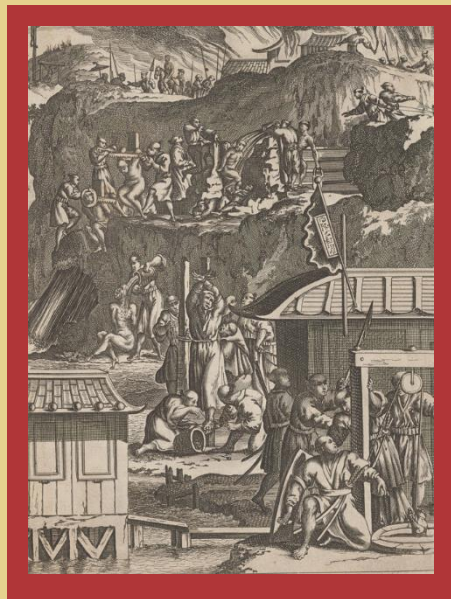


# ***UT SANGUIS MARTYRUM SIT SEMEN CHRISTIANORUM:*** **MARTYRDOM IN EARLY MODERN CHRISTIAN MISSIONS IN ASIA**

(INTERNATIONAL WORKSHOP)

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**Palacký University Olomouc**  
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## **BOOK OF ABSTRACTS**

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**Anthony E. Clark (Whitworth University): “The Theatre of Martyrdom: Jesuit Spectacle and Drama in Early Modern China”**

From the sixteenth century, Jesuits have written and staged plays to celebrate and promote their Christian martyrs, and after the Society returned to China in 1842 missionaries turned again to this medium as a mechanism for spectacle and emotion. The contours of this presentation shall trace the evolution of the West’s imagination of China from the Jesuit valorizations of the early Qing (1644-1911) to the Jesuit mission in China during the late Qing that employed the dramatization of Boxer era Christian martyrs to “canonize China” as an East Asian terra sancta (holy land) that was to be transformed into an entrepôt of Christianity and Western cultural sensibilities.

**Alexandre Coello (UPF/CSIC – ICREA Academia): “The martyrs of the Philippines in the work of Father Mathias Tanner (XVIIth century)”**

In the mid-seventeenth century, martyrologies -individual or compilations- embodied the culmination of a type of “consciousness of martyrdom”, instituted in the last decades of the 16th century and popularized by images of suffering and piety of its protagonists. In this paper, I will focus on the martyrology of the Father Provincial of Bohemia, the Jesuit Matthias Tanner (Bohemia, 1630-92), *Societas Jesu usque ad sanguinis et vitae profusionem militans in Europa, Africa, Asia et America contra gentiles, mahometanos, judaeos, haereticos, impios, pro Deo, fide, ecclesia, pietate, sive Vita et mors eorum qui ex Societate Jesu in causa fidei & virtutis propugnatae, violenta morte toto orbe sublati sunt* (Prague, 1675), which featured Jesuit martyrs, listed according to continents (with the exception of Oceania). In relation to Tanner’s appreciation of martyrdom as a global phenomenon, I wanted to draw attention to the martyrs of the Philippines, and in particular, to the images of martyrdom as part of the communicational and iconic system of the Society of Jesus’ universal project.

**Ana Hosne (Consejo Nacional de Investigaciones Científicas y técnicas, Argentina): “Persecution and Martyrdom through the lens of “barbarism” in the Jesuit missions from a global perspective (East Asia and the Americas, 17th century)”**

This presentation aims to analyze the phenomena of persecution and martyrdom in Jesuit colonial and non-colonial mission spaces in the 17th century through the lens of “barbarism,” as well as the “us-them” rhetoric often involved in the views of the other as “barbarian” or “foreigner”. In terms of spatial frameworks, it focuses on the following case studies: colonial Mexico and Nouvelle France – the area colonized by France in North America –, and two non-colonial mission contexts, China and Japan.

Among the matters examined is the extent to which martyrs and martyrdom in these missions helped shape narratives regarding the “civilizing enterprise” of the European missionaries. In the case of the Jesuit missions in China and Japan, these phenomena are analyzed in the light of local views of missionaries as “foreigners” who, in certain conflictive scenarios, could be regarded as a threat to political and religious stability.

