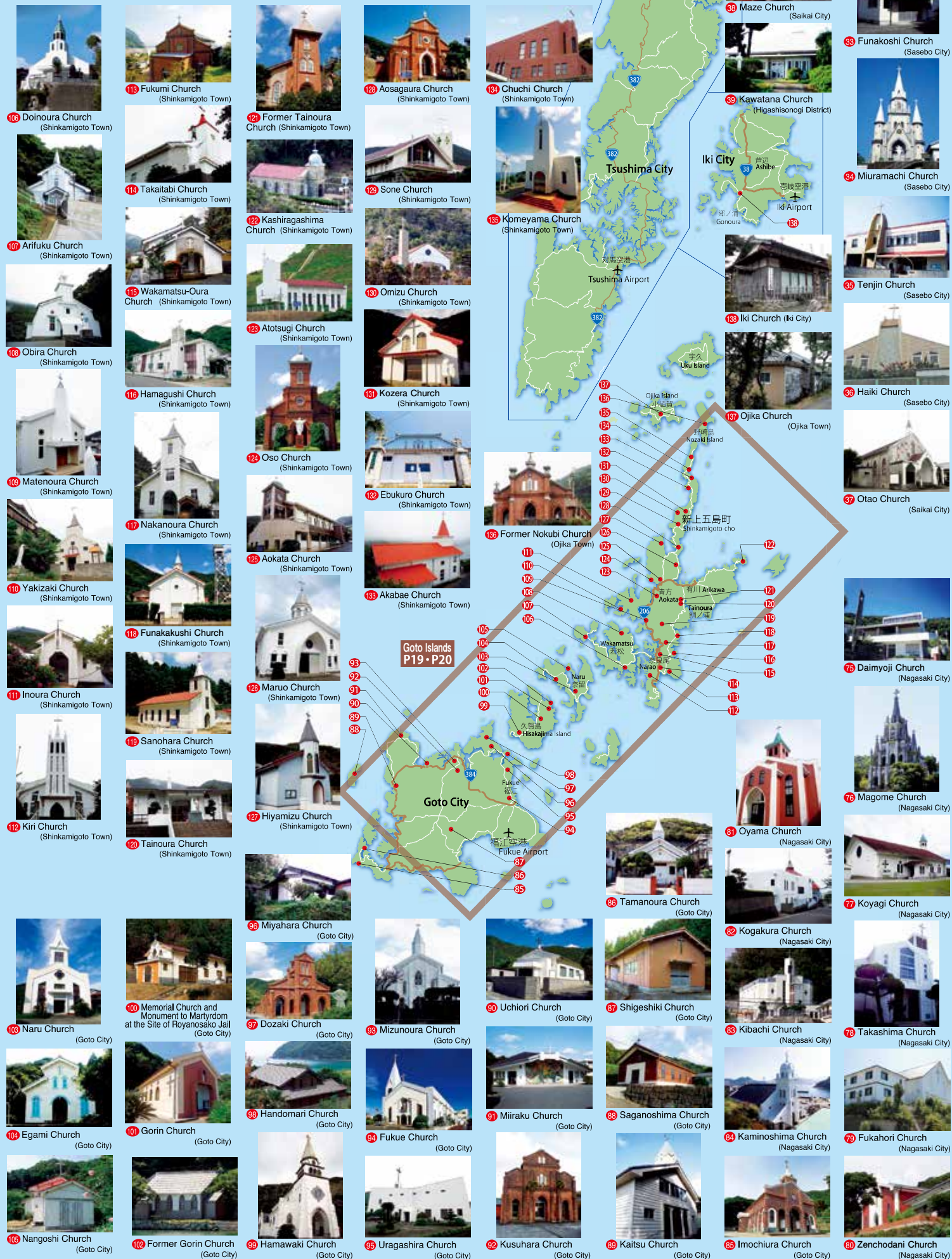


Nagasaki Pilgrimage: A Guide to the Churches and Christian Sites of Nagasaki

Over 130 churches and sites related to Christianity can be found in Nagasaki Prefecture. Preserved for centuries, these sacred sites range from grandiose, towering churches to humble and simple icons tucked away in secluded corners. They reflect the strong faith Nagasaki's Christian population held and passed down for generations in spite of the region's tumultuous history.

The Churches of Nagasaki Prefecture

There are currently over 130 Catholic churches in Nagasaki.
Each of these churches recounts to us a local history of Christian faith.





31 Tawaramachi Church (Sasebo City)



32 Kashimae Church (Sasebo City)



29 Osaki Church (Sasebo City)



30 Kuroshima Church (Sasebo City)



28 Yokoura Church (Sasebo City)



27 Asago Church (Sasebo City)



21 Eboshi Church (Sasebo City)



22 Ogase Church (Kitamatsuura District)



16 Tabira Church (Hirado City)



17 Emukae Church (Kitamatsuura District)



11 Osashi Church (Hirado City)



12 Hiradoguchi Church (Hirado City)



6 Yamano Church (Hirado City)



7 Nakano Church (Hirado City)



1 Ichibu Church (Hirado City)



2 Kamikozaki Church (Hirado City)



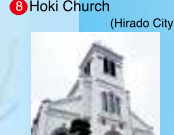
3 Yamada Church (Hirado City)



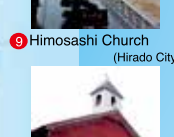
4 Furie Church (Hirado City)



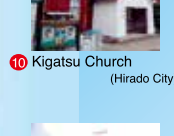
5 St. Francis Xavier Memorial Church (Hirado City)



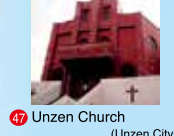
8 Himosashi Church (Hirado City)



10 Kigatsu Church (Hirado City)



47 Unzen Church (Unzen City)



48 Motohara Church (Nagasaki City)



49 Urakami Cathedral (Nagasaki City)



43 Yue Church (Isahaya City)



50 Higashinagasaki Church (Nagasaki City)



51 Twenty Six Martyrs Memorial St. Philip Church (Nagasaki City)



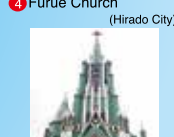
45 Aino Church (Unzen City)



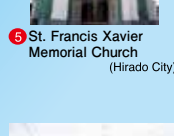
46 Shimabara Church (Shimabara City)



Hirado P16-17



Matsuura City



Sasebo P15



Saikai City



Omura P14



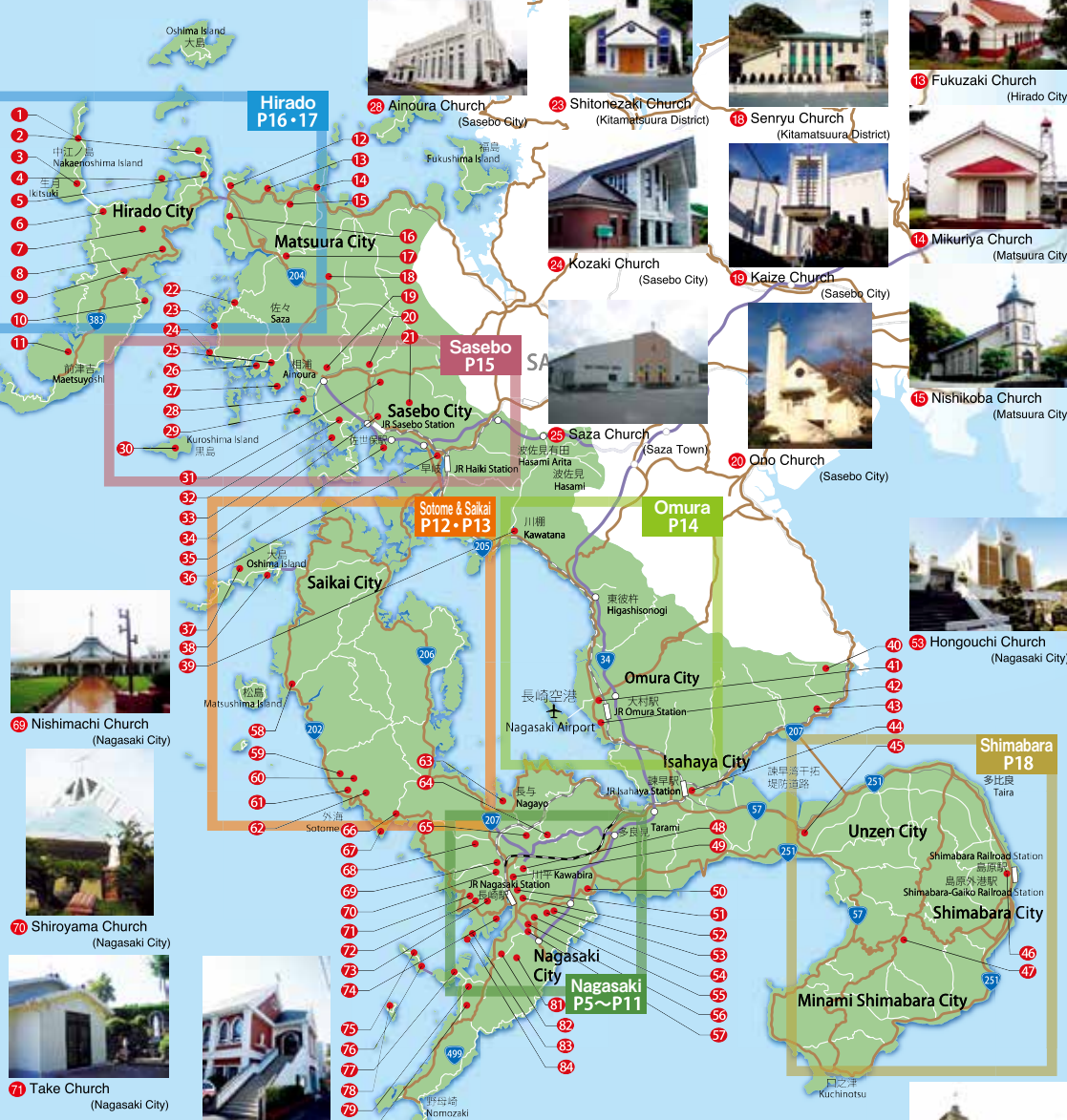
Isahaya City



Shimabara P18



Nagasaki P5~P11



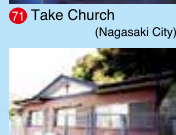
69 Nishimachi Church (Nagasaki City)



70 Shiroyama Church (Nagasaki City)



71 Take Church (Nagasaki City)



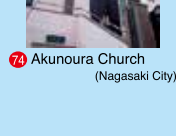
65 Nagayo Church (Nagasaki City)



72 Fukuda Church (Nagasaki City)



73 Inasa Church (Nagasaki City)



74 Akunoura Church (Nagasaki City)



66 Sakuranosato Church (Nagasaki City)



67 Kashiyama Church (Nagasaki City)



68 Nameshi Church (Nagasaki City)



62 Kurosaki Church (Nagasaki City)



63 Togitsu Church (Nishisonog District)



64 Mitsuyama Church (Nagasaki City)



69 Ono Church (Nagasaki City)



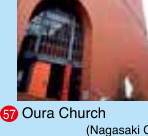
60 Makino Church (Nagasaki City)



61 Shitsu Church (Nagasaki City)



68 Oseto Church (Saikai City)



57 Oura Church (Nagasaki City)



55 Atago Church (Nagasaki City)



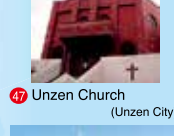
54 Yahatamachi Church (Nagasaki City)



56 Oura Cathedral (Nagasaki City)



52 Nakamachi Church (Nagasaki City)



40 Konagai Church (Isahaya City)



41 Uematsu Church (Omura City)



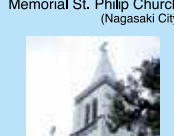
42 Kakomachi Church (Omura City)



44 Isahaya Church (Isahaya City)



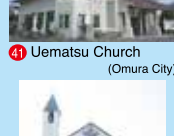
45 Aino Church (Unzen City)



46 Shimabara Church (Shimabara City)



47 Unzen Church (Unzen City)



48 Motohara Church (Nagasaki City)



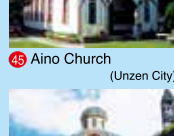
49 Urakami Cathedral (Nagasaki City)



43 Yue Church (Isahaya City)



50 Higashinagasaki Church (Nagasaki City)



51 Twenty Six Martyrs Memorial St. Philip Church (Nagasaki City)



45 Aino Church (Unzen City)

An Invitation to the Christian History of Nagasaki

Renzo De Luca, sj
Director of the Twenty-Six Martyrs Museum

All the residents of the Nagasaki area are always glad to receive visitors from around the World. Since its foundation, Nagasaki has been an international, multi-cultural city. The fact that there were Christians through the city at the beginning of the 17th century shows this openness towards new people and ideas.

We are honored to be able to invite people from all over the world to visit us and to get in touch with the roots of Christianity in Japan, to remember the hundreds of Martyrs who died in the Nagasaki area. We hope you will feel comforted by the powerful example that they left us. The group of St. Paul Miki and 25 companions, the group of St. Lorenzo Ruiz and 15 companions and many others died in Nishizaka, the place where the Twenty-Six Martyrs Museum stands, declared a National Sanctuary in 2012.

More than 10 years ago, a group of building and history researchers visited the Nagasaki area churches. Though the main purpose was to make a photo album of the churches, all the researchers were surprised by the quality of the buildings and by the beauty of their surroundings. During that period some people started to speak about a “World Heritage-worthy collection”. Even though many people were skeptical, the talks about the possibility of getting the churches nominated started soon. Everyone realized how difficult it is to get people to know the churches’ value not just for the buildings, but mainly for their symbolic meaning for the Japanese History. After years of promotion, finally the Japanese Government proposed these sites to UNESCO as candidates for the year 2016.

