying under the sword. But it is God's will that I die in prison."

A few hours later, on September 12, 1839, he drew his last breath.

He was thirty-five years old. Although his death was not as dramatic as being beheaded, his spirit still shines as a heroic sign of true faith for all believers.

His wife, unable to overcome her motherly love for her young children, agreed to apostatize but immediately regretted her decision and withdrew it. After great suffering, she was beheaded at Tangkogae on December 29, 1839, at the age of thirty-nine. Francis was canonized on May 6, 1984 at Yoido, Seoul, by Pope John Paul II.

Choe Kyong-hwan Francis' oldest son, Choe Yang-up Thomas(1821-1861), was ordained a priest in Shanghai in 1849 and returned to Korea. He worked in Korea for twelve years, going to isolated country places where no foreign priest could venture. He also gathered much information about the martyrs, translated it into Latin and sent it to Rome. Dallet's History of the Church in Korea, owes indeed much to the work done by Father Choe Yang-up Thomas at that time. Apart from the history of the Church in Korea, Father Choe also wrote much on Korean culture, customs, geography, literature and art, introducing these to a wider Western audience.

He also produced books on Catholic teaching for the use of the Korean believers. The words of one of his poems described his mind:

"Oh yes, my friends, Let us search for our true home."

<32> Laurentius Imbert, Bishop (1797-1839)



Bishop Imbert was born in France on April 15, 1797. He joined the Paris Foreign Mission Society in 1819, and in the following year he left Paris to go to Szechuan in China. Later he was in charge of the seminary there.

He was named the Vicar Apostolic of Korea at the age of 41. In 1837, he was led by Korean Catholics and successfully crossed the Yalu River after many hardships and difficulties. Thirteen days later his entourage arrived at Seoul. He was the first bishop to set foot in this country, six years after the establishment of the Vicariate Apostolic of Korea and 52 years after the foundation of the Catholic Church in Korea. One can easily imagine how happy the Catholics of that time were.

He met two French priests, Fathers Maubant and Chastan. They worked very hard in a strange and unfamiliar country. The number of the Catholics was about 6,000 when the first French missionary (Father Maubant) started to work in Korea in 1836. By 1839 the number of Catholics had reached 9,000.

Bishop Imbert tried to escape the persecution, and in 1839 hid himself in Suwon with the help of Son Andrew.

The fact that the French missionaries were in the country had become known publicly to almost everyone, because some informers spread the news.

The traitor, Kim Yo-sang, promised the government officials that he would catch the French missionaries if they gave him some policemen. The government officials gave him the police that he requested.

Kim Yo-sang approached a naive Catholic farmer and told him a lie, saying that some learned Catholics in Seoul had persuaded the government officials to accept the Catholic faith. He said that the government officials and even some high ranking ministers had decided to become Catholic. He went further, suggesting that the French missionaries should go to Seoul to convert the government people.

The simple Catholic, deceived by Kim Yo-sang, led the group of men to Son Andrew's home, where Bishop Imbert had been hiding. He arrived ahead of the police and told the bishop what he heard from Kim Yo-sang. The bishop knew that the Catholic had been deceived. He did not run away but decided to give himself up to the police in order to avoid trouble for his people.

On August 10, 1839, the feast of St. Laurence, his patron saint, Bishop Imbert surrendered himself to the police and was led to the Seoul prison. He was interrogated by a Korean official. The official forced him to renounce God, but he strongly refused to do so. Therefore, Bishop Imbert was finally sentenced to death, and was beheaded at Saenamteo on September 21, 1839. He was 43 years old. His body was buried in Samseongsan Mountain, and later transferred to the grotto of Myongdong Cathedral.

<33> Petrus Maubant, Priest (1803-1839)



Father Maubant was born in 1803 in Vassy, France. After being ordained a priest, he entered the Paris Foreign Mission Society in 1831. He was sent to China where he volunteered to go to Korea.

He became the first French missionary to enter Korea. In 1836, disguised as a mourner, he crossed the Uiju border through a ditch and safely arrived at Seoul 15 days later .

He always traveled in a mourning costume which covered his whole body. He heard confessions of the Catholics in Chinese writing or through interpreters. He and Fr. Chastan, who came to Korea after him, had to endure the difficult and unfamiliar environment of the country, staying in tiny mud huts and eating poor food. He finally fell seriously ill and received the last rites from Fr. Chastan. His illness was miraculously cured three months later.

Fr. Maubant and Fr. Chastan calculated the number of the Catholics to be about 6,000. The two missionaries established mission stations, mostly in remote places in the mountains, and visited them frequently. In each mission station a catechist was named. In 1837 alone, they baptized 1,237, heard 2,087 confessions, and distributed Holy Communion to 1,950.