**Cristina Osswald (Macau Polytechnic University/Universidade do Porto): “Dynamics of martyrdom in Goa (16th - 17th centuries)”**

Martyrdom is inherent to early modern mission within and beyond Europe! It is a curious coincidence, who knows predestination, that the Portuguese conquered Goa the 25th November 1510, on Saint Catherine’s day. The Portuguese authorities thus chose this female proto virgin and martyr as the first patron of the city of Goa and of the cathedral. The authorities of the missionary orders at the headquarters of the Portuguese mission used art to keep in mind among their members that the most zealous ‘workers’ among them would be rewarded “the Crown of Martyrdom”. The cloister of the Franciscan Convent in Goa depicts the martyrdom of the members of the order throughout Asia. The ceiling of the Augustinian chapel of the Holy Trinity depicts female early – Christian virgin martyrs, such as Saint Ursula. Iconography establishes thereby

a chronological and visual link between early modern martyrdom and coeval mission overseas. In 1583 the five Jesuits lead by Rudolfo Acquaviva were martyred in the village of Cuncolin, Salsete, Goa, while attempting to build a church on the ruins of a Hindu temple they had previously destroyed. The frontispiece of the official life commemorating the canonization of Ignatius of Loyola illustrated these heroes for their faith in Goa twice. Eventually, Goa assumed a central role in the definition of the sainthood of martyrdom that characterized early modern time.

**Federico Palomo (Universidad Complutense de Madrid): “From the edges of the Empire: narratives and images of the martyrs of Japan and their global circulation in the 17th century Iberian worlds”**

This presentation aims to analyse the role played by the ‘peripheries’ of the Iberian empires in the production and the global circulation of narratives and images concerning the so-called martyrs of Japan, contributing in a large extent both to shape their visual and iconographical models, and to disseminate their worship throughout the 17th century Iberian worlds. In this sense, some accounts of martyrdoms, written in Macao and Manila during the 1600s-1630s, will be taken into consideration, seeking to understand their contexts of production and their circulation in manuscript copies throughout the Indian Ocean, New Spain or the Iberian Peninsula. A particular attention will be aimed at the existing connections between these narratives and a local (Asian) pictorial output, which relied on them for defining its forms of representing martyrdom and, especially, the death of the Catholic missionaries in Japan. The analysis of some of these images, whose circulation also overcame the boundaries of its original Asian contexts, will allow us to highlight their likely contribution to outline some of the iconographic features of a larger visual production, which, through countless pictures and engravings, came along with the global dissemination of the worship to the martyrs of Japan during the 17th and the 18th centuries.

**Isabel Murta Pina (Centro Científico e Cultural de Macau, Lisbon): “Looking out for missionaries, not martyrs. Jesuit Procurators from the East Asian missions (1640s)”**

In October 1643, in Évora (Portugal), a few months before sailing back to Asia, the Jesuit Procurator Álvaro Semedo (1585–1658) regretted in a letter addressed to the Society's Superior General that “it is hard to look for people here with so much work and expense” who, after arriving in Macau, wanted to go to Japan, where, actually, “there is no longer any Christian who welcomes them, nor a shadow that can protect them, in short, [they go] only to die.”

Semedo, elected in Macau in 1636 to go to Rome on behalf of the East Asian missions, had, like other Procurators, the task of recruiting candidates for those missions, which were marked by a chronic shortage of manpower. The Procurator, however, soon found out that many of the candidates who had volunteered had ulterior motives, namely the desire for martyrdom. This is not surprising, given that martyrdom, strongly promoted by the Society of Jesus itself, was an essential means to attract candidates to missions in far-flung places. How, then, to solve this conflict which the Procurator faced to look for missionaries and not martyrs? How did Semedo deal with the confrontation between the ideal of martyrdom and the practical needs of the missions? How did financial issues affect the views about martyrdom? Did Semedo promote martyrdom through his editorial activity? And what about the other procurators with whom he came across in Portugal, and who had a similar agenda to his? In this competitive milieu of global Catholic missions, was martyrdom used as a tool capable of making one mission more attractive than another? These are some of the questions we intend to address in this paper that take the case of Semedo as a starting point, but which extend to other contemporary Procurators within a larger and global framework.