Nagasaki church history is over 450 years old, starting with the arrival of St. Francis Xavier in 1549. Over 200 years of that time was spent under persecution and difficult social conditions. The Church Group submitted for World Heritage registration is the external symbol of the suppressed Christianity of Japan that survived underground till the Meiji Government accepted freedom of religion in Japan. If we think that about half of all the pre-Second World War church buildings in the whole country are located in the Nagasaki area, we can see the evidence of a strong Christian presence.

For an international standard, most of the Nagasaki churches are small, simple buildings. But they symbolize the “resurrection” of the local, deep-rooted Christianity in this area. We can’t forget the fact that many of the builders and believers of these churches were former “Hidden Christians” who after 250 years of hidden activity “came back” to the Catholic Church. In this sense, the history of both groups is closely mixed, so to preserve one helps to deepen and to value the other. The construction technique brought by foreign missionaries was adapted to fit the Japanese materials and style.

The Nagasaki Church group is the result of a cross-cultural encounter of East and West culture, beautifully harmonized with the natural landscape. The church group is also a symbol of world history. It is an expression of overcoming a history of confrontation between Religion and State that now work together for a common goal. As such, the group has a real “genuine characteristic” worthy of being the pride of the whole world.

© Twenty-Six Martyrs Museum

Abbreviations of Catholic Orders which appear in this guide are as follows:

SJ = Society of Jesus

OFM = Franciscan Order

OP = Dominican Order

OSA = Augustinian Order

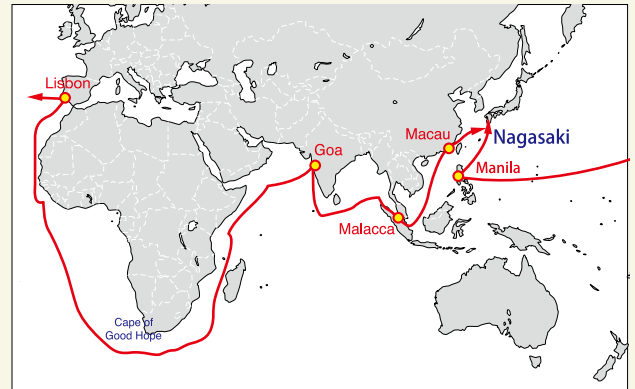
MEP = Paris Foreign Missions Society



The History of Christianity in Nagasaki Prefecture

Introduction of Christianity

Christianity was introduced to Japan for the first time by Francis Xavier in 1549. The next year, Xavier traveled as far as to Hirado, teaching the catechism and baptizing the people. Following Xavier, many missionaries from the Society of Jesus and other religious orders came to the Nagasaki region, and many people converted to Christianity in trading ports such as Kuchinotsu, and Amakusa, as well as in the Goto islands.



The Azuchi-Momoyama Era : Flourishing of Christianity

Omura Sumitada, feudal lord of the Omura domain, was baptized, becoming the first Christian *daimyo*. He encouraged missionary work in his domain and in 1580 donated important territories such as Nagasaki to the Society of Jesus. Many churches were built in Nagasaki after this, and Christian culture flourished to such an extent that it earned the nickname 'Little Rome'. Seminaries were built in the castle town of Hinoe in Arima, which became a center for Christian education in Japan. The four teenage boys who later formed the Tensho Embassy to Europe studied here before setting off from the Port of Nagasaki in 1582, bound for Rome.

Crackdown on Christians Initiated by Hideyoshi

In 1587, Toyotomi Hideyoshi, Japan's most powerful *daimyo*, issued an edict expelling Jesuit missionaries. In 1597, he had 6 missionaries and 20 laypeople executed on a hill in Nishizaka, Nagasaki. The religious ban initiated by Hideyoshi was expanded by the Tokugawa Shogunate in 1614 to prohibit Christianity throughout Japan. Although missionaries were ordered to leave Japan, some of them chose to stay and went underground. In 1622, the Grand Martyrdom on Nishizaka Hill of the Genna Era occurred in which several missionaries continuing their missionary work in secret, along with laypeople suspected of harboring them (56 people in total) were publicly executed on a hill in Nishizaka.

Shimabara-Amakusa Rebellion

Suffering from famine and overtaxation, the peasants of the Arima Domain and Amakusa took up arms in 1637 and revolted against their lords in what became known as the Shimabara-Amakusa Rebellion. Approximately 37,000 peasants gathered and were besieged at the site of Hara Castle. The siege lasted for 88 days, and ended with the slaughter of every rebel, including women and children. Hara Castle was completely demolished after that, but recent archaeological excavation unearthed countless human bones, crucifixes, and medals. It is thought that the unity of the community (which had been united through its shared Christian faith since the middle of the 16th century) enabled the rebels to hold out in the castle site for so long both isolated and unaided.

Suppression in the Omura Domain and Migration from Sotome

The Tokugawa Shogunate continued to aggressively implement the national seclusion policy, known as 'Sakoku', which prohibited private trade with other countries. Missionaries were forbidden from entering Japan. After the last priest was martyred in 1644, Christianity was forced completely underground, and from then on, Christians practiced and passed down their faith in secret without priestly leadership. Even in the Omura domain where Christian culture had once flourished, thorough crackdowns on Christians continued, and Hidden Christians remained only in secluded locations such as the mountains of Sotome, where the watchful eyes of the authorities could not reach. From around 1800, the Hidden Christians of Sotome began to migrate to distant undeveloped islands. Many of them dreamed of a place where they could observe their faith in peace, but the reality was one of continued hardship, due to the barren soil and conflicts with the original inhabitants.

Passing Down Christianity in Hirado

In Hirado, a strict religious ban was implemented from the end of the 16th century, resulting in the martyrdom of numerous Christians and forcing the remaining ones further underground. In place of churches, sites where their ancestors were martyred and other sacred sites such as Mt. Yasumandake and Nakaenoshima Island provided a focus for their worship and thus helped to sustain their faith. These sacred sites are still venerated to this day, preserving the unique landscape of the period of religious prohibition. The descendants of the Hidden Christians in the Hirado region continued to pass down the unique religious customs and traditions taught by their ancestors even after the religious ban was lifted in 1873. These 'Kakure Christians' continue to preserve their traditions even today.



Sacred Places and Village on Hirado Island (Nakaenoshima Island)



Omizu-tori ceremony, still held by Kakure Kirishitan to gather holy water from Nakaenoshima Island



Oura Cathedral

Discovery of Christians at Oura Cathedral

By the mid-19th century, the Shogunate had repealed the seclusion policy and re-opened Japan. A foreign settlement was established in the port of Nagasaki (which had now begun trading with five Western countries), and Oura Cathedral was built there. Soon after the completion of the cathedral, in March 1865, Hidden Christians from Urakami visited there. They risked their lives to visit the church in order to confirm whether the Frenchman in the cathedral was the Catholic missionary they had waited for so long. They confessed their faith to Fr. Petitjean, saying “we are of one heart with you”. This event came to be known as “the discovery of Christians”.

This incredible and delightful discovery of Japanese Christians who had passed down the teachings of Christ in secret for 250 years despite religious suppression was reported to Europe.



Monument commemorating the “Discovery of Christians” (Oura Cathedral)

Construction of Churches by Parishioners

Due to increasing criticism from the international community demanding religious freedom in Japan, the Meiji Government officially lifted the ban on Christianity in 1873. For the first time in 250 years of practicing their faith in secret, Christians in Japan were able to practice their faith openly.

Christians all over the Nagasaki region built churches in their villages where they had passed down and practiced their faith for generations. They managed to raise funds however poor they might be. They also depended above all on foreign missionaries’ private funds. The parishioners and carpenters volunteered to help construct the churches and transport the necessary materials.

The quiet churches located in the mountains and island inlets whisper the story of Christians who kept their faith in these small villages and passed it down from generation to generation throughout the period of religious persecution and concealment.



Churches and the Atomic Bombing

On August 9th, 1945 an atomic bomb exploded over the Urakami area of Nagasaki City.

The Christians of Urakami area who had confessed their faith at Oura Cathedral had striven to build Urakami Church, but the fruit of their labour was completely destroyed by the atomic bomb. A bomb-damaged statue of the Virgin Mary, headless statues of saints, and the bell tower that was blown off by the atomic blast remind visitors of the tragic event.

A Message from the Nagasaki Pilgrimage Center

Nagasaki has a history of Christian martyrdom and the atomic bombing. Through this history, Nagasaki became a place where people practiced Christian non-resistance with love and forgiveness. The Nagasaki *Junrei* (Pilgrimage) Center has produced this pamphlet to guide you on a Nagasaki Pilgrimage, to discover the martyrs who devoted their lives to peace. Nagasaki Pilgrimage Center also organizes tour guides and Mass services for pilgrimage tours. We hope that many people from around the world will visit Nagasaki.



OURA AREA

A Town of Christians Prosperity, Suffering and Resurgence

The history of Christianity in the port town of Nagasaki began when missionary Louis de Almeida SJ started his mission there in 1567. After the opening of the port town by Omura Sumitada, lord of the Omura domain, Christians arrived at the town from all directions and Nagasaki soon developed as a town of Christianity.

However, the beautiful town dubbed "Little Rome" turned into a scene of suffering when the Tokugawa shogunate issued an edict banning Christianity.

No priest was present in Japan for 219 years from 1644. However, Nagasaki Christians secretly abided by their Christian teachings and passed them down for generations, despite severe persecution by methods such as *goningumi* (five-family associations of collective responsibility), *e-bumi* (Shogunate-imposed practice of forced trampling on Christian images), and *Shumon-Ninbetsu-Aratame* (resident register of religious faith and relationship). The discovery in 1865 of a community of descendants of the original Japanese Christians living in the Urakami district was received with great surprise and continues to be recounted as a miracle of the history of religions.

One of the largest cathedrals in the East was constructed on Urakami Hill in Nagasaki after the lifting of the long-standing ban on Christianity. It was, however, completely destroyed by the atomic bombing in 1945. The church was rebuilt from the ashes. This town of Christians is filled with history and emotions that cannot be expressed in words.



1 day Model Pilgrimage Course

- JR Nagasaki Station **START**
- 10 mins (car)
- Urakami Church
- 10 mins (walk)
- Nyoko-do
- 5 mins (walk)
- Atomic Bomb Museum
- 10 mins (walk)
- Hypocenter Park
- 20 mins (walk)
- Site of San Lazarus Hospital/now Sanno Shinto Shrine
- 10 mins (walk)
- Dr. Nagai Takashi's Grave
- 10 mins (car)
- Twenty-Six Martyrs Museum and Monument
- 5 mins (walk)
- Nakamachi Church
- 10 mins (walk)
- San Domingo Church Museum
- 20 mins (walk)
- Site of the former Todos os Santos Church
- 20 mins (walk)
- St. Kolbe Memorial Museum/Lourdes
- 15 mins (car)
- Oura Catholic Church
- 15 mins (car)
- Kaminoshima Church
- 25 mins (car)
- JR Nagasaki Station **GOAL**

Oura Cathedral (国宝大浦天主堂)

Japan's oldest church and national treasure

In 1862, the Paris Foreign Missions Society dispatched two priests, Frs. Louis Theodore Furet and Bernard Thadée Petitjean, to Nagasaki to construct a church in commemoration of the 26 Martyrs. In 1864, the church reached completion at in the Nagasaki Foreign Settlement. The church had a cross and a sign bearing the word 'tenshudo', which means "House of God" in Japanese. Called 'furansu-dera' ("French Temple") by the local people, the church attracted many onlookers. The following year, this church became the site of "the discovery of Christians".

In 1933, the church was designated a national treasure. The atomic bomb damaged the church 12 years later, but it was soon restored and the designation of national treasure reinstated.

In 1981, Pope John Paul II visited the site, and in 2016, it was recognized by the Vatican as a Minor Basilica.



Monument to the Discovery of the Hidden Christians and Statue of Bernard Petitjean (信徒発見の碑とプチジャン司教像)

The relief below the statue tells the story of the encounter between the Hidden Christians and Fr. Petitjean. The monument was established to commemorate the discovery of the Hidden Christians. The statue was erected to honor the great accomplishments of Fr. Petitjean, who was appointed deputy vicar and interim bishop in Japan. Both memorials are located within the precincts of Oura Church. After the government lifted the ban on Christianity, Fr. Petitjean founded a seminary for the purpose of training Japanese men for the Catholic priesthood.



Former House of Archbishop (旧長崎大司教館)

Japan's oldest archbishop's rectory was designed by Fr. de Rotz in his later years

The Paris Foreign Missions Society built a rectory for priests on the premises purchased for construction of a church. After the discovery of the Hidden Christians, a temporary prayer chapel was made in the attic.

People gathered in this clandestine room, and received Catechism on religious doctrines in secret. The training of prospective Japanese priests started, but soon the students were obliged to seek refuge overseas, as the government oppression grew more and more severe.



Former Latin Seminary (旧羅典神学校)

In the face of great difficulties, a theological school was established to nurture promising Japanese youngsters for the Catholic priesthood

Fr. Marc Marie de Rotz MEP supervised the construction of the building in 1875. The first three Japanese priests were ordained here in 1882.

At present, the first floor consists of reference rooms storing and exhibiting materials such as religious articles hidden during the anti-Christian age, original woodblock prints produced under the supervision of Fr. de Rotz and other precious documents related to Christianity in Japan.



Nishizaka: Japanese National Sanctuary



The landscape has changed greatly since that time, but Nishizaka Park is the exact place where on February 5, 1597, St. Paul Miki and his companions (the 26 Martyrs of Japan) were crucified. They were later canonized on June 10, 1862.

Later, during the Tokugawa Era (from 1619 to 1800), more than 600 martyrs died in this place.