Fr. Maubant felt it necessary to have native priests, so at the end of 1836 he selected three young boys - Francis Xavier Choe Pangje, Andrew Kim Taegon, Thomas Choe Yangeop - as seminarians. He taught them Latin, and then sent them to Macao. The young seminarians arrived at Macao after eight months' travel through Manchuria, Mongolia and China. They studied at the Procure of the Paris Foreign Mission Society in Macao.

Foreign missionaries' presence became known to many people and government officials. The Korean government arrested and tortured many Catholics to find out where the missionaries were staying. Bishop Imbert thought it would be better for the missionaries to give themselves up to minimize trouble for the Catholics. He ordered Fr. Maubant and Fr. Chastan to give themselves up.

Fr. Maubant and Fr. Chastan made a final report to the Holy See: Catholics: 10,000; Baptisms: 1,200; Confirmations: 2,500; Confessions: 4,500; Holy Communions: 4,000; Marriages: 150; Extreme Unctions: 60; Catechumens: 600. Then they surrendered themselves to the government officials in Hongju. All three French missionaries were sentenced to death and were beheaded at Saenamteo by the Han River on September 21, 1839. Fr. Maubant was 35 years old. Their bodies were buried in Samsongsan Mountain and later transferred to the grotto of Myongdong Cathedral of Seoul.

<35> Augustinus Yu Chin-gil (1791-1839)



St. Yu Chin-gil Augustine came from a family of government officials. Among the Korean martyrs, he was one of three who held government posts and the father of the 13-year-old martyr, St. Yu Tae-ch'ol Peter, the youngest of the 103 Korean Martyr Saints.

He was known as a man of deep contemplation. Curious about the origin and meaning of natural phenomena, especially philosophical and religious truths on the origin of man he spent much of the night examining the texts of Neo-Confucianism looking for answers. However, the more he studied the classics the more dissatisfied he became with the Tae-geuk-eum-yang (traditional Korean explanation of reality). His search led him on to investigate the teachings of Taoism and Buddhism. What is the origin of the universe? Is it the Li (basic principle) that Neo-Confucianists talked about or is it the Kong (emptiness) of Buddhism or the Mu (nothingness) of Taoism?

In his youth he heard of the Catholics who had been arrested and killed. He began to wonder if the books they had studied could be of any help to him. One day he came upon an old chest hidden away in a corner of the house. Inside it was lined with sheets of paper on which words like "spirit of life", "spirit of understanding" and "soul" were written. Such terms had not appeared in any of the books he had read. On tearing off the sheets and putting them together he found the parts of the book called the Cheon-ju-sil-ui (True Meaning of the Lord of Heaven).

The first Catholic writings had been brought into Korea by envoys or interpreters who had gone on official business to Beijing. Since Yu Chin-gil's family members had visited China as interpreters they were among those who brought back such books. However, during the per-

secution of 1801, when people were ordered to destroy all books on Western Learning, Yu's family used the book to repair a tattered storage chest.

Yu Chin-gil went over the torn pages a number of times. They touched on the questions that had bothered him. But the few torn pages were not enough to satisfy him. So in the hope of finding a complete copy he began to inquire as to where he could meet Catholics. One day he met Yi Kyong-on Paul who was the younger brother of Yi Kyong-do Charles and Yi Soon-I Lutgardis who had been martyred in 1801. They had a long conversation and found that they were of the same mind. Yu borrowed True Meaning of the Lord of Heaven and other books on Western Learning. He discovered the one who created and supervised the world. It was not the basic principle that Neo-Confucianists talked about nor was it the Kong of Buddhism or the Mu of Taosim. It is the Lord who resides in Heaven. Humans have not only bodies but also souls, so when people die their bodies are disintegrated but their souls are immortal and subject to the final judgement of God.

He got down on his knees and marveled.

"The true nature of humans is not to grow and get fat but to burnish their soul till it becomes bright and beautiful. This indeed is the correct truth." He felt as if the eyes of his soul opened and he began to see the sun shining through dark clouds.

He went back to Yi Paul from whom he learnt Our Father and Hail Mary as well as the Ten Commandments. Soon he was ready to enter the Church. Through a meeting of Western and Eastern thought, Yu Chin-gil solved the question that had troubled him most. He was introduced to Chung Ha-sang Paul and other Catholics.

At that time, following the persecution of 1801 when Father Chu Mun-mo a Chinese priest sent from Beijing was martyred, there was not a priest in Korea. The Catholics who had survived were struggling to re-establish the Church and to have another priest sent in from China. Even though he had not yet received baptism, on the instructions of Chung Ha-sang Paul, he recited morning prayer and evening prayer each day and faithfully followed the Ten Commandments.