**Iveta Nakládalová (Palacký University Olomouc): “End my life on the gallows: Desire of martyrdom in Early Modern missionary accounts”**

Early Modern missionary documents, be they *relationes* of the missionaries themselves, their epistles and reports, or European *historiae* and other re-workings of this first-hand material, often refer to the desire of martyrdom. This ardent wish to *end one's own life on the gallows* (to quote the explicit statement of one candidate

to the missions uttered in 1640) is very common, unsurprisingly, in the *indipetae* letters, but we often find it also in the actual accounts of martyrdom and in the epistles of the martyrs themselves.

What attitude should contemporary historiography and modern scholarship in general adopt towards these expressions of desire? Shall we simply dismiss them as mere rhetorical appeals and conventional formulae, void of any concrete meaning? Should we ascribe them, without any further consideration, to the religious propaganda which frequently employed the accounts of martyrdom in order to edify the European readers and to promote the evangelization enterprise along with the activities of different orders in the Indies?

My aim in this paper is to explore the desire of martyrdom from a broad perspective which would go beyond the limits of “historiographical objectivity”, on the one hand, or the analysis of the propagandistic use of the stories of martyrdom, on the other. I will focus on the late 16<sup>th</sup> and early 17<sup>th</sup> century Franciscan and Jesuit accounts of martyrdom in Japanese and Chinese missions.

**Anna Busquets (Universitat Oberta de Catalunya) & Marina Torres Trimállez (Universiteit Katholieke Leuven): “Emotions in China’s mission: Francisco Capillas and the Dominicans as an emotional community”**

In 1648, the Spanish Dominican Francisco Fernández de Capillas (1607-1648) was beheaded in Fuan’s prison. Before this fatal end, he was for more than two months repeatedly scourged and was subjected to physical tortures –his ankles were crushed while being dragged. Based on this episode of Father Capillas’ life, known as the first protomartyr in the China mission, this paper analyzes firstly the testimonies of this episode provided by his Dominican’s fellows. Secondly, it aims to study how Dominicans channeled emotions through Father Capillas’ case in the attempt to understand the ways in which the members of the Order of Saint Dominic employed emotions to attract the attention to their overseas missions in China. This communication, based on manuscripts that are currently kept in the Spanish Archives -including the Archivo General de Indias, the Archivo Íbero Franciscano de Madrid, and the Archivo de los Dominicos de Ávila-, seeks to highlight missionaries in China as a distinctive emotional community with singular characteristics that had an impact not only in the China mission but also in historical discourses back in Europe.

**Hitomi Omata Rappo (Kyoto University): “Martyrdom in the Japanese context: from the rejection of a foreign concept to the birth of an identity”**

As a concept, the idea of martyrdom implies the existence of a victim, killed by an absolute evil opposed to Christianity. This structure, opposing tyrants and executioners on the one hand and martyred heroes on the other, is constitutive of the Church's definition of martyrdom. This presentation will examine the role of this concept not in the context of Church history, but its reception and evolution from a Japanese perspective. In fact, it can be divided into three major stages. The first is its introduction from outside, in the early modern period, with the translation of the term martyrdom by missionaries and its concrete use in the mission effort. However, at that time, although the Japanese authorities recognized the danger that the phenomenon could represent, the term was not officially accepted, and Christian martyrs were considered criminals. The situation changed in the 19th century, when Japan, forced to open up to the outside world, and criticized for its anti-Christian policies, introduced the notion of martyrdom into its own language and diffused it. This shift would even lead the regime to attempt to use Japan's Christian past in its propaganda, with, for example, a film on the martyrs produced in 1931. The third stage, which has its origins in the memories and legends of the martyrs perpetuated in Japan after the persecutions, is that of the integration of these figures into the very identity of Japanese Christianity, and of the city of Nagasaki: a twice martyred city, with the Christians killed in the 16th and 17th centuries, as well as the atom bomb.

**Jana Valtrová (Masaryk University Brno): “Perspectives on Martyrdom among Medieval Franciscans in Asia”**

The paper analyses the views on martyrdom in the 13th and 14th-century Franciscan travel reports and letters from Asia, focusing on the Franciscan missions in China in the first half of the 14th century. The

paper analyses the local views on martyrdom with respect to the contemporary debate over church poverty and the reflection of the expansion of Islam. The paper suggests that the local cultural and religious values and social situation affected the attitudes of local friars toward martyrdom, which seem not to be particularly favorable.