Nishizaka Park was designated as a Historical Site by the Nagasaki Prefectural Government on April 7th 1956.

Among the 205 Martyrs beatified in 1867, 159 died at Nishizaka. San Lorenzo Ruiz and his 15 companions (canonized in 1987) also died in this place.

The Twenty-Six Martyrs Monument (by sculptor Angelico Yasutake Funakoshi), the Church and the Museum (by architect John of the Cross Kenji Imai) were inaugurated on June 10, 1962, on the first centenary of the Canonization.

On February 26, 1981, Pope St. John Paul II visited this place as a pilgrim for the 26 Martyrs. The following year, Saint Mother Teresa also visited. These are just two of the many important guests who have visited.

Nishizaka Park and the Church were declared a National Sanctuary by the Bishops' Conference of Japan on June 8, 2012.

Twenty-Six Martyrs Museum

Overview

After the Atomic Bomb (1945) devastated the whole city of Nagasaki, the 26 Martyrs site was made into a park in 1956, and stood as a symbol of endurance and the hope of the citizens of rising again after the disaster. The building, designed by the Japanese architect Kenji Imai, was built in 1962. The exhibition layout was renewed in 2012.

Our Museum aims to:

1. Propagate the virtues of the Martyrs and their message.
2. Present the history of Christianity in Japan from Francis Xavier's arrival in Japan until the Meiji Era, from a Christian viewpoint.



Main Items

Our exhibition has 2 main features:

- (1) Kirishitan era items. (2) Modern items dedicated to the Kirishitan era.

(1) Kirishitan era items

Documents: The original Letter of St. Francis Xavier to the King John III of Portugal (1546) and the Letter of Julian Nakaura (1622) are the most important items. We exhibit many printed books from the 16th – 19th centuries, such as the Annual Letters of Luis Frois; books about the Martyrs by Montanus and Tanner, and written and printed documents of the Tokugawa and Meiji periods.

Relics and Sacred Items: We have a collection of “Hidden Christians” related objects, a Korean-style bronze Maitreya statue; a bronze “pieta” plate, some “Maria Kannon” statues and two collections of items used by Hidden Christians in their ceremonies.

Old Maps: Our collection of old maps of Asia, Japan and Nagasaki is quite complete and makes interesting historical research material. We also have a copy of Mateo Ricci's “World Map”, and maps of Moscow, Rome and Seville.

Specialized Library: We have about 5000 volumes of Christian History books and many Christianity-related manuscripts.

(2) Modern items dedicated to the Kirishitan era.

The architect of our Museum tried to present the Martyrs' message through the building. The Hall of Glory is a privileged space for this purpose. The stained glass and the mosaics are unique in Japan. Many original art works like the statue of St. Paul Miki by S.Sawada and of Takayama Ukon by Y. Funakoshi, “The Way to Nagasaki” fresco by Lucas Hasegawa and many other items, are on display.

“Kirishitan” Culture

The old “Kirishitan” culture is already an essential part of the Nagasaki culture and history and is still present in many annual celebrations and feasts. Through the exhibits and the library, our Museum exhibits this international exchange and offers to help people with the desire to deepen their knowledge of it.

Opening hours: 9:00am to 5:00 pm. (Closed from Dec. 31st to Jan. 2nd)

Entrance fees:

Adults ¥500 (¥400)*

Middle and High school students ¥300 (¥200)*

Elementary school students ¥150 (¥100)*

* discounted fee for groups of more than 20 people



Francis Xavier, S. XVII-XVIII
Medallion (wood-carving)



'Our Lady of the Snow'
Japanese painting from
17th Century.

THE MARTYRS' MONUMENT



The bronze figures are the work of sculptor Yasutake Nakoshi. It took four years to complete. Each bronze is a work of art in itself, has its own personality, so to speak, but Funakoshi has grouped them together into a singing choir, mid-flight from their crosses into heaven.

It is well known as a sculptural masterpiece nationwide. The Monument is also a landmark of Nagasaki appealing for world peace and harmony.

List of the 26 Martyrs (in historical order)

Name (in English)	Status	Nationality	Name (in English)	Status	Nationality
1. St. FRANCIS	Lay	Japanese	14. St. GONZALO GARCIA	Franciscan Priest (OFM)	Portuguese
2. St. COSMAS TAKEYA	Lay	Japanese	15. St. FRANCIS BLANCO	Franciscan Priest (OFM)	Spanish
3. St. PETER SUKEJIRO	Lay	Japanese	16. St. FRANCIS OF SAN MIGUEL	Franciscan Priest (OFM)	Spanish
4. St. MICHAEL KOZAKI	Lay	Japanese	17. St. MATTHIAS	Lay	Japanese
5. St. JAMES KISAI	Jesuit Brother (SJ)	Japanese	18. St. LEO KARAZUMARU	Lay	Japanese
6. St. PAUL MIKI	Jesuit Brother (SJ)	Japanese	19. St. BONAVENTURE	Lay	Japanese
7. St. PAUL IBARAKI	Lay	Japanese	20. St. THOMAS KOZAKI	Lay	Japanese
8. St. JOHN OF GOTO	Jesuit Brother (SJ)	Japanese	21. St. JOACHIM SAKAKIBARA	Lay	Japanese
9. St. LOUIS IBARAKI	Lay	Japanese	22. St. FRANCIS	Lay	Japanese
10. St. ANTHONY	Lay	Japanese	23. St. THOMAS DANGI	Lay	Japanese
11. St. PETER BAPTIST	Franciscan Priest (OFM)	Spanish	24. St. JOHN KINUYA	Lay	Japanese
12. St. MARTIN OF THE ASCENSION	Franciscan Priest (OFM)	Spanish	25. St. GABRIEL	Lay	Japanese
13. St. PHILIP OF JESUS	Franciscan Priest (OFM)	Mexican	26. St. PAUL SUZUKI	Lay	Japanese



Twenty-Six Martyrs Memorial St. Philip's Church (Nishizaka Church)

The Church is dedicated to St. Philip of Jesus, one of the 26 Martyrs of Japan. In the Sacristy we have very well-preserved authenticated relics, bones from the three Jesuits among the 26 Martyrs: St. Paul Miki, St. Jacob Kisai and St. John Goto. The relics were kept in the Philippines for about 350 years and returned to our Shrine in 1962.

The Church is one of the 26 Martyrs Memorial buildings built in 1962, by the Japanese architect Kenji Imai.

As the name of the 26 Martyrs was already taken by the Oura Church, we chose the name of one of them, the Mexican St. Philip of Jesus. Even so, the people usually call this church the 26 Martyrs Church, or, taking the name of the place, Nishizaka Church.

The church and the martyrdom park were declared a National Sanctuary by the Japanese Bishops' Conference on June 8, 2012, and continue to be a place of prayer and comfort for pilgrims of many nations.

You can apply to use the Shrine for liturgical celebrations. We have liturgical books in English, Spanish, Korean, French and Japanese.

The towers represent the communication between God and people. The left one is the tower of Our Lady. It symbolizes the prayer of men ascending to Heaven. The right tower is dedicated to the Holy Spirit, symbolizing the grace falling down from Heaven. When you see them from inside, you will notice the blue and red color given to the towers.

In the altar, there is a circle of 26 Crosses, with the Alpha and Omega sign, as the symbol of the eternal God, center of all mankind and the One that gave the Martyrs unity and strength.

Facing the Altar, at the left there is a statue of Our Lady, and to the right there is the statue of St. Philip of Jesus. He was on his way back to Mexico (to be ordained as a priest) from the Philippines where he had finished his theological studies. While passing through Japan, he was taken and executed on February 5th, 1597, with the other 25 in the place where the Church and Museum stands.

The fine Cross at the left of the Church, is a 16th-17th century wood carving brought from Spain, and is one of the oldest in Japan.

Mass Schedule:
Sunday masses: 12:30 (English mass)



The 16 Martyrs of Nagasaki, Canonized by Pope St. John Paul II in October 18, 1987

	Name (in Spanish)	Status	Nationality
1	St. Domingo Ibáñez de Erquicia	Dominican Priest (OP)	Spanish
2	St. Francisco Shoemon	Dominican Brother (OP)	Japanese
3	St. Diego de Santa María Tomonaga Gorobyoe	Dominican Priest (OP)	Japanese
4	St. Miguel Kurobyoe	Lay	Japanese
5	St. Lucas del Espíritu Santo	Dominican Priest (OP)	Spanish
6	St. Mateo del Rosario Kohyoe	Dominican Brother (OP)	Japanese
7	St. Magdalena de Nagasaki	Augustinian Sister (OSA)	Japanese
8	St. Marina de Omura	Dominican Sister (OP)	Japanese
9	St. Tomás de San Jacinto Nishi Rokuzaemon	Dominican Priest (OP)	Japanese
10	St. Bordan de San Estéban	Dominican Priest (OP)	Italian
11	St. Antonio González	Dominican Priest (OP)	Spanish
12	St. Guillermo Courtet	Dominican Priest (OP)	French
13	St. Miguel de Aozaraza	Dominican Priest (OP)	Spanish
14	St. Vicente de La Cruz Shiozuka	Dominican Priest (OP)	Japanese
15	St. Lorenzo Ruiz	Lay	Filipino
16	St. Lázaro de Kyoto	Lay	Japanese

Nakamachi Church was re-dedicated to these 16 martyrs on the occasion of their canonization



Nakamachi Church (中町教会)

Dedicated to the 16 Martyrs of Nagasaki, this church is located close to JR Nagasaki Station, and the 26 Martyrs site on Nishizaka Hill. The first Nakamachi Church was built in 1896 using funds donated by an anonymous French person, to commemorate the 330th anniversary of the deaths of the 26 Martyrs and as a dedication to the Blessed Virgin Mary. The church was destroyed by the atomic bomb in 1945, but was rebuilt by parishioners in 1951. In 1988, a monument to the 16 Martyrs was constructed in a garden at this church. Cardinal Jaime Sin of Manila attended the unveiling ceremony for the monument, in recognition of Lorenzo Ruiz, the first Filipino saint. In 2015, the little Japanese garden and the monuments to the 16 saints were refurbished to commemorate the 150th anniversary of the "Discovery of the Christians".

URAKAMI AREA

Urakami Cathedral (浦上教会堂)

The Urakami Christians upheld their faith despite severe persecution.

The church was rebuilt after being devastated by the atomic bomb.

In 1895, with the assistance of Fr. Pierre Fraineau MEP, the Christian faithful began the construction of Urakami Cathedral on the land of the former village headman, the very place where the custom of trampling on a Christian image (*e-bumi*), had been enforced as a way to expose Hidden Christians. In 1914, a ceremony was held to bless the church and dedicate it to the Virgin Mary. However, just 30 years later, on August 9th, 1945, the church was devastated by the atomic bomb. Nevertheless, on Christmas Eve that year, the survivors rang the church bell that they had dug out of the ruins, and went on to rebuild the church. The new reinforced concrete building was completed in 1959, and an outer layer of bricks was added in 1980. In 1962, meanwhile, the new Urakami church replaced Oura Catholic Church as the Cathedral of the Nagasaki Archdiocese.

The following monuments can be seen today in the precincts:

- The Atomic-Bombed Statue of Mary: Read more on Page 9.
- The Fallen Bell Tower: The original church had twin bell towers. One was crushed by the atomic explosion, another was blown about 25 meters away by the blast. It is preserved as a National Important Asset at the original site.
- Headless Statues of Saints: Stone statues that were exposed to the atomic bombing.
- The Monument of Faith: Commemorating the 50th anniversary of Urakami Yonban Kuzure (the fourth collapse of the Christian community of Urakami resulting from the government's drastic policy of oppression and expulsion).



Nyoko-do, Site of the Chokata Residence (如己堂・帳方屋敷跡)

Christian appeal for neighborly love

Nyoko-do ("As Thyself" Hall) is the small house of Dr. Takashi Nagai, built on the site of a former residence of a 'chokata', a leader of Hidden Christians. Dr. Nagai, whose wife was a descendant of the chokata, spent his last days here, suffering from leukemia. On his sick bed, he authored numerous books, essays and drawings about Urakami and the lives of his family, hoping to appeal for neighborly love and peace. 'Nagasaki no Kane' ('The Bells of Nagasaki'), about the bomb-damaged bell of Urakami Cathedral, is one of his best-known works. He also left an important report on relief activities for the victims of the atomic bombing, from his point of view as a radiologist. Inside this tiny house of barely two square meters, there is a statue of the Virgin Mary sent from Argentina as a prayer for peace.



Nagasaki Atomic Bomb Museum (原爆資料館)

The Nagasaki Atomic Bomb Museum covers the history of the event in the accessible form of a story, beginning with the disastrous scene of the attack, and including the events leading up to the dropping of the bomb, the reconstruction of Nagasaki up to the present day, the history of nuclear weapons development, and the hope for a peaceful world free of nuclear weapons.



The Atomic-Bombed Statue of Mary in Urakami Cathedral

In 1945, following the end of the war, an Urakami-born Trappist priest visited the ruins of the destroyed Urakami Church. He wished to find something in the rubble that he could take as a memento, but could not find anything suitable. He stopped and prayed for a blessing. When he opened his eyes, he saw the charred face of a wooden statue of the Virgin Mary, looking at him with a “sad and familiar” regard.

The priest immediately recognized that it was the head of the statue of the Immaculate Conception placed over the main altar of the church. This was the statue that he had seen regularly as a child and before which he had prayed for guidance and protection and for his vocation, the statue he had never forgotten even after entering the monastery.