In October of 1824 the winter diplomatic delegation was preparing to go to China. Yu Chin-gil did not want to miss this opportunity, so he made every efforts to be included as an interpreter and to have the noble-born Chung Ha-sang Paul to accompany him disguised as a servant.

The delegation safely arrived in Beijing. Avoiding their companions, the two Catholics slipped off to meet the Bishop of Beijing. In Chinese, Yu asked him for baptism. The Bishop was delighted to receive visitors from so far away but felt he should question Yu Chin-gil to find out how much he knew about the teachings of the Church. Yu Chin-gil replied with the answers exactly as they were in the catechism. "Why are humans born into the world? To know and honor God and to save their souls..." The Bishop was amazed that such zealous and well-instructed believer could come out of a Church that was being persecuted and had no clergy. "This is indeed a miracle of God," he exclaimed.

Yu Chin-gil was baptized during a special Mass. When the priest recited, "Receive and eat this. It is my body which will be offered up for you," he felt as if the blood of Jesus was flowing through his own veins.

He returned to his lodgings but was unable to sleep. He felt as though his heart was shining brightly in the dark room. He was moved by a deep religious experience. He knelt down and prayed.

"God, I thank you for the wonderful way in which You have led me to baptism. Send priests to our land so that the people there who live in darkness might have the joy of receiving the Eucharist. May this foolish servant, no matter what suffering or persecution is to come, give witness to You by offering my life in Lord's work of opening the eyes of our nation. Give me the deep faith, strength and courage that I need. Amen."

The Korean envoys learned from the priests in Beijing about practical sciences and Western inventions. In their discussions with the Western priests they became familiar with many aspects of Western learning. They were particularly surprised to learn that China was not the center of the world nor the most enlightened nation in the world. They were surprised to hear that humans were not created as nobles or commoners, but the division was a social system by which the nobles oppressed the commoners. Humans were all equal before God and all brothers and sisters in Christ, the Son of God.

With words like equality, universal love and freedom ringing in his ears, Yu Chin-gil Augustine felt as if the teachings of the Chinese sages had come crashing down around him. It was as if he had heard the roar of thunder and seen Jesus rise from Golgotha. It was a sign of faith and a discovery of God. Even before he had set out for Beijing he had a faith that did not fear death, but after meeting the Western priests his understanding had deepened and his eyes had grown brighter.

Korean Catholics, because of their faith, were to lead a profound change in the consciousness of the Korean people. In a nation which did not know such a God, they were to sow seeds which would alter lives. This was due to their own love of truth and the providence of God. Yu Chin-gil, Augustine and Chong Ha-sang Paul asked the priests to see the bishop who welcomed them and asked about the need of the Church in Korea. Yu Chin-gil Augustine told him of the difficulties they had to overcome in order to meet the bishop. Their Church was in a pitiful state. For almost 20 years it was without a priest. Yu Chin-gil Augustine was fortunate in being able to come to China and receive baptism, but there were many catechumens in Korea who were unable to receive baptism and many Catholics who could not receive Confirmation, Confession, the Eucharist or the other Sacraments. The bishop was moved by what they said. He replied regretfully that, because of the persecutions in China, priests could not go into that country freely either and so he had no one to send to Korea. However, if they write directly to the Pope explaining the situation the bishop would do all he could to support their request. Yu Chin-gil Augustine and Chong Ha-sang Paul took courage from the bishop's promise to help them. They returned to their lodging and composed the following letter requesting priests. Knowing that if this letter was discovered by the Korean authorities it would lead to another persecution, they signed it with the name "Ambrose".

Holy Father,

With troubled heart we greet Your Holiness and seek your help. Since Fr. Zhou Mun-mo was martyred, the spread of the Gospel has been blocked by persecutions. About one thousand believers remain in hiding and can do little by way of witness or evangelization.

No matter how much truth the teaching of the Korean Church contains, if the Church continues in its present form that truth will be wasted. Because our brains are dull the teaching of

the Church do not bear fruit and the grace of God is being blocked. Those dying from old age or sickness cannot receive the Last Rites and go to their graves in sorrow. Those they leave behind endure in grief and are tired of life. Sorrow and pain are gradually eating into our hearts. Therefore, despite the dangers involved, we have on a number of occasions asked the Bishop of Beijing to help us. The bishop sympathizes with us in our concern and would like to send priests to give new life to souls that have fallen into sin, but he has no one available.

Having explained the situation in Korea in this way, they suggested that there might be missionaries in Macao who could come to their assistance. They went on to state the way that the priests should come, if they came by boat, how many sailors they would need, what dangers to avoid, the best places to land and how to handle any officials they might encounter.