The Trappist priest brought the burnt head of the statue back to his monastery in Hokkaido and kept it in his room, praying in front of it. He finally returned it to Urakami Cathedral when he attended a ceremony held there to mark the 30th anniversary of the atomic bombing. On the occasion of the 60th anniversary of the bombing, the statue, which has come to be called Hibaku no Maria (‘Atomic-Bombed Mary’), was installed in a newly-erected small chapel at the cathedral.

Five years later, in 2010, Hibaku-no Maria accompanied Archbishop Takami of Nagasaki on his world peace pilgrimages to the Vatican and Spain, and was presented at a memorial ceremony held for air raid victims in Guernica. The statue was then taken to the United Nations in New York in time for the Non-Proliferation Treaty review conference.



Hypocenter Park (原爆落下中心地公園)

The atomic bomb exploded over Nagasaki at 11:02 a.m. on August 9th, 1945. Nagasaki City preserved ground zero as a memorial park and erected a monument to indicate the hypocenter. Part of the devastated Urakami Cathedral was later moved to the site.

Peace Park (平和公園)

In the hope of achieving world peace, Nagasaki City established this park near to the hypocenter to provide a focus for peace education activities and a haven of rest and contemplation.



Site of Secret Prayer Houses (秘密教会堂跡)

- St. Joseph Church
- St. Maria Church
- St. Clara Church
- St. Francis Xavier Church

Around 1865, when the Urakami Christians visited Oura Cathedral for the first time, the whole of Japan was still under strict Anti-Christian laws. The foreign missionaries of the church secretly called at four prayer houses in Urakami and took care of the religious needs of the Hidden Christians. As the Christians began to profess their religious identity, raids were carried out on the underground churches and the believers were arrested. The whole village of Urakami was rounded up, and the so-called “Urakami Yoban Kuzure” (the fourth collapse of the Urakami Christian community) took place. On the centenary of the ‘discovery of the Hidden Christians’, monuments were put up on the sites of each of the four secret churches.



St. Joseph Church

Memorials to Saint Kolbe

Hongochi Church (本河内教会堂)

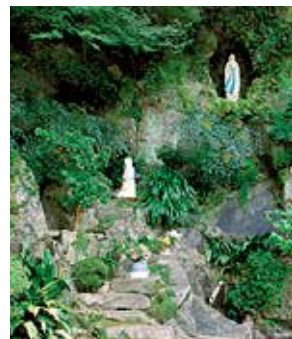
St. Kolbe Memorial Museum (聖コルベ記念館)

Lourdes in Hongochi (本河内教会堂)

Maximilian Maria Kolbe OFM arrived in Nagasaki from Poland in 1930 and established the monastic order Ordo Fratrum Minorum Conventualium at the foot of Mt. Hiko. He propagated the “Innocent Heart of the Virgin Mary” through its publication *Seibo no Kishi* (the Knights of the Immaculata). He also met Dr. Nagai in Nagasaki, who gave him a medical examination.

St. Kolbe died at Auschwitz. In 1982, Pope Paul II canonized him and also applauded his colleague Friar Zenon for his vigorous missionary activities.

Right above the museum, in the neighborhood of Hongochi Monastery, Kolbe found a cave resembling the sacred one at Lourdes in France. Pope John Paul II visited this spot during his tour of Japan in 1981. In 1984, the Vatican officially added the Hongochi Lourdes to its list of pilgrimage sites.



Cross Hill (十字架山)

During the anti-Christian era, underground Christians secretly prayed for God’s forgiveness, since they were forced by government officials to tread on images of Jesus, Mary and other Christian figures. In the Meiji era, a cross was set up on a hill that resembled Golgotha (the place where Jesus was crucified), by Christians returning home from exile. The cross symbolized both their atonement for sin and their thankfulness to God: they were ashamed to have desecrated the holy images, but blessed to have gained freedom of faith. In 1881, the hill was designated as consecrated ground.



Nagai Family Grave (永井隆博士の墓)

Dr. Takashi Nagai dedicated his life to treating and supporting the victims of the atomic bomb, despite himself receiving severe injuries. He died in 1951, and was laid to rest beside his wife Midori, who had been killed by the atomic bomb.



Catholic Orders that Worked in Japan

The Society of Jesus

In 1549, St. Francis Xavier arrived in Kagoshima, setting in motion the propagation of Christianity (Catholicism) in Japan by the Society of Jesus founded in 1534. Fr. Valignano, official Jesuit Visitor to Japan in 1579, advised Pope Gregory XIII that the presence of other religious orders in Japan, with differences in clothing, mannerisms and views despite professing the same faith, would cause confusion among the Japanese. As a result, in 1585, papal permission for evangelization in Japan was granted only to the Jesuits.

Arrival of other religious orders

In 1587, Toyotomi Hideyoshi, who had put all the feudal lords (*daimyo*) in Kyushu under his control, issued an edict forbidding Christianity and banishing all priests and missionaries from the country, compelling the Jesuits to restrain their missionary work. In 1593, Franciscans arrived in Japan as envoys of the Spanish Governor of Manila and had an audience with Toyotomi who granted them permission to stay in Japan and preach Christianity. In 1596, however, an incident involving a stranded Spanish ship carrying missionaries prompted the shogun to reissue an order to banish missionaries. The incident led to the execution of 26 Franciscans, Jesuits and their companions in 1597 (later called the Twenty-six Martyrs of Japan), and the banishment of surviving Franciscans.

Tokugawa Ieyasu, who became national ruler after Toyotomi's death, granted an audience to Franciscans who had entered the Philippines, authorizing them to conduct missionary work in Japan. This decision was made because the shogunate wanted to promote trade with the Spanish colony. Furthermore, at the request of the King of Spain, Pope Clement VIII allowed other religious orders to work in Japan. In 1602, Dominicans arrived in the Koshiki Islands (Kagoshima Prefecture), and Augustinians entered Hirado (Nagasaki Prefecture).

Nevertheless, the accidental arrival of a Dutch ship headed by an English captain prompted the Tokugawa shogunate to switch its trade partners from Catholic nations to Protestant nations.

Nagasaki as a missionary center

In 1606, the Jesuits were banished from the Omura domain (Nagasaki Prefecture), while the Dominicans were expelled from the Shimazu domain (Kagoshima Prefecture) in 1609.

The Dominicans began transferring their property, including chapels, from Kagoshima to the Christian town of Nagasaki. In 1611, the Franciscans began building churches in Nagasaki. In 1612, the first Augustinian church was completed in Nagasaki. Churches of the four religious orders engaging in missionary work in Japan crowded Nagasaki, alongside parish churches and chapels attached to welfare institutions.

Era of persecution

In 1612, following an illegal act committed by Christians, Tokugawa Ieyasu decided to outlaw Christianity. In 1614, missionaries were once again banished from the country. Those who remained and went into hiding, or who secretly entered Japan, continued to minister all over the country, from Hokkaido to Kyushu. This continued until 1637 for the Dominicans and the Augustinians, around 1640 for the Franciscans, and around 1644 for the Jesuits.

For a period of about 100 years from Francis Xavier's arrival in 1549 to the time when not a single priest remained in Japan, about 450 priests and monks (some of whom were Japanese) preached the Christian faith in Japan, and about 20% of them died as martyrs under severe persecution.

After banning Christianity, the Tokugawa shogunate limited its European trade to the Dutch, and even they were restricted to Nagasaki. However, following the arrival of American fleets at Uraga in 1853, Japan was forced to sign amity treaties with the United States, Great Britain, Russia and the Netherlands, as well as commercial treaties with the same countries plus France in 1858, opening up other ports. In May 1859, Protestant missionaries (American Episcopalians) arrived in Nagasaki.

The first Catholic missionaries to arrive in the reopened Japan were men from the Paris Foreign Missions Society, who arrived in Shinagawa, Tokyo, in August 1858.

Era of re-evangelization

In 1863, two priests from the Paris Foreign Mission arrived in Nagasaki. A few years later, at a church recently completed under their supervision, descendants of old Japanese Catholics met one of the priests. At that time, Christianity was still forbidden for Japanese people, but evangelization resumed secretly. Overcoming persecution that had resurged for a while, missionaries worked in Nagasaki and eventually spread to other parts of the country. Missionary work was also resumed by the Dominicans in 1904, the Franciscans in 1907, the Jesuits in 1908, and the Augustinians in 1952.



BL. Fr. Thomas De Augustino Kintsuba Jihyoe

"Rome of the Orient" - Churches in Nagasaki's Golden Age

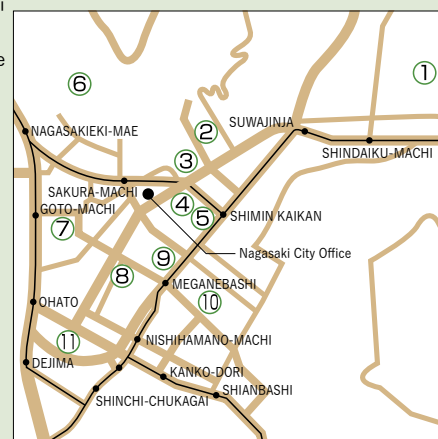
In 1569, the first church, Todos-os Santos Church ① was dedicated in Nagasaki, and the port was opened for trade with Portugal. Gradually, a town developed around a small cape. This area was donated to the Society of Jesus and placed under the Catholic Church's management. Christians began to arrive from all directions, and a European-like townscape emerged. The area was then confiscated under the order of the shogun Toyotomi Hideyoshi, and priests were banished. After the shogun's death, however, Nagasaki's trade with Europe flourished, as did its Christian life. The Golden Age of Christianity in Nagasaki, dubbed the "Rome of the Orient," continued until 1614, when Christianity was banned. In those days, the churches were popularly called Nanban-dera (European temples) and occupied thatched wooden houses. Other than that, little is known of this half-century, with almost no historical documents remaining from the period.



Site of Todos-os-Santos Church (Shuntoku-ji Temple)

- ① Todos-os Santos Church (All Saints Church) at Shuntoku-ji Temple
- ② Site of St. Mary's Church on the Hill
- ③ Santo Domingo Church Museum
- ④ Site of St. Francis Church and Sakura-machi Prison
- ⑤ Site of San Antonio Church
- ⑥ Site of San Juan Bautista Church at Honren-ji Temple
- ⑦ Site of San Pedro Church
- ⑧ Site of Misericordia Church
- ⑨ Site of Santiago Church
- ⑩ Site of St. Augustine Church
- ⑪ Site of the Church on the Cape

Heritage Sites Location Map



There were also other churches, notably Santa Clara Church in nearby Urakami, and some on Mt. Inasa (Inasa-yama) on the opposite shore.

Site of St. Mary's Church on the Hill ②

(山のサンタマリア教会堂跡)

A small chapel once stood near the present-day Nagasaki Museum of History and Culture. Although expanded into a formal church in 1603, the building was destroyed under the strict enforcement of the Anti-Christian Edicts.



Site of St. Francis Church and ④

Sakura-machi Prison

(サンフランシスコ教会堂・桜町牢跡)

A Franciscan church was under construction in the Quarter of the Cross (present-day Sakura-machi). But the building was demolished in the wake of the Anti-Christian Edicts and a prison erected on the site. From there Christians were dragged to the execution ground at Nishizaka.



Site of the Misericordia Headquarters ⑧

(ミゼリコルディア本部跡)

The Misericordia was an organization of laypersons practicing Christian works of mercy. They cooperated in collecting contributions and taking care of the needy, sick, homeless and orphaned. Burial of the dead was also among their social welfare activities.



Site of St. Augustine Church ⑩

(サン・アウグスティン教会堂跡)

In 1612, Fernando Ayala of the Ordo Sancti Augustini built a church in present-day Motofurukawa-machi. The church was named St. Augustine Church and designated as the headquarters of OSA. Two years later, however, it was destroyed in accordance with the Anti-Christian Edicts.



Santo Domingo Church Museum (サントドミンゴ教会堂跡資料館) ③

The outline of a former church is evident in remains from the early Edo

In 1609, Fr. Francisco Morales, a Dominican priest, suffered persecution and watched as his church in Kyodomari was taken down. But the dismantled materials were brought to Nagasaki and used to build another church on land provided by Murayama Toan, a local magistrate who professed Christianity. However, the newly built church was also destroyed soon afterward in obedience to the Anti-Christian Edicts. The site, where an elementary school is now located, became the residence of the deputy administrator of the shogunate. Recently, during the demolition and reconstruction of the old building, relics of the church and residence were discovered. A museum was opened on the site, and the unearthed objects are now on display as important artifacts related to the early Edo period.

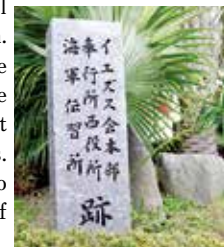


Santo Domingo Church

Site of the Church on the Cape (岬の教会跡) ⑪

(Site of the Church of the Assumption of Our Lady 被昇天の聖母教会堂跡)

The Portuguese built a small chapel at the tip of the cape in Nagasaki Harbor. As the number of Christians increased, the building was repeatedly refurbished and grew into a formal church. In 1601, construction reached completion. The new building, named the "Church of the Assumption of Our Lady," was said to be the largest and most beautiful church in Japan at the time and attracted many onlookers. However, the magnificent sight was destined to disappear due to the imminent enforcement of the Anti-Christian Edicts.





Omura and Seihy: Holding on to the Prophecy

In 1562, Omura Sumitada, lord of the Omura domain, opened the port at Yokoseura on the tip of the Seihy Peninsula, to start trade with Portugal on the recommendation of the Jesuits. The following year, he became Japan's first baptized *daimyo* (feudal lord) and encouraged his vassals and subjects to convert. A report dated 1582 states that 70,000 of the 150,000 converts in Japan at that time were subjects of the Omura domain.