When they had finished the letter to the Pope they gave it to the bishop. The bishop, in turn, sent it to the representative of the Congregation for Evangelization in Macao, Fr. Umpierres, who translated it into Latin and sent it on to the Pope on December 3, 1826. On their return to Korea, Yu Chin-gil Augustine and Chong Ha-sang Paul gave a full report to Nam Myong-hyok and the other leaders. News of the letter they had sent to the Pope gave new hope and courage to the fragile Church. When Yu Chin-gil Augustine returned home good news awaited him. He now had a son whom he named Tae-ch'ol Peter.

Due to appeals by Yu Chin-gil Augustine and his companions, Pope Gregory XVI, on September 9, 1831, established Korea as a Vicariate Apostolate separate from Beijing and appointed Bartholomew Bruguiere of the Paris Foreign Mission Society as its first bishop. This initiative was due to the letter of 1826 which so moved the Pope.

Bishop Bruguiere, who had been working in Bangkok, Thailand, received news of his appointment as first bishop of Korea sometime after July 25, 1832. Unfortunately, in his efforts to enter Korea, Bishop Bruguiere fell ill in Yodong while traveling towards Korea and died on October 20, 1835. This news soon reached Korea. Yu Chin-gil Augustine and his companions were much saddened, but determined to keep up their efforts to help other priests to enter the country. Meantime, Yu Chin-gil Augustine acted like a priest and converted many prominent people and scholars. However he couldn't convert his own wife and daughters although his son followed him in faith. His 13-year old first son, Yu Tae-ch'ol Peter, became the youngest of the 103 Martyr Saints of Korea.

Yu Chin-gil Augustine was arrested at home in July of 1839. Many of his relatives begged him to renounce his religion, but he refused to do so. They reminded him of what would happen to his family, position and property, but Yu Chin-gil Augustine told them that it was more important to save souls than to take care of bodies, although he was sorry to cause trouble for them. The police chief interrogated. "As a government official, how can you adhere to a religion prohibited by the government? Reveal where the Catholics and the books are hidden." Yu Chin-gil Augustine did not reveal anything, and so he was severely tortured on five occasions, and his flesh was torn apart.

The police chief asked Yu Chin-gil Augustine about Bishop Imbert and two other missionaries. Augustine told him that they came to Korea to teach Korean people about God and to help them save their souls. He said that the missionaries didn't seek their own glory, wealth

and pleasure. The police chief questioned who brought them to Korea. You Chin-gil Augustine said that he did. The police chief then brought in Bishop Imbert and questioned them together. The bishop told You Chin-gil Augustine that the government already knew that Fathers Maubant and Chastan were in Korea.

However, You Chin-gil Augustine refused to reveal the names of the Church leaders in Korea. His legs were twisted and tied with ropes, and were bleeding profusely. Police interrogation continued. "This is not the sort of crime a stupid and low class person like you could do on your own. Who among the Catholics masterminded this? Since you have abandoned the beautiful customs and ritual of your country and accepted the treacherous ways of the foreigner, even if you were put to death ten thousand times, would the punishment not be too light? This is a solemn interrogation. So answer carefully without any deceit." They stressed that since Catholic teaching was false, treacherous and anti-social, those who brought foreign priests into the country had committed treason.

However, You Chin-gil Augustine answered them calmly. "I have already told the investigating officers all that I did. Ten years ago I joined Chong Ha-sang Paul and his group in studying about the Catholic Church. When I reflected on what I learned, I realized that there are various sacraments and procedures in the Church which can be performed only by a priest. Since God is the supreme Lord of heaven and earth, we have to believe in Him and praise Him. The only crime I committed is to deceive the king since this teaching is prohibited in our country. I have already spent three months in jail. Among the Catholics I know, some have suffered the death penalty, some are held in prison and the rest have been scattered like the wind. Since I was born and have lived in the capital how could I know anything about the people in the country? If I have committed any great crime, I'm alone the responsible." The police chief asked again. "How did you come to brake the law of the country and fall into these traitorous acts?" He replied. "How can you compare suffering the death penalty with going to hell after death? Which is the worse?" You Gin-gil Augustine said and did not want to argue with them further. So, he said. "I have nothing to say further. My only sin was to deceive the king."

After this, You Chin-gil Augustine was tortured on two further occasions. His flesh was torn apart and his bones terribly crushed. But his faith did not waver and received the death sentence.

On September 22, 1839, You Chin-gil Augustine and Chong Ha-sang Paul were taken outside the Small West Gate in Seoul. On the way to the place of execution You Chin-gil Augustine showed no sign of fear. It was as if he had no interest in the things of the world and was lost in contemplation. With serene faces he was beheaded. You Chin-gil Augustine was beatified on July 5th, 1925 and canonized on May 6th, 1984 at Yoido, Seoul, by Pope John Paul II.

<49> Caecilia Yu So-sa (1761-1839)



Yu So-sa Cecilia was the second wife of the famous Chong Yak-jong Augustinus, martyred in 1801, and the mother of Chong Ha-sang Paulus and Chong Chong-hye Elisabeth. Cecilia became a Catholic through the persuasion of her husband and showed a great deal of courage and faith. When her husband was arrested, she was also arrested with her three children. She was released later with her children, but all her belongings were confiscated. She went to live with her husband's brother in Majae (Mahyon) in Gwangju, Gyeonggi Province, but he did not treat her well.

Most of her relatives were martyred, including her children, Paulus and Elisabeth. One night she dreamed of her martyred husband who told her in the dream that he had built a house in heaven with eight rooms, of which five were occupied and three were vacant, reserved for her and their remaining children. Indeed, five of her eight family members had already been martyred. The dream was a source of great encouragement for Cecilia.

Her son, Chong Ha-sang Paulus, was deeply involved in getting foreign missionaries into Korea, and Cecilia had been separated from him for many years. The separation was a painful trial for her. When Paulus became an assistant to the bishop and other priests, she followed them and lived with her son.

When she was too old to do any work, she spent her time in prayer. Her charity was so great that she sometimes fasted to feed others.

In 1839 one of her nephews provided a house in the countryside for Cecilia and asked her to

come down to escape from the persecution. But Cecilia refused to go and said that she wanted to be martyred with her son Paulus.

Cecilia was arrested on July 19, 1839, at the age of 79. Despite her age, she was treated as an important criminal, probably due to her family's fame. Since she refused the demand of the police chief to give up her faith and reveal the whereabouts of her fellow Catholics, she was whipped 230 times during the first five interrogations.

Cecilia wanted to be beheaded to become a martyr, but the Korean law of that time prohibited an old person from being beheaded. The judges tried to beat her to death, but she endured all the beatings with courage and patience. She finally expired in prison on the bare ground, calling the names of Jesus and Mary. It was November 23, 1839, and she was 79 years old.

<54> Elisabeth Chong Chong-hye (1797-1839)



Chŏng Chŏng-hye Elizabeth was a daughter of the martyrs Chŏng Augustine and Yu So-sa Cecilia and a sister of the martyr Chŏng Ha-sang Paul. In 1801, when Elizabeth was 5 years old, her father Augustine was martyred for his faith. Elizabeth was also arrested at that time with her mother Cecilia and her two brothers. The government confiscated their property and released the young widow and the children. They went to live with one of their pagan relatives. The relatives did not treat them well, and Elizabeth had to suffer from cold and hunger. Elizabeth made a living by sewing and spinning and was able to support her mother and her brother Paul. Paul later helped Bishop Impert and other missionaries to communicate with Peiking. The relatives, who didn't like Elizabeth at first, were impressed by her and began to like her. She was so pure in heart that she never looked directly at a man.

When she was young Elizabeth made a vow to God to keep the virtue of virginity. When she was about 30 years old, she felt strong temptations for about five years. In order to overcome them she used the traditional means of prayer, fasting and flagellations used by saints. She was always praying that missionaries would come to Korea. When Bishop Impert and two French priests came to her home she was extremely happy and took good care of them.

Many people used to come to her home to see the missionaries. Elizabeth taught catechumens and gave alms to poor people. Bishop Impert once remarked about her: "Elizabeth is just like a woman catechist." But when the persecution broke out, she was afraid of it. When the bishop left Seoul to escape to the countryside, Elizabeth, her mother and her brother Paul made great efforts to console the Catholics and to provide food and clothing for poor people, particularly those in prison. They were preparing themselves for martyrdom.

Elizabeth was arrested on July 19, 1839, with her mother, Yu Cecilia, and her brother Paul. Elizabeth was interrogated. Since she refused to deny her faith, she was severely tortured. She was beaten with a club 230 times on seven different occasions, but she would never surrender. She was determined to endure all pains for the sake of God and His Blessed Mother. She used to tell people that she could understand how painful the Lord's suffering was.

While she was in prison, she never ceased to pray and meditate and to give consolation and encouragement to her fellow Catholics in prison. She also brought the church money into prison to provide food and clothing for the imprisoned people.

On December 29, 1839, when she was 43 years old, she was beheaded outside the Small West Gate with six other Catholics.

<72> Carolus Hyon Song-mun (1799-1846)



Hyon Song-mun Charles was beheaded three days after Father Kim Andrew. Charles is the one who introduced Bishop Imbert into Korea and helped Father Chastan get around to different mission stations.