However, Christian life in the Omura domain soon changed drastically. In 1606, Sumitada's son banished missionaries from the domain. Then, following the Shogunate's 1614 edict banning Christianity, and the wholesale arrest of Christians from 1657, the Omura domain further reinforced its persecution of Christians.

Under severe pressure, many Christians publicly renounced their faith. Some, however, felt unable to do so. Such people are believed to have migrated to Sotome, on the western side of the Seihy Peninsula, far from Omura Castle. Cultivating small tracts of land for their livelihood, they continued to preserve their faith in their small community. Their practices centered on following leaders, baptizing newborns, saying prayers according to a church calendar published in 1634, pretending to practice *e-bumi* (the Shogunate-imposed practice of forced trampling on Christian images) and performing a ritual of contrition afterwards, and believing in a prophecy that a priest would return to hear their confession after seven generations.

About seven generations (250 years) later, Christians from Urakami were the first to meet a priest, Father Petitjean, at Oura Cathedral. The priests from Oura visited Sotome to meet Christians in hiding. The prophecy had come true. Yet, it still took another quarter-century for a Catholic community to be revived in Omura, the ancestral land of the people in Sotome.



Shitsu Church (出津教会堂)

The mission base of de Rotz, who dedicated himself to assisting the needy

When he encountered the hidden Christians, Fr. Petitjean realized that there were many other Christians hiding in the Sotome region. He appointed Fr. de Rotz as parish priest of the Shitsu and Kurosaki districts. On a hill commanding a view over the Goto Sea, he established a church at his own expense. A statue of the Virgin Mary that was ordered from France still stands on the bell tower, although the bell is gone, having been given up for metal collection during World War II.

The low roofs and the flat or slightly vaulted ceilings are effective in withstanding the strong winds that blow there.

The Setting for 'Silence', by Endo Shusaku

The novel 'Silence', by Endo Shusaku (1923 – 1996) relates the story of Christians under severe oppression. The setting of the novel is the former Kurosaki Village in the Sotome district. In Sotome, Christians who had gone underground preserved their faith for some 250 years while pretending in public to be Buddhists. They carried the heavy burden of knowingly committing the sin of apostasy, and there was no priest around to whom they could personally confess their sins. Instead they continued to say the prayer of contrition, believing that a priest would return seven generations later.

Perhaps Endo believed that God did not forsake even people like them, or especially people like them, and watched over them always. To quietly address the question of the relationship between man and God, Endo wrote Silence, focusing on the experiences of a Portuguese priest who came to Japan during the ban on Christianity.

Endo Shusaku Literary Museum

(長崎市遠藤周作文学館)

A memorial to a Catholic novelist who loved Sotome

The museum, with its beautiful stained glass windows, exhibits valuable materials commemorating Endo's Christianity-related literary achievements, as well as his personality and career. The attached café, 'Enchanté', serves local food including Fr. De Rotz noodles.



Fr. Marc Marie de Rotz (1840 – 1914)

Fr. de Rotz was born in 1840 in Normandy, France. He became a priest and entered the Paris Foreign Missions Society in 1867.

In 1868, on the day the exile of arrested Urakami Christians was announced, Fr. De Rotz arrived in Nagasaki. He secretly set up a print shop in the presbytery near Oura Church to publish calendars and religious texts. Although transferred to Yokohama in 1871, he returned to Oura in 1878, when the signboards prohibiting Christianity were removed across the country and the exiled Urakami Christians returned home.

The following summer, which saw devastation in Urakami brought by violent storms and infectious diseases, Fr. de Rotz led local women in bringing medical relief to victims, laying the foundations for the establishment of children's welfare institutions and convents. In 1875, he designed and supervised the completion of a seminary in Oura, where Japanese priests would be trained.

In 1879, he was sent to Shitsu Church in Sotome as chief priest. There, he opened workshops, welfare institutions, schools and dispensaries to help those suffering in poverty to secure autonomous livelihoods. He also instructed local people in agriculture and civil engineering, erected a full-fledged church, and laid the foundations of convents.

For 35 years after his arrival in Sotome, Fr. de Rotz generously gave the fruit of his education as well as his inheritance from his father to these local projects. He demonstrated unconditional dedication to the people of Sotome. He died in Sotome in 1914.



Birthplace of Nakaura Julião (中浦ジュリアン出生地)

One of the sub-leaders of the Tensho Boys Mission to Europe, later martyred at Nishizaka

Christian daimyos dispatched Nakaura Julião to Europe as a sub-leader of the Tensho Embassy (see p14). After returning home, he was ordained to be a Jesuit priest. In the midst of engaging in mission work in Kokura, he was arrested and sent to Nishizaka in Nagasaki City where he



was executed. His birthplace is marked by a memorial park. He was beatified in 2008.

Kurosaki Church (黒崎教会堂)

Setting of the novel 'Silence' standing beautifully on a hill in Sotome

Fr. Marc de Rotz conducted his missionary work using Shitsu Church as a base. The people of Kurosaki wanted to establish their own parish church, but construction did not proceed smoothly, even though Fr. de Rotz assisted with the basic design. Only after his death did the parishioners bring the project to completion, working together to stack the bricks one by one.



Site of Bastian's Hut (バスチャン屋敷跡)

The hideout used by the legendary priest

The Japanese priest Bastian left a four-fold prophecy that was handed down through the age of hiding and encouraged the faith of the underground Christians. He conducted his mission work from place to place, appearing suddenly and disappearing just as quickly. One of his hiding places was a stone hut located in the mountains of Sotome. People call this tiny hideout Bastian's Residence. Ultimately, he was arrested and martyred at Nishizaka.



Fr. de Rotz Memorial Museum (ド・ロ神父記念館)

Fr. de Rotz devoted his life to Catholic mission and salvation in the district of Sotome. All the articles he left behind were collected and preserved in the memorial facilities located within the Shitsu Cultural Village. A net-making factory which he established was refurbished into the museum to commemorate his great contributions. Among the exhibits are medical appliances, tools and supplies, printed or written documents, and various other materials he used for his missionary and salvation work. The original factory had a sturdy outside wall in front, to protect the building from the strong wind.



Yokoseura (横瀬浦)

- Yokoseura Park (横瀬浦公園)
- Site of Yokoseura Church (横瀬浦教会堂跡)
- Statue of Fr. Luis Frois (レイス・フロイス像)

In 1562, abiding by the agreement made between Omura Sumitada and the Society of Jesus, the port of Yokoseura was opened as a base for trade with Portugal. In the neighborhood, Sumitada built a church and was baptized together with his 25 vassals. In 1563, Luis Frois SJ arrived at Yokoseura and prepared an annual bulletin reporting to the Society of Jesus Headquarters regarding their mission activities in Japan.



Hachinoko-jima (ハノ子島)

A tiny islet with a cross on top, serving as a marker for entry into port

Hachinoko-jima is a hat-shaped islet located at the entrance to Yokoseura. Portuguese ships used this islet to find their way into the port. According to a legend, for three days in 1562, a vision of a cross was seen floating in the air above the islet, and so a real cross was set up on the top. In 1962, the present large white cross was erected on the 400th anniversary of the first arrival of a Portuguese ship.



Model Pilgrimage Course

Yokoseura Church 20 mins (car)	JR Nagasaki Station 50 mins (car)
Nakaura Julião Memorial Park 20 mins (car)	Site of Suzuta Jail 10 mins (car)
Ono Church 10 mins (car)	Site of Martyrdom at Hoko-Baru 5 mins (car)
Shitsu Church/Fr. de Rotz Memorial Museum 10 mins (car)	Head Grave and Body Grave 5 mins (car)
Endo Shusaku Literary Museum 5 mins (car)	Site of Public Display of Severed Heads 5 mins (car)
Kurosaki Church 1 hour (car)	Site of Sanjo Castle 10 mins (car)
JR Nagasaki Station GOAL	Site of Sakaguchi-kan 1 hour 10 mins (car)

Karematu Shrine (枯松神社)

One of the very rare Christian shrines

Karematu Shrine is dedicated to San Juan, Bastian's religious leader. He passed away from hunger and cold while hiding in a valley and observing religious practices. The local people buried him and worshipped his tomb as a sacred place. Each November they hold the Karematu Shrine Festival, when ecumenical prayer services are held as well as a mass conducted by a Catholic priest. This is one of only three shrines in Japan dedicated to holy figures associated with Christianity.



Ono Church (大野教会堂)

The Koteda family fled their home on the island of Ikitsuki and found refuge in the valley of Ono in 1599. Since it was too far from Shitsu, they set up their own church on a hillside overlooking the sea. Fr. de Rotz designed the church with distinctive stone walls called 'dorokabe' (translated either as 'mud walls' or 'walls made by de Rotz'). The stone wall was piled up by the parishioners using the natural stones from the area.



Former Shitsu Aid Center buildings (旧出津救助院)

A social welfare facility where Fr. de Rotz handed on his talents and skills

Fr. de Rotz established this facility as a social welfare center. His intention was to help women in need gain independence. The first floor was used as a food processing plant mainly producing noodles such as macaroni and somen (thin wheat noodles), while the second floor was a factory for making textiles. Three courses in practical subjects such as education, reading, writing and calculation were taught there.





Monument to the Tensho Boys Mission to Europe

(天正遣欧少年使節顕彰像)

To honor the youths who brought back cultural souvenirs from overseas

Christian *daimyos* including Omura Sumitada organized a Boys Mission to Europe for the first time in Japan. To act on behalf of the *daimyos*, the delegation with the four leaders, Ito Mancio, Chijiwa Miguel, Hara Martinho and Nakaura Julião left Japan in 1582 and returned home in 1590.

During their stay in Europe, they acquired advanced knowledge and skills of the Western culture. In 1890, a monument was erected to commemorate the youths' glorious attainment.

Site of Sanjo Castle (三城城跡)

Defended desperately against a surprise attack

Sanjo Castle was a residence constructed by Omura Sumitada, a Christian *daimyo*, in 1564. In 1572, the castle was besieged by the allied armies of Goto of Takeo, Saigo of Isahaya and Matsura of Hirado. A very small defense force managed somehow to repel the enemy despite being severely outnumbered. This deadly struggle is remembered as "Sanjo Shichiki Gomori" (Seven Warriors Confined in Sanjo). In 1599, the newly-constructed Kushima Castle took over the castle functions.



Site of Sakaguchi-kan (坂口館跡)

Omura Sumitada's rural retreat in his dying days
(大村純忠終焉の居館)

In 1587, Sumitada passed away at the age of 55. He spent his closing years at a retreat situated in a quiet plot of land with a clear stream running just beside. His widow turned the residence into a shelter for missionaries hiding from the Bateren Expulsion Order which saw to the deportation of missionaries in Japan. The residence was used by the Jesuits until Omura Yoshiaki, heir to the domain, began enforcing the order. The site is now a historical park open to the public.



Site of Suzuta Jail (鈴田牢跡)

For five years from 1617, 32 Christians including foreign missionaries were packed into the jail at Suzuta, which had a tiny space of less than 20 square meters. Carlo Spinola, an Italian Jesuit, spent about four years in the jail, which was like a cage, open on all sides to the weather. He made a sketch of the jail and wrote to Rome, describing the miserable conditions of the cruel incarceration. He was executed at Nishizaka in 1622. He is on the list of '205 Blessed Japanese Martyrs', beatified by Pope Pius IX in 1867.



Site of Martyrdom at Hoko-Baru (放虎原殉教地)

A record of the tragic history of the Anti-Christian era

Luis Caballero Sotelo was executed by burning alive at Hoko-Baru in 1624. Sotelo was a Franciscan missionary who guided Hasekura Tsunenaga in the mission to Europe dispatched by Date Masamune. About forty years later, in 1667, 603 Christians were arrested and 406 were executed in the Omura domain. Among them 131 were martyred at Hoko-baru. This tragic incident is recorded as Kori Kuzure, to which a memorial is placed on the site, together with monuments to 205 beatified martyrs and 13 martyrs from Korea.



Do-Zuka (Body Grave)

(胴塚)



Kubi-Tsuka (Head Grave)

(首塚)



The martyrs' severed heads were buried far from their bodies for fear that the dead Christians would be resurrected.

Site of Public Display of Dismembered Heads (獄門所跡)

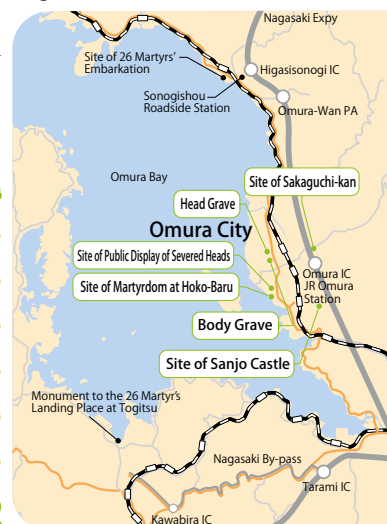
A statue of the Holy Mother consoling the 131 faithful martyrs

The severed heads of the 131 Christians executed at Hoko-baru were salted and put on display for 20 days as a warning to the public. In 1968, a white statue of the Virgin Mary was erected here.



Model Pilgrimage Course

- 1 day
- JR Omura Station (START)
 - 10 mins (walk)
 - Site of Sanjo Castle (40 mins (walk))
 - Omura Sumitada's rural retreat in his dying days (40 mins (walk))
 - Site of Martyrdom at Hoko-Baru (20 mins (walk))
 - Head Grave (10 mins (walk))
 - Body Grave (20 mins (walk))
 - Site of Public Display of Severed Heads (30 mins (walk))
 - JR Omura Station (GOAL)



Kuroshima Church (黒島教会)

Many Christians from Sotome, Ikitsuki and Goto came and settled in Kuroshima, the largest island in the Kujukushima Archipelago.