He was born in Seoul in 1799. His father was martyred in 1801 and his wife and children died in prison in 1839. His sister, Hyon Benedicta, was also martyred later. Charles dedicated his whole life to helping the missionaries and the Catholics. The Holy See's document praised him, saying: "His contributions are many, and he had high virtues and a warm, gentle, simple personality."

In 1838, when the persecution started, Charles wanted to give himself up to the government authorities to testify to his faith but the missionaries stopped him from doing so and told him to remain alive to take care of the Catholics. Bishop Imbert, before his martyrdom, entrusted the Korean Church to Charles. This fact shows how highly the bishops and the Catholic people regarded him. Charles encouraged the new Catholics and went around to different mission stations to take up collections for poor people and to take care of the spiritual life of the people.

When the persecution was over, he edited short stories of the martyrs (Kihae Diary) for distribution among the Catholics. He sent messengers to Peking frequently to have contact with missionaries. He accompanied Father Kim Andrew on his stormy voyage to Shanghai in a small wooden boat. After he returned to Seoul, he risked the danger of having Father Kim's house registered in his name. When Charles heard of Father Kim's arrest, he moved all the church money and properties to a new house he had bought.

A few days later the police easily captured Charles in his new house. The porter who transported Charles' cargo led the way for them. When the captors rushed into the house, they found Kim Theresa, Yi Agatha, Chong Catherine, U Susanna and a few other women. It was

July 10, 1846. All of them were arrested together. In prison Charles encouraged his fellow prisoners.

Some say that Charles was severely tortured, and others say that he was exempt from torture. In any case, he was sentenced to be beheaded. According to the government record (Hyonjong-shillok), Hyo Song-mun was sentenced to be beheaded on September 19, 1846 (July 20 according to the lunar calendar). Another government record (Sungjongwon Diary) shows the same thing.

Charles was beheaded in Saenamto on September 19, 1846 and he died peacefully and courageously according to the testimony of Kim Catherine. He was 50 years old when he was martyred.

<85> Ioannes B. Nam Chong-sam (1812-1866)



Nam Chong-sam John was born in Cheongju in 1812. He was a nephew and an adopted son of Nam Sang-gyo Augustine, a high ranking government official. Nam Augustine refused to continue working for the government because he thought it was not good for his life of faith. Nam John, however, was anxious to be a high official of the government. At the age of 26, he passed the examination of Hongmungwan Kyori, and at the age of 39 he became the governor of the coastal area facing the Japanese coast.

It was difficult for a Catholic to be a government official. Nam John was supposed to take part in or sponsor superstitious ceremonies required by the government. He also had to attend Kisaeng parties. All these things were not good for a life of faith, but John could not leave the government position because he had to support his many relatives. He tried to keep away from superstitious ceremonies and to live according to his faith and conscience as much as possible. He also tried to help poor people. After a few years, however, John resigned from his position as a regional governor, returned to his home and taught foreign missionaries the Korean language.

In 1863, his financial situation became difficult again, and he went to Seoul and became the king's Sungji, the teacher of the Chinese literature for the children of high ranking ministers of the government. Because of this he had frequent occasions to meet the Lord Regent.

In 1866, a Russian ship invaded Hamgyong Province. Everybody in the government was

upset and didn't know what to do. The government officials thought that the French or English in Peking might be able to expel the Russians. The Lord Regent's wife, Min-ssi, a great friend of the Catholics, suggested that some French missionaries who were already in the country could be contacted through Sungji Nam Chong-sam. The Lord Regent asked Nam John to bring Bishop Berneux to the royal palace so that he could influence the French people in Peking.

When John was looking for Bishop Berneux, the bishop was in Pyongyang. When the bishop returned to Seoul, the Russians had already left. This incident backfired and created an occasion for a persecution. High government officials who were displeased because Catholic influence infiltrated the royal palace strongly urged the Lord Regent to resume the persecution.

Nam Chong-sam John was arrested on March 1, 1866, and was imprisoned. After suffering much from torture, he was sentenced to death and was beheaded outside the Small West Gate on March 7, 1866. He died calling out the names of Jesus and Mary. John was 50 years old when he was gloriously martyred.

<90> Antonius Daveluy (1818-1866)



Marie Nicholas Antoine Daveluy was born on March 16, 1818, in Amiens, France, of an influential family.

His father was the owner of a factory and a town council member as well as a government official. His family was well known in the town for devotion and faith. Three sons of the family became priests. At the age of seven Antoine began to study Latin and in 1827 he went to a Jesuit school. After the Jesuit school had been closed by the king's decree, Antoine went to a grammar school. He made up his mind to become a priest when he was in the second grade. He finally entered St. Sulpice Seminary near his home town in October 1834. He wanted to become a Jesuit priest despite his poor health.