In the center of the island stands a magnificent Romanesque church. In 1897, Fr. Joseph Marmand MEP arrived in the parish of Kuroshima. To fulfill his mission, he devoted himself wholly to building a church. Through his earnest leadership and the parishioners' devotion, construction was completed in 1902. They donated money saved for food, and took on manual labor tasks, building this church with creative techniques, such as drawing wood-grain by hand onto boards. Local materials such as Kuroshima granite and earthenware tiles from nearby Arita, famed for porcelain production, were used in the construction. Through such dedication they realized their longcherished dream.



Monument to the Resurgence of Christianity (信仰復活の碑)

Surviving the difficulties of concealment, Christianity was revived on Kuroshima

In the early 19th century, the Hirado domain gave approval for settlement on Kuroshima. Christians left their hiding places in Ikitsuki and Sotome, moved to the island and built Catholic communities. In 1865, two months after the rediscovery of Christians in Nagasaki, the villagers sent a delegation of 20 believers to the city. They met Fr. Petitjean at Oura Cathedral and professed that there were 600 Christians on the island. On returning home, Deguchi Daikichi and his son took charge of religious services in place of a priest. Under their leadership, the hidden Christians on the island rejoined the Roman Catholic Church. In 1872, before the abolition of the Anti-Christian Edicts, Fr. Jean-Baptiste Poirier MEP secretly visited the island and held the first mass in Deguchi's house. Kuroshima was transformed from an island of hidden Christians into a Catholic island. Deguchi expanded his work to the islands of Hirado and Ikitsuki.

In 1956, to celebrate the resurgence of Christianity, a monument made from local granite was erected on the site of Deguchi's house, a short walk from Kuroshima Church.

Father Marmand's Grave (マルマン神父の墓)

In 1897, Fr. Joseph Marmand assumed his post as the first chief priest of Kuroshima parish, engaging in missionary activities around southern Japan, and helping orphans in the Goto Islands. He died on Kuroshima and was buried in the Catholic cemetery near the church. In 2007, relatives came from France to visit his grave site.



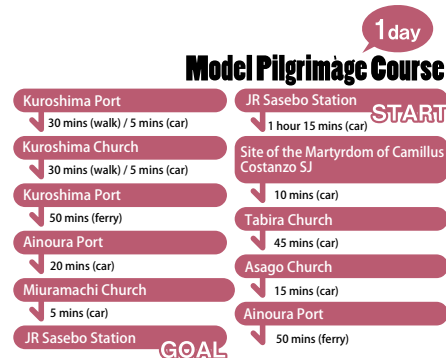
Miuramachi Church (三浦町教会)

In 1897, a church was established for Christians who had moved to Sasebo. The present church, which was built in 1931, miraculously survived the ferocious air-raids of 1945, which otherwise devastated the city.



Asago Church (浅子教会)

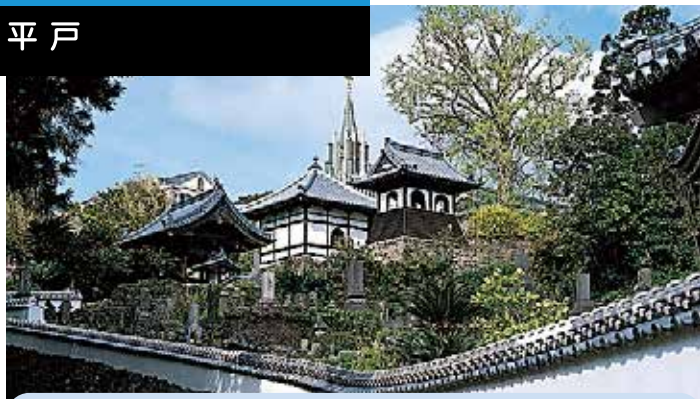
Most of the Christians living at the foot of Mt. Asago originated from Kuroshima, whose small areas of farmland became overpopulated. In 1927, they built a church in this placid cove.



■"KUROSHIMA" ferry timetable

From Ainoura Port: 10:00, 13:00, 17:00

From Kuroshima Port: 6:40, 11:10, 15:30



Hirado and Ikitsuki Islands Preserving the faith for 460 years

The history of Christianity in Nagasaki Prefecture began in 1550, when Fr. Francis Xavier SJ came to Hirado, a strategic point in maritime transportation, to visit Portuguese ships calling there. The lords of the Hirado domain became enthusiastic Christian converts and cooperated with Fr. Xavier in evangelizing the Hirado domain.

Later, a fatal clash between a Portuguese ship's crew and Hirado merchants led Portuguese ships to skirt Hirado. Still, Christians on the western side of Hirado Island and on Ikitsuki Island continued living an undisturbed Christian life. In 1599, however, the Hirado domain decided to ban Christianity. In 1614, the Tokugawa shogunate issued an edict prohibiting Christianity as well. The martyrdom of Christians commenced on Hirado and Ikitsuki. Under strict surveillance by the authorities, Christians who survived secretly preserved their faith, united under leaders who took charge of baptisms and other rites, passing on prayers and the celebrations of feasts to younger generations, and protecting the places of martyrdom as sacred sites.

Much later, Christians who had gone into hiding in Urakami and Sotome encountered priests in Oura and professed their faith. However, many who had kept their clandestine faith for 460 years on the western side of Hirado chose to continue adhering to the style of worship that their ancestors had protected at their peril in the face of the Anti-Christian Edicts.

Monument to the Martyrdom of Camillus Costanzo SJ at Yaiza Park (カミロ・コンスタンツォ神父殉教地)

In 1613, the Tokugawa Shogunate enforced Anti-Christian Edicts throughout Japan, and the following year ordered all missionaries to be banished from the country.

In spite of the mortal danger, several missionaries secretly re-entered Japan and attempted to continue their missionary work. One of them was the Italian Jesuit Camillus Costanzo. Costanzo came to Japan in 1605, was deported to Macau in 1614, and slipped back into Japan in 1621. He clandestinely engaged in missionary activities in Karatsu (in Saga), Hirado and Ikitsuki, but was eventually arrested in the Goto Domain, attempting to propagate on Uku Island, located at the northernmost tip of the Goto archipelago.

In 1622, he was burned at the stake on the coast at Tabira, on a site which is now part of Yaiza Park. On the day of his death people came on boats to the Hirado Strait to witness the execution. Costanzo delivered a sermon to the onlookers in Japanese, Portuguese and Flemish and sang hymns until the last moment of his life.



Model Pilgrimage Course

Site of the Martyrdom at Kurose	JR Sasebo Station
10 mins (car)	1 hour (car)
Shima no Yakata Museum of Ikitsuki	Hirado-Ohashi Bridge
10 mins (car)	10 mins (car)
Hirado City Kirishitan Museum at Neshiko	Memorial to St. Francis Xavier
15 mins (car)	5 mins (car)
Himosashi Church	Hirado Xavier Memorial Church
10 mins (car)	20 mins (car)
Hoki Church	Yamano Church
20 mins (car)	10 mins (car)
Hirado-Ohashi Bridge	Ikitsuki-Ohashi Bridge
1 hour (car)	5 mins (car)
JR Sasebo Station	Yamada Church
	5 mins (car)

Hoki Church (宝亀教会堂)

Built in 1898, this hillside church has a panoramic view over the Hirado Strait. The carpenter from Uku Island who supervised the construction was a Christian who had been baptized at Kuroshima. The front wall of the southern colonial-style building is finished with stucco, colored in red and white. Icons are set in the blank windows. This striking church has been designated a Prefectural Tangible Cultural Asset.

Tabira Church (田平教会堂)

The Christian history of the Tabira district began with the work of two foreign missionaries. In 1886, Fr. Emile Raguet MEP, at that time in charge of Kurosaki Church, and Fr. de Rotz of Shitsu Church purchased undeveloped land and urged families in need to settle and cultivate the wild land. Gradually, the number of settlers increased.

In 1914, the Japanese priest Fr. Nakata Tokichi arrived in the parish. To replace the humble prayer house, he made tremendous efforts to raise funds for a formal church. Tetsukawa Yosuke designed the brick building and the parishioners cooperated on the construction project, gathering large volumes of seashells to make into lime powder. The site of the processing ground still remains in front of the church. The construction was finally completed under Tetsukawa's supervision in 1918. The brick church was the architect's last in a long series of ecclesiastical works.

The distinctive feature of Tabira Church is the large three-story central tower protruding from the front of the building. The third story comprises an octagonal domed belfry with a cross on top. The church has been designated an important cultural asset by the Japanese Government.



Tetsukawa Yosuke, Japanese architect

The original Oura Church was built by Japanese carpenters who had no knowledge of European architecture. Utilizing their traditional Japanese carpentry expertise, they managed to satisfy the orders given by European missionaries. Later, priests well versed in architecture, such as Frs. Marmand, Fraineau, Pélu and De Rotz, arrived and designed churches themselves, instructing local carpenters in construction.

Particularly outstanding among those Japanese carpenters was Tetsukawa Yosuke. He was born in 1897 into a traditional architect's family in what is today ShinKamigoto Town. At age 20, he participated in the construction of the old Sone Church, designed by Fr. Pélu, who was then supervising the construction of Catholic churches across the Goto Islands. It was his first encounter with European-style architecture. He went on to study under Fr. Pélu. At the age of 27, he designed Hiyamizu Church on his own and supervised its construction. He continued studying architecture under Frs. Fraineau and De Rotz and joined the Architectural Institute of Japan. Although a Buddhist all his life, he was sensitive to the sentiments of Catholics and responded to their expectations by designing and building beautiful churches across Kyushu. As Japan's premier church architect, Tetsukawa was decorated by the Japanese government.



Saint Francis Xavier Memorial Church

(平戸ザビエル記念教会堂)

Many pilgrims and tourists visit this church, which forms a renowned historic spot alongside three Buddhist temples in the neighborhood.

In 1913, the Catholic Hirado Church was established in this town where Christians were permitted to live after the abolition of the Anti-Christian Edicts. The church was relocated to its present site and dedicated to the Archangel Michael in 1931. Since the 40th anniversary of its consecration, when a statue was erected beside the church to commemorate the great missionary St. Francis Xavier who visited Hirado three times, it has been known as the Saint Francis Xavier Memorial Church.



Himosashi Church

(紐差教会堂)

In the district of Himosashi, Christians live in harmony with Buddhists. The Christians are the descendants of people who moved from the Omura domain more than 200 years ago, as well as those who came from the Sotome region in the late 19th century. Hidden Christians who returned to Catholicism and some Buddhists were baptized by Fr. Albert-Charles Pélú MEP. The present church is a reinforced concrete building constructed in 1929, under the supervision of the architect Tetsukawa Yosuke.



Site of the Martyrdom at Kurose: Grave of Nishi Gaspar

(黒瀬の辻殉教地・ガスパル様の墓)

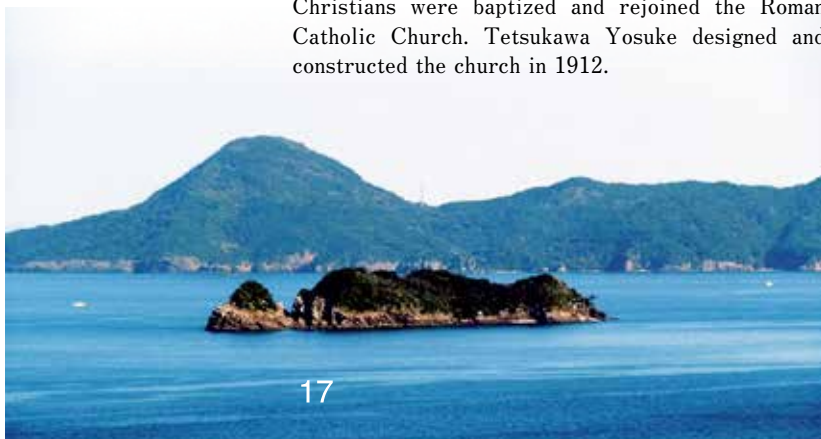
Nishi Gaspar asked for execution on the ground where a large crucifix had stood

Nishi Gaspar held a leading position related to the administration of the village. In 1609, he was executed at Kuruzu-no-Tsui (based on the Spanish word for cross) as the last martyr on the island of Ikitsuki. The execution ground is now known as Kurose-no-Tsui and is a park where a large new crucifix has been erected. The grave of Nishi Gaspar and his family is just behind this monument. His son, Tomas Nishi, who was the only survivor, later became a priest in Manila in the Philippines, but was ultimately martyred at Nishizaka in Nagasaki City.



Nakae-no-shima : Site of Martyrdom (中江ノ島殉教地)

This uninhabited islet lying between Hirado and Ikitsuki Islands was an execution site where many Christians died, including Sakamoto Juan, a vassal of Ikitsuki, who assisted Fr. Costanzo. Passed into legend as a sacred place, the islet is referred to as San Juan by the Ikitsuki Christians. The pure water bubbling from a rock crevice is used as holy water. The religious act of sprinkling water in baptism is also called "San Juan" by the local Christians.



Hirado City Kirishitan Museum at Neshiko

(平戸市切支丹資料館〈根獅子〉)

Around 1563, Cosme de Torres SJ baptized most of the inhabitants of the Neshiko area. Later, however, under dire jurisdiction, many of the local Christians were martyred. From then on, they developed a kind of "secret Christianity" mixed with overt forms of Buddhism and Shintoism. The *kakure kirishitan* (hidden Christians) continued their clandestine activities on an organized basis until 1992. The museum preserves and exhibits Neshiko's cultural assets as well as a wealth of Christian-related historical materials.