In October 1836, Antoine went to St. Sulpice Seminary in Paris for further studies. In 1841, he was ordained a priest and was assigned to the parish of Roye as an assistant priest. After successful work in the parish for 20 months, Father Daveluy joined the Paris Foreign Mission Society in October 1843.

In February 1844 Father Daveluy left for Macao and arrived there six months later. Meanwhile Bishop Ferreol was attempting to go to Joseon. The bishop persuaded Father Daveluy to go along with him. In Shanghai, Bishop Ferreol and Fathers Kim and Daveluy left for Korea in a small wooden boat. They safely arrived at Ganggyeong in Chungcheongnam-do af-

ter a long, stormy voyage.

Father Daveluy started his pastoral work in 1846. He administered the sacraments to more than 700 Catholics in the first two months, and later baptized more than 1,700 in two years. Due to the unhealthy environment his poor health became worse. During his illness he taught Latin to young seminarians. During this time he wrote a Korean-French Dictionary, which was lost during the persecution in 1866.

Bishop Berneux, who succeeded Bishop Ferreol in 1856, made Father Daveluy a coadjutor bishop as soon as he arrived in Korea. He was consecrated a bishop in a private house on March 25, 1857. He volunteered to take care of the more difficult remote areas. He also printed and published Catholic books. Most of the Catholic history books available today were written by him. After Bishop Berneux was martyred in February 1866, Bishop Daveluy became the fifth Vicar Apostolic of Korea for a short period of 23 days.

On March 11, 1866, Bishop Daveluy and his assistant, Hwang Sok-du Luke were arrested. When the police arrived in his village, Bishop Daveluy called them into his house and surrendered himself to them. On March 14 of the same year, Bishop Daveluy and two other missionaries Fathers Aumaitre and Huin were sent to the Seoul prison. The missionaries were tortured and interrogated. Bishop Daveluy who could speak Korean well was treated more severely and defended the Catholic faith eloquently.

It was decided that the site for execution of the death sentence should not be in Seoul but in Galmaemot, a naval base in Chungcheong-do, about 100 kilometers away from Seoul, because the king was sick and was getting married. He did not want to have the missionaries' blood shed in Seoul. By his own request, Bishop Daveluy was beheaded on Good Friday, March 30, 1866, at Galmaemot, with his companions, Father Aumaitre and Father Huin. He was 49 years old.

For three days the bodies of the three martyrs were abandoned on the beach but it has been said that their bodies were not corrupted until their burial. On the third day, non-believers in the neighborhood buried them.

In mid- June of that year, believers moved their bodies to Sojukgol in Hongsan, about 1,000m from Galmaemot, and buried them there.

Daveluy came to Korea with Bishop Ferreol and spent his life spreading the Gospel for 21 years in Korea. He wrote biographies of martyrs and collected materials on the history of the Church. He prepared many books on religious teachings. He was assistant bishop for nine years under Bishop Berneux, and after Berneux' death, he was appointed the fifth bishop of Korea.

The remains of the three martyrs were transferred to Nagasaki in 1882 but were moved again to Yongsan Seminary on May 22, 1894. On September 10, 1900, they were placed in the basement of Myongdong Cathedral. They are now preserved in the crypt of Jeoldusan Church.

These glorious martyrs were beatified at St. Peter's, Rome, by Pope Paul VI on October 6, 1968. They were listed among the saints on May 6, 1984. They are honored by all who believe in the Lord.

<93> Ioseph Chang Chu-gi (1802-1866)



Catechist Chang Chu-gi Joseph was born in 1802 of a rich family in Suwon. Chang, learned in Chinese literature, was instructed by his sister-in-law. When he was ill in Yangji at the age of 26, he was baptized by Father Yu Pang-ji Pacificus, a Chinese and the second priest to come into Korea. He also had his wife and children baptized.

Father Maubant, martyred in 1839, acknowledged Joseph's devotion and faithfulness and named him a catechist. Joseph performed his catechist duties faithfully until his death.

He lived in Paeron in Chech'ŏn away from persecutions for 12 years. When Father Ambroise Maistre opened the first seminary in Paeron in 1855, Joseph gladly offered his house for the seminary. When Father Charles Antonine Pourthié took over the seminary a year later, Joseph worked as a caretaker. Joseph rendered outstanding service to the seminary and to the Catholic community for 11 years. He worked hard and received no reward.