Shima no Yakata: Museum of Ikitsuki

(平戸市生月博物館「島の館」)

An island with a unique culture of hidden Christians

The museum presents information on the history and folklore of the island of Ikitsuki. The large exhibition hall is designed like the inside of a church and displays artifacts related to livelihood and religion. The hidden Christians maintained their faith even under severe oppression, in a unique form mixing Christianity with Buddhism and Shintoism. Fisheries and agriculture thrived in the rich natural environment. The traditional equipment, miniature models and dioramic images inform visitors about the colorful history of Ikitsuki Island.



The meaning of "Kakure Kirishitan"

During the period when Christians went into hiding, they preserved their faith despite the absence of priests, forming small communities at various locations centering on their leaders. However, over two hundred years or so, the Catholic doctrines that the Jesuits had taught their ancestors were gradually modified. In the period of "re-evangelization" led by Paris Foreign Missionaries who arrived in Japan after the Meiji Restoration, the modifications were corrected, and Christians were put back on the "right track" and "revived" as Catholics. Meanwhile, there were those who did not respond to the re-evangelization and refused to change their ways of worship that had been preserved for over 200 years. They are called "Kakure Kirishitan" today. With no threat of religious persecution, they are not really in "hiding" (kakure). They are known to use this term sometimes as a matter of convenience but dislike publicly identifying themselves as Kakure Kirishitan. It is said that on Ikitsuki Island, to make a clear distinction, they refer to Catholics as New Kirishitan, while calling themselves Old Kirishitan or "companions of monja-monja" (meaning orasho or oratio, i.e. prayers). This expression is quite symbolic of their historical background.

Yamada Church (山田教会堂)

Resurgence of Christianity after long period underground

In the Edo Era (1600-1868), the Ikitsuki Christians hid in secluded spots on the island. In 1878, Fr. Pélú arrived and took charge of missionary activities in the areas around Hirado and Ikitsuki. The hidden Christians were baptized and rejoined the Roman Catholic Church. Tetsukawa Yosuke designed and constructed the church in 1912.



Shimabara Peninsula

島原半島



Shimabara Peninsula – After suffering and warfare...

Arima Yoshisada, who ruled the Shimabara Peninsula, opened the port of Kuchinotsu. The following year (1563), Brother Luis de Almeida commenced missionary work on the peninsula. In 1579, Fr. Alessandro Valignano SJ arrived at Kuchinotsu Port. In the following year, he baptized Yoshisada's son, Arima Harunobu, and established a seminary in the Arima domain, in the hope of educating Japanese priests. After a criminal incident in which Harunobu was involved the Tokugawa Shogunate began to implement a ban on Christianity. In 1612, Harunobu's successor, Naozumi, banished missionaries from the Arima domain, ordering the execution of Christian vassals and subjects of Arima. In 1616, the rule of the Shimabara Peninsula was taken over by the Matsukura clan. Interrogation and torture of arrested Christians took place with growing severity and cruelty. Records state that some 250 Shimabara residents died as martyrs during this period. The next lord further tormented his subjects by imposing heavy taxes on the peasants who were already suffering due to poor crops and drought. They struggled simply to survive, and as the situation worsened, the Shimabara-Amakusa Rebellion broke out in 1637 and over 30,000 people died in the rebellion. The Shogunate treated the incident as a Christian riot. New settlers were brought in to areas where residents had perished in the rebellion. As a result, no descendants of clandestine Christians were to be found this area. Re-evangelization began in 1902. This peninsula is now well-known for hot spring resorts.

Shimabara Church (島原教会堂)

In 1932, Shimabara Ninomaru Church was established and dedicated to the martyrs in the Shimabara Rebellion. The church was reconstructed into the present domed building in 1997.



Shimabara Castle (島原城)

In 1624, Matsukura Shigemasa, ruler of the Shimabara domain, had the Moritake-jo castle completed, after 7 years of construction. Shigemasa and his heir Katsuie were notorious for their appalling maladministration and cruel oppression of Christianity, and their castle was targeted for attack in the Shimabara Rebellion which broke out in 1637. The Meiji Government later dismantled the castle, which was then restored in 1964 to its present state, functioning as a museum collecting and exhibiting relics of the years of Christian persecution and the rebellion.



Site of Martyrdom at Unzen

(雲仙地獄殉教の碑)

Hot springs known as 'hells', used for torture and execution of Christians



A document records that Matsukura Shigemasa, posted to the Shimabara domain, tortured Christians at so-called 'hells' in the mountains of Unzen. During the period between 1627 and 1632, Christians were tortured to death in the boiling waters of the hot springs. At a place called Oito Jigoku ('Oito Hell') stand two monuments to the victims, although the exact sites of the martyrdom are uncertain.

Unzen Church (雲仙教会堂)

Constructed to celebrate Pope John Paul II's visit to Japan in 1981, the church was consecrated to the Jesuit Antonio Ishida of Shimabara (one of the 205 Blessed Japanese Martyrs beatified in 1632), and to the victims tortured to death at the Unzen Hells.



Site of Hara Castle (原城跡)

- Tombstone of Amakusa Shiro Tokisada (天草四郎時貞の墓)
- Monument to the Shimabara Rebellion (島原の乱供養碑)
- Exhibition of Relics Related to the Rebellion (原城発掘跡出土品展示室)
- Honekami Jizo (guardian deity) (ホネカミ地藏)

Hara Castle was the main setting for the largest battle of the Shimabara Rebellion. In October 1637, local farmers rose up in revolt against the feudal lord's maladministration and cruel persecution of Christians. Occupying the deserted Hara Castle as their base, the insurgents fought against the Shogunate army. After fierce and desperate battles, the 37,000 rebels and non-combatants including women and children were annihilated in an all-out assault by 120,000 soldiers at the end of February 1638.

The main enclosure of the former castle has two main monuments to the battle. One is the tombstone of Amakusa Shiro, chief general of the insurgent army. The other is Honekami Jizo, a guardian deity. In 1766, a Buddhist priest gathered and buried the bones of the victims from both sides. He installed the statue of the deity atop the burial mound to console the dead.

The Exhibition Room preserves and displays not only relics excavated in archeological surveys but also ceramics and construction materials including roof tiles and gargoyles used in the construction of the Arima family's castles.



Monument to the Shimabara Rebellion



Exhibition of Relics Related to the Rebellion

Site of Hinoe Castle (日野江城跡)

During the 14th century the family ruling the Shimabara Peninsula constructed a castle named 'Hinoe-jo'. Harunobu, the 14th lord (1597 – 1612) was a Christian *daimyo* and refurbished his castle into a large-scale structure with gardens, a tea arbor and many rooms. Stone walls remain around the site of the front gate.

A recent survey has revealed that the construction materials including the stone steps were acquired from tombstones in Buddhist graveyards which Harunobu had demolished. This indicated the religious situation in those days, when Christianity was flourishing. In 1982, the location of the castle was designated a National Historical Site.

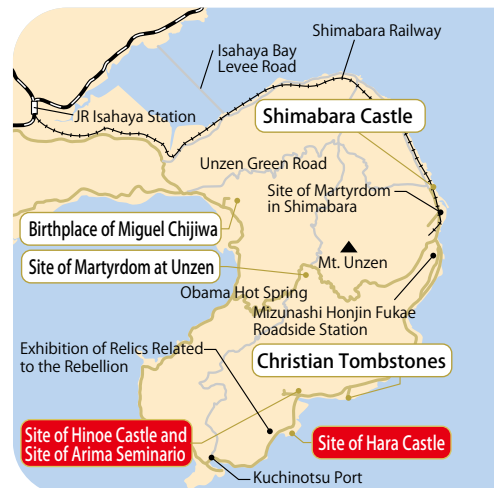
Site of Martyrdom at Arima (有馬の殉教地) Cruel execution watched by 20,000 Christians

Arima Naozumi, the 15th ruler of the domain, recanted his belief in Christianity and initiated the persecution of the Christians. In 1613, on the spacious beach in front of Hinoe Castle, he executed his Christian vassals and their families who had refused to recant. More than 20,000 Christians gathered and watched as the condemned were burned alive. Despite Naozumi's intention to set an example, the local Christians consolidated their religious belief, spurring the Shogunate to issue the Anti-Christian Edicts the following year. In 2007, the executed Christians were beatified and added to the list of 188 Blessed Japanese Martyrs.



Model Pilgrimage Course

- 1 day
- JR Isahaya Station (START)
 - 40 mins (car)
 - Birthplace of Miguel Chijiwa
 - 40 mins (car)
 - Site of Martyrdom at Unzen
 - 40 mins (car)
 - Shimabara Castle
 - 30 mins (car)
 - Christian Tombstones
 - 10 mins (car)
 - Site of Hinoe Castle and Site of Arima Seminary
 - 10 mins (car)
 - Site of Hara Castle
 - 15 mins (car)
 - Kuchinotsu Port
 - 1 hour 40 mins (car)
 - JR Isahaya Station (GOAL)



Goto Islands

五島列島



Goto Islands – carrying the faith across the sea

In 1566, Brothers Almeida and Lorenzo of the Society of Jesus had an audience with Lord Uku Sumisada, and commenced missionary work in his domain, the Goto Islands. Sumisada's successor, baptized as Luis, was a devout Christian who did not relent when pressed by his relatives to abandon his faith. His successor, however, actively persecuted Christians. It is known that after the Tokugawa Shogunate prohibited Christianity, European priests continued their missionary work in secret in the Goto Islands until 1624. Records remain showing the martyrdom of three Japanese Christians in that year. The church history of the Goto Islands then remained silent until the late 18th century when the Goto Domain requested the Omura Domain to send settlers to develop the Goto Islands. Many of them turned out to be clandestine Christians who had pretended to be Buddhists while living in Sotome. Immediately after the discovery of the Urakami Christians, Christians on the Goto Islands also learned of the arrival of the long-awaited priests. Overcoming the resurgence of persecution at the beginning of the Meiji Era, Goto Christians oversaw in their respective villages the construction of churches. These churches, which had long been denied to them, now sprung up as a testimony to their faith. All of the 50 or so churches that stand on the Goto Islands today, whether large or small, were built by such people who carried with them histories of the faith.

Dozaki Church & Statues of Fr. Marmand and Fr. Pélou (堂崎教会堂・マルマン神父とペルー神父の像)

A few years after the lifting of the Anti-Christian edicts, Fr. Pierre T. Fraineau MEP arrived at Dozaki. To celebrate Christmas, he held an open-air mass on the beach, which was attended by many people. In 1877, Fr. Joseph Marmand and Fr. Fraineau were posted as parish priests to Okuura Village, and set up a church for the first time in the Goto region since the end of the ban on Christianity. Distressed at a grievous custom of infanticide, Fr. Marmand established two facilities, a children's home for children who had been deserted and a training center for the education of nurses who would take of the orphans.

Fr. Pélou, who succeeded Fr. Marmand, worked on the construction of a new church, aided by donations from France. In 1908, a red brick church in the Gothic style was completed, facing towards the sea as if to welcome people coming by boat to attend masses. In 1974, Nagasaki Prefecture designated the church as a cultural property. In 1977 it was refurbished and opened to the public as a museum, to pass on the history of ordeals and martyrdom. At that time, statues of Frs. Marmand and Pélou were erected in the ground to commemorate the great founders.



Kusuhara Church (楠原教会堂)

Kusuhara was one of the remote areas settled by Sotome Christians around the late-18th and early-19th centuries. Their descendants underwent ordeals even after the rediscovery of the Christians in Nagasaki. A roundup at Mizunoura expanded into the mountains. The Hidden Christians were imprisoned and tortured and their settlements plundered. The site where they were jailed, near to the church, is open to the public.

Around 1910, the present church was designed and constructed under the direction of Tetsukawa Yosuke. The building was repaired and improved in 1968.



Mizunoura Church (水ノ浦教会堂)

The largest wooden church remaining in Japan

The Christian inhabitants of Mizunoura are descended from migrants from Sotome. Soon after the discovery of the Hidden Christians in 1865, Goto Christians also professed their faith, leading to a wave of severe persecution known as the Goto Kuzure.

The present church was built in 1938 and was the last building with rib-vault ceilings to be designed and constructed by Tetsukawa Yosuke. The white wooden church stands on the beach, surrounded by seasonal flowers.



Imochiura Church (井持浦教会堂)

Site of the first Lourdes shrine in Japan, constantly attracting pilgrims from all over the country.

The Tamanoura district was unusual in that it avoided persecution, even though many Christians were hiding there. This was partly thanks to its location far from the administrative center of the domain, and partly because it was an important location for salt production, which the local people, including the Hidden Christians, were engaged in. The Romanesque church, built in 1897, became widely known as the first brick building in the Goto Islands. In 1987 a typhoon devastated the 92-year-old church, which was then reconstructed using reinforced concrete. In 1899, Fr. Marmand began constructing the first Lourdes shrine in Japan, inspired by news of a miniature Lourdes made in the Vatican. He and the parishioners gathered nicely-shaped stones and rocks from around the island and built a holy grotto appropriate as a place of prayer. In May every year, the Lourdes Festival is held there to honor the Blessed Virgin Mary.



Memorial Church and Monument to Martyrdom at the Site of Royanosako Jail (牢屋の殉教記念教会堂 信仰の碑)

In 1868, more than 200 Christians were imprisoned here in a space of less than 20m². Crammed into this space, they were ordered to recant their beliefs. 39 prisoners including women and children lost their lives during the eight months of imprisonment. The jail was called Royanosako (the jail pit). On the site, there is a monument engraved with the names of the martyrs.



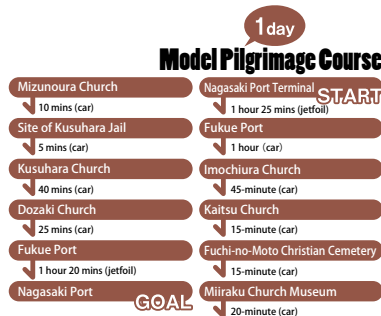
Former Gorin Church (旧五輪教会堂)

The Former Gorin Church building has an interesting history. Hamawaki Church, built in 1881, was the second oldest wooden church in Nagasaki Prefecture, after Oura Cathedral. In 1931, a new, larger church was to be built at Hamawaki, and the old church was dismantled and then reconstructed as a church for the Gorin district. The church, which has been designated as an Important Cultural Property of Japan, is a rare combination of Japanese- and Western-style construction, with the outer appearance of a traditional Japanese house.



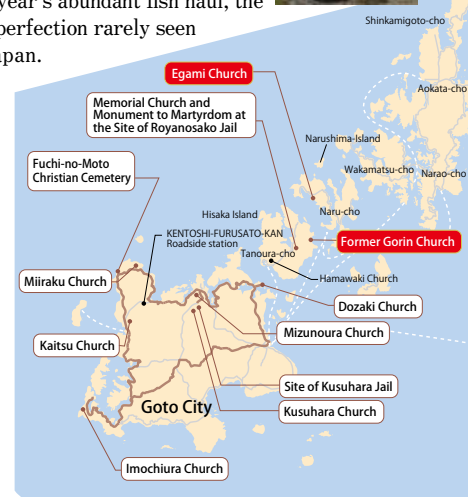
Egami Church (江上教会堂)

Facing the Naru Strait, Egami Church stands on the coast surrounded by a grove of trees. In 1918, the descendants of settlers cooperated to build the church, under the design and surveillance of Tetsukawa Yosuke. Thanks to funds raised by that year's abundant fish haul, the construction reached a level of perfection rarely seen among wooden churches in Japan.



Time required for jetfoil & ferry

- Nagasaki – Fukue by Jetfoil: 1 hr 25 mins
 - Nagasaki – Fukue by Ferry: 3 hrs 30 mins
- KYUSHU SHOEN TEL: (095) 822-9153



Goto Islands

五島列島

Ebukuro Church (江袋教会堂)

Located on a remote coast of a peninsula extending northward from the island of Nakadori-jima, Ebukuro was one of the settlements inhabited by Sotome Christians, who rejoined the Roman Catholic Church in 1872. They faced unexpected persecution, even after the ban on Christianity was officially lifted in 1873, but, overcoming adversity, they managed to establish a church in 1882. Kawahara Kumekichi from Sotome Village, who had participated in the construction of Oura Cathedral, supervised the carpentry. In 2007, the church burned down, but funding from the government enabled restoration to be completed in 2010. Nagasaki Prefecture then registered the restored church as a tangible cultural asset.



Former Tainoura Church (旧鯛ノ浦教会堂)

Fr. Auguste Bourelle MEP, who arrived at Tainoura in 1880, first established a children's home, and then built a church the following year. In 1903, Father Pélu provided guidance for the construction of a new church. During World War II, the church was used as the office of a navy base, but post-war the parishioners refurbished the church, adding on a tower which incorporates atomic-bombed bricks brought from the ruins of Urakami Cathedral.



Oso Church (大曾教会堂)

In 1879, a wooden church was built in this area where local life has long been centered on traditional religious custom. Gathering momentum to construct a brick church, the congregation worked hard to raise funds. In 1916, this impressive church reached completion.



Nakanoura Church (中ノ浦教会堂)

This church was built in 1925, modeled on Zazare Church, an abandoned church on Hisaka Island.



Hiyamizu Church (冷水教会堂)

The first wooden church designed by Tetsukawa Yosuke, constructed in 1907 under the guidance of Fr. Pélu and Osaki Yaju.



Kashiragashima Church and the Site of the Kashiragashima Catechist Training School

(頭ヶ島教会堂・頭ヶ島伝道師養成所跡)

Until the late 19th century, Kashiragashima was uninhabited. Driven out of their homeland by persecution, Christians settled on this remote islet. Domingo Mori Matsujiro, a Catholic catechist, arrived and provided shelter to a French missionary in his house, which gradually became a prayer house and training school for catechists. In 1868, when the large-scale crackdown on Christianity known as the 'Goto Kuzure' extended to this islet, the facilities established by Domingo Mori were used as a jail to confine captured Christians. Most of the Christians fled the stricken settlement seeking refuge elsewhere. In 1887, a wooden church was built at the site of Domingo Mori's house. In 1910, Fr. Hachiju Osaki, then parish priest, asked Yosuke Tetsukawa, a renowned architect, to construct a stone-built church. However, shortage of funds interrupted the construction.



The parishioners volunteered their labor and cooperated on tasks such as quarrying and carrying stones in the daytime while fishing at night to raise funds.

Aosagaura Church (青砂ヶ浦教会堂)

The Aosagaura area was settled by Christians from Sotome, who battled harsh living conditions and severe oppression until the ban on Christianity was lifted in 1873. In 1878, they were finally able to build their church, taking charge of missionary work in the whole upper-Goto region. In 1910, a third church building, designed by Tetsukawa Yosuke, reached completion thanks to the hard work of the parishioners, young and old, male and female, who dedicated themselves to tasks such as carrying bricks from boats on the shore uphill to the construction site.

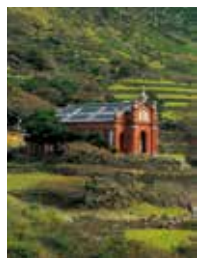
This is Tetsukawa Yosuke's second brick church after taking part in the construction of Dozaki Church as an apprentice. In 2001, Aosagaura Church was designated a national cultural asset.



Former Nokubi Church (旧野首教会堂)

Still standing on a deserted island

The now-abandoned Nozaki Island used to be home to Hidden Christians, who resided in the hamlets of Funamori and Nokubi. Churches were built in the hamlets in 1881 and 1882 respectively. The islanders, along with Fr. Nakata Tokichi, who was the first head priest of Chuuchi parish, requested Tetsukawa Yosuke to build a new church in Nokubi in 1908. The island now has no permanent population aside from wild deer, but tourists visit the church for its historic and architectural value, and music events are also held here.



Christians' Cave on Wakamatsu Island (若松島・キリシタン洞窟)

Hiding in a cave at the foot of a sea cliff

To evade the persecution of the Goto Kuzure, Christians hid themselves in a 50m-deep cave only accessible by boat. Unfortunately, a passing boat spotted smoke from the Christians' cooking fire, and they were arrested and tortured.

Later, this place came to be known as Christians' Cave, and a 3m statue of Christ was erected at the cave entrance in 1967. Around All Souls' Day (November 2), the Christians of the nearby parish hold a memorial service here and console the spirits of the ancestors by cooking a meal. Even now, this holy site can only be visited by boat.



1 day	
Model Pilgrimage Course	
Aosagaura Church 40 mins (car)	Nagasaki Port Terminal 2 hour 10 mins (jetfoil)
Kashiragashima Church 40 mins (car)	Narao Port 20 mins (car)
Former Tainoura Church 40 mins (car)	Nakanoura Church 15 mins (car)
Narao Port 1 hour 15 mins (jetfoil)	Oso Church 15 mins (car)
Nagasaki Port	Hiyamizu Church 10 mins (car)
GOAL	
Time required for jetfoil & high-speed boat	
● Nagasaki - Narao by Jetfoil: 1 hour 15 mins (jetfoil)	
● Nagasaki - Fukue - Narao by Jetfoil: 2 hrs 10 mins	
● Nagasaki - Tainoura by High-Speed Boat: 1 hr 40 mins	
KYUSHU SHOSEN TEL: (095) 822-9153 (jetfoil)	
GOTO SANGYO KISEN TEL: (095) 820-0248 (high-speed boat)	

© Chronology: History of Christianity in Japan

- 1549 St. Francis Xavier lands at Kagoshima and introduces Christianity to Japan.
- 1550 A Portuguese ship arrives in Hirado. Christianity is introduced to Nagasaki.
- 1562 Omura Sumitada opens the port of Yokoseura.
Sumitada becomes the first Christian *Daimyo* in Japan the following year.
- 1565 Trade starts at the port of Fukuda.
- 1569 The first church is built in Nagasaki (Todos os Santos: All Saints Church)
- 1571 Port of Nagasaki opens. The first Portuguese ship arrives in Nagasaki.
- 1580 Fr. Alessandro Valignano establishes a seminary, an institute for the training of Japanese priests and friars in Arima.
Sumitada cedes Nagasaki and Mogi to the Society of Jesus.
- 1582 The Tensho European Delegation leaves Nagasaki for Rome.
- 1584 Arima Harunobu cedes Urakami to the Society of Jesus.
- 1587 Omura Sumitada dies.
Toyotomi Hideyoshi issues an order for the deportation of missionaries from Japan.
- 1588 Hideyoshi places Nagasaki under his direct control, and confiscates church property.
- 1590 The Tensho European Delegation returns to Nagasaki.
- 1592 Hideyoshi dispatches a magistrate to Nagasaki.
- 1597 Twenty-six Christians are executed at Nishizaka, Nagasaki (later canonized as the Twenty-Six Martyrs in 1862)
- 1600 The Battle of Sekigahara.
- 1603 Tokugawa Ieyasu establishes a shogunate in Edo.
- 1609 The Dutch East India Company is established in Hirado.
- 1612 An anti-Christian edict is issued in the areas under direct control of the Tokugawa Shogunate including Nagasaki.
- 1613 The British East India Company is established in Hirado.
- 1614 The ban on Christianity is extended to the entire country. Missionaries are ordered to leave Japan. Most of the churches in Nagasaki are destroyed.
- 1616 The visits of foreign ships, except Chinese, are restricted to Nagasaki and Hirado.
- 1620 Kofukuji Temple is constructed.
- 1622 The Great Genna Martyrdom (55 Christians are martyred at Nishizaka).
- 1628 *Fumie* (trampling on a Christian image) is enforced in Nagasaki and its neighboring towns.
- 1629 Sofukuji Temple is constructed
- 1634 Spectacles Bridge is built over Nakashima River by Mokusu Nyojo, the Chinese resident priest of Kofukuji,
The Church calendar is passed down to Hidden Christians in Urakami and Sotome as the "Bastian calendar" by applying this year to the lunar calendar.
The Nagasaki Kunchi festival starts at Suwa Shinto Shrine.
- 1635 Japanese people are forbidden to travel or return from overseas. Chinese trade is restricted to the port of Nagasaki.
- 1636 Dejima reaches completion. Portuguese residents are interned on Dejima, a man-made island.
- 1637 The Shimabara-Amakusa Rebellion occurs, and ends in 1638.
- 1639 Portuguese ships are prohibited from visiting Japan. Only the Netherlands and China are permitted to trade.
- 1641 The Dutch East India Company in Hirado is moved to Dejima, Nagasaki.
- 1644 Martyrdom of Fr. Konishi Mancio. Japanese priests disappear from Japan around this time.
- 1657 Koori Crackdown (Koori Kuzure) in Omura. A total of 411 Christians are executed.
- 1776 Seventy-eight Christian peasants from Sotome (Omura domain) migrate to the Goto islands.
- 1797 In response to the first official request from the Goto Domain, 108 Christian peasants from Sotome (Omura Domain) migrate to the Goto islands.
- 1853 An American fleet commanded by Matthew Perry arrives in Japan.
- 1856 The Third Urakami Crackdown (Urakami Sanban Kuzure) occurs.
- 1858 The Nagasaki Magistrate declares the discontinuation of *Fumie*.
The Ansei Five-Power Treaties are concluded.
- 1865 Oura Catholic Church (Cathedral) is dedicated.
The Hidden Christians are discovered.
- 1867 The Fourth Urakami Crackdown (Urakami Yoban Kuzure) occurs.
Later, Christians are also arrested in the Sotome district.
- 1868 Goto Crackdown (Goto Kuzure).
- 1873 The Meiji Government lifts the ban on Christianity.



A relief commemorating the 100th anniversary of the Discovery of the Underground Christians (courtesy of Oura Catholic Church).



Shitsu Village in Sotome
Nagasaki City, Nagasaki Prefecture



Remains of Hara Castle
Minamishimabara City,
Nagasaki Prefecture



**Kasuga Village and Sacred
Places in Hirado**
(Kasuga Village and Mt. Yasumandake)
Hirado City, Nagasaki Prefecture



**Kasuga Village and Sacred
Places in Hirado**
(Nakaenoshima Island)
Hirado City, Nagasaki Prefecture



Sakitsu Village in Amakusa
Amakusa City, Kumamoto Prefecture

Inscribed on
the World Heritage List
in July 2018.

Hidden Christian Sites in the Nagasaki Region

These twelve sites are listed on
the World Heritage Sites.

*Please make a reservation on the 'Churches and Christian Sites in
Nagasaki Information Center' site if you are visiting these churches.



**Remains of Villages on
Nozaki Island**
Ojika Town, Nagasaki Prefecture



Oura Cathedral
Nagasaki City, Nagasaki Prefecture



Ono Village in Sotome
Nagasaki City, Nagasaki Prefecture



Villages on Kuroshima Island
Sasebo City, Nagasaki Prefecture



Villages on Hisaka Island
Goto City, Nagasaki Prefecture



Egami Village on Naru Island
(Egami Church and its Surroundings)
Goto City, Nagasaki Prefecture



Villages on Kashiragashima Island
Shinkamigoto Town, Nagasaki Prefecture

Nagasaki Pilgrimage: A Guide to the Churches and Christian Sites of Nagasaki

Nagasaki Prefecture Tourism Association

<http://discover-nagasaki.com>

nagasaki@ngs-kenkanren.com

Churches and Christian Sites in Nagasaki Information Center

<http://kyoukaigun.jp/en/>

ngs-ch@mx.b.cncm.ne.jp

Nagasaki Pilgrimage Center

<http://www.nagasaki-junrei-center.jp/>

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