When the police rushed into Paeron on March 1, 1866, he didn't hide himself. He was arrested with the missionaries. Father Pourthié tried to bribe the prosecutors to have Joseph released, but Joseph didn't want to leave the priests. When the prisoners were about to be sent to Seoul, Father Pourthié insisted on having Joseph released, and Joseph returned to Paeron weeping. Five days later Joseph was trying to buy rice in Norukol, and the police arrested him and sent him to the governor of Chech'ŏn. Joseph admitted that he was the owner of the seminary building in Paeron.

The governor wanted to save his life and tried to persuade him to deny his faith. But Joseph didn't give in to the temptation. The governor finally sent him to Seoul. After severe tortures,

Joseph was sentenced to death on March 24, 1866. He was beheaded at Kalmaemot (a naval base in Ch'ung-ch'öng Province) on Good Friday, March 30, 1866. Thus the seminary in Paeron (1855-1866) came to an end. Joseph was 64 years old when he was martyred.

<94> Lucas Hwang Sok-tu (1811-1866)



Catechist Hwang Sŏk-tu Luke was born at Yŏnp'ung in Ch'ungch'ŏng North Province in 1811, the only son of a wealthy noble family. His father let him study to pass the government examination for the glory of the whole family.

At the age of 20 he left for Seoul for the examination. He met a learned Catholic in an inn on his way to Seoul. Luke heard from him about the wonderful Catholic religion and he was deeply moved. He received some Catholic books. He returned home three days after he left. He told his astonished father that he had already passed the examination. What he meant was that he had passed the heavenly examination. Luke was severely beaten by his father but he continued studying the Catholic faith.

Luke converted his wife to the Catholic Church. His father threatened to kill him. In response to this threat Luke pretended to be a mute for more than two years. The whole family tried to heal his dumbness but failed. His father and the rest of the family were worn down and were finally persuaded by Luke to study the catechism and become Catholic.

Even non-Catholics admired Luke's devotion and faithfulness as well as his wonderful personality. When Bishop Ferrer came to Korea, Luke made up his mind to serve the Church for the rest of his life. He received the bishop's permission to live separated from his wife. The bishop decided to make Luke a priest. However, the Holy See did not approve the bi-

shop's plan because there was no convent for Luke's wife to enter.

After his father passed away, Luke's relatives took all his properties from him. Father F렘on made him a teacher of Chinese literature and also a catechist. Luke performed his duties as a catechist admirably. He finally became an assistant to Bishop Berneux and Bishop Daveluy. He wrote many books with Bishop Berneux.

When Bishop Daveluy was arrested, he asked his captors not to arrest Luke. Luke insisted on being arrested with the bishop. They were all sent to Seoul.

In prison Catechist Luke preached the Catholic religion to his prosecutors, who admired his knowledge and eloquence. On March 30, 1866, Luke was sentenced to death and was beheaded at Kalmaemot (a naval base in Ch'ung-ch'öng Province) following Bishop Daveluy and two other missionaries. He was 54 years old.

<103> Ioannes Yi Yun-il (1812-1867)



Yi Yun-il John was born in 1812 at Hongju in Ch'ungch'ong-do. He later settled down at Mungyong in Kyongsang Province. He farmed for a living. He was married and had some children. When the persecution broke out, he was 45. John was tall and had a large beard. He was known for his devout faith and simple character. His family was traditionally Catholic and produced many catechists. John tried his best to keep his family traditions.

According to the testimony of John's son, between November 7 and December 6, 1866, John was sitting in his room, when the police approached his house. He knew that they were coming. He could have escaped, but he did not. To those searching for Catholics John said that he was a Catholic but knew of no other Catholics in his neighborhood. Of 30 or more arrested with John on that day, 8 belonged to John's household. They were all put in the Mungyong prison. Since the governor was absent, there were no interrogations, but his captors tortured John and looted all his possessions. The Catholics were sent to the Sangju prison three days later. In Sangju John was interrogated three times. Each time, John admitted that he was a Catholic but knew no other Catholics except those captured with him. The district government official urged John to deny God, but John strongly withstood his persuasion.

The official finished the interrogations and divided the 70 Catholics into three groups: the first group was made up of those who had children and those who had abandoned their faith; the second was a group of 20 who refused to deny God; the third group made up of leaders like John. The Sangju official, after having consulted with the Lord Regent in Seoul, sentenced them to death on January 4, 1867.

The Catholics were tortured again and sent to Taegu (Kyongsang Province). Before his de-

parture to Taegu John was so happy that he said to his children: "I now leave to become a martyr. You return home, worship God faithfully and follow me when you grow up."

John showed good examples to his cellmates. He dedicated himself to prayer and encouraged his fellow Catholics to be steadfast to their faith.

On January 21, 1867, he was taken out to a suburb of Taegu, ate his last meal and gave all his money to his executioners. He was finally behead and received the heavenly crown. He was 45 years old.

Korea

Seoul

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