



THE CARDINAL KUNG FOUNDATION

P.O. Box 8086, Ridgeway Center
Stamford, CT 06905, U.S.A.
Tel 203-329-9712 Fax 203-329-8415 E-Mail JMKUNG@AOL.Com
WebPage: <http://www.cardinalkungfoundation.org>

Upon the Map of China
Rests the Shrine and
Our Lady of She-Shan
Through Whom We Pray
"There may be one fold
and one shepherd"

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*"These are the ones who have survived the great period of trial;
they have washed their robes and made them white in the blood of the lamb." Rv: 7:14*

120 Chinese Martyr Saints to be Canonized on October 1, 2000 by His Holiness Pope John Paul II

August 2000

Dear Friends:

Summer greetings to all our friends in the Cardinal Kung Foundation Network! If you are wondering what I mean by "Network," please read on and, by the end of this newsletter, you will learn its meaning, along with a way in which you can become involved in concrete and specific ways in supporting the underground Roman Catholic Church in China. In the meantime, there are a number of important announcements to share with you.

Canonization of 120 Martyrs of China

It brings us all, especially the underground Roman Catholic Church in China, great joy to know that Pope John Paul II will proclaim as saints the 120 blessed martyrs of China on October 1, 2000, which is the beginning of the month of Holy Rosary and, coincidentally, is also the National Day of the People's Republic of China. Representing the Cardinal Kung Foundation, several Board members and myself shall be travelling to Vatican City with some 50 pilgrims to witness this important moment in the life of both the universal Church and the Church in China.

According to the *Catechism of the Catholic Church*, martyrdom "is the supreme witness given to the truth of the faith: it means bearing witness even unto death. The martyr bears witness to Christ who died and rose, to whom he is united by charity" (2473). The canonization of the 120 blessed martyrs of China reminds us all of our baptismal commitment to Christ, even unto the shedding of our blood if necessary. More particularly, the canonization of these martyrs is an important encouragement for the underground Roman Catholic Church in China, especially for those members, both clergy and laity, who, because of their fidelity to the Successor of Peter, continue to suffer for the Gospel.

Among these 120 martyrs, 87 are Chinese and 33 are foreign missionaries; six of them are bishops, 23 are priests, one a brother, seven sisters, seven seminarians, and 76 lay persons, two of whom are catechumens. The oldest was 79 years old, while the youngest was only seven years old. 32 of them gave their lives between the years 1814 and 1862; 86 died in 1900; and two others were martyred in 1930.

A bit later in this newsletter you will find a brief historical sketch of some of these martyrs so that we can all learn from them, be inspired to imitate their courage, and pray through their intercession for the underground Roman Catholic Church in China.

The Cause for the Canonization of His Eminence, Ignatius Cardinal Kung

I am pleased to announce that His Eminence, Paul Cardinal Shan, S.J., Bishop of Kaohsiung, Taiwan, has officially given permission to the Cardinal Kung Foundation to establish a depository to collect the information for supporting the cause and process for the canonization of His Eminence, Ignatius Cardinal Kung. As the depository, the Cardinal Kung Foundation would be responsible for gathering the documentation that will be used as evidence of the personal sanctity of Cardinal Kung.

In order to help you understand this process more clearly as well as explain how you can be involved in it, let me explain the process of canonization.

The Process of Canonization

There are three basic phases in the process of the canonization of a person as a saint. (Source: Our Sunday Visitor's Catholic Encyclopedia)

1) Venerable

First comes the phase of judging that the person in question has lived the cardinal and theological virtues to a heroic degree. A person's life, writings and teachings are examined to verify that they contain nothing contrary to the teaching of the Church, nor to the demands of Christian perfection. At this stage, the person's heroic virtues are said to be recognized and the Holy Father, with the aid of consultors from the Congregation for the Causes of Saints and especially the Postulator of the person's cause, declares the person Venerable, that is, that the person may be venerated by the faithful. If the individual was a martyr, the fact of the martyrdom is also confirmed by the title of Venerable. A private cult is permitted for one who has been ranked as venerable.

2) Beatification

In the process for the canonization of a saint, this is the next to last step, the last being canonization itself. At this point, all that remains are the miracles. In cases of martyrs, sometimes the necessity of a miracle is waived by the Pope, who in any case may do so *ad libitum* if he so chooses for any person whose cause has been introduced. However, the miracles are of great importance and must be of major proportions and proven to be an intervention of the supernatural order into the natural order whereby natural causes offer no plausible explanation. For beatification, one miracle is required and for canonization, two.

Once the required miracle has been performed through the intercession of the Venerable in question and recognized as such (that is, unexplainable by human science or causes), the way is made clear for this beatification, whereby the Pope grants the newly-elevated Blessed a Mass and Office of his or her own and a particular feast day to be celebrated in the places related to his or her life and in the religious order or diocese of origin. Sometimes the Blessed in question is of such popularity or of such particular importance to the whole Church that he or she is honored with a universal cult. Unlike with canonization, the Pope does not exercise his infallible authority when beatifying. He simply grants permission for public acknowledgment. This act is also a declaration that the person involved did practice virtue to a heroic degree or suffered a true Christian martyrdom.

3) Canonization

The Church's official declaration that a person is already in heaven and worthy of public veneration and imitation follows beatification and involves another investigation into a person's virtues, writings, reputation for holiness and miracles ascribed to the person's intercession since death. Miracles, however, are not required for martyrs. The Pope may dispense from some of the formalities usual in the canonization process, and he alone can make the formal declaration of canonization.

Canonization gives a sevenfold honor: (1) inscription of the name in the catalogue of saints and reception of public veneration; (2) invocation in the public prayers of the Church; (3) dedication of churches in the saint's honor; (4) celebration of Mass and Divine Office; (5) assignment of a day in the liturgical calendar; (6) pictorial representations; (7) public veneration of relics.

Your Participation in the Canonization Process

You can play a role in the cause for Cardinal Kung's canonization. Also, I encourage you to pray for favors through the intercession of Cardinal Kung. As explained above, documentation of miraculous favors received through the intercession of Cardinal Kung is extremely important. Also, it is important that we document every single pertinent thought, word, deed, demeanor, and other aspects of Cardinal Kung's life. Therefore:

- 1) If you have received a miraculous favor, please do report it to us in writing (by fax or email if you wish). In reporting, please make sure that you include the name of the beneficiary, his/her address and age, location of the favor received, nature of the favor, condition prior and after the favor, doctor's certificate, witness(es) statements, supernatural sighting if any, how you prayed for the favor (if you used relics, for example), and which prayer you have used. On page 11 of this newsletter, you will find a specially composed and official prayer for the cause of Cardinal Kung's canonization.
- 2) If you have had any personal experience with Cardinal Kung, and you can report any significant statement that he may have said or written, or any important event or action, or any other important feature in the Cardinal's life that could serve the cause of his canonization, please put this in writing and send it to us. When you do this, please be as thorough, accurate, and clear as possible.

If, after reviewing the material that you sent to us, we find that your report is significant, we shall contact you.

Recent Reactions to Our Open Letter to the Holy See

As of the date of printing this newsletter, there is still no official reply from the Vatican to my Open Letter. However, many people responded besides those whose comments which I already reported in our June letter. One of these letters was from an anonymous person and the letter consists of 9 pages.

A Victim of Misinformation

Essentially, the anonymous writer depicted the Cardinal Kung Foundation as calling for the condemnation of the CPA, and the Holy See as approaching the CPA with “compassion.” Based on this explanation, the writer proceeded to interpret the Open Letter as immoderate in its questions and expectations, and called for “reconciliation” with the CPA.

I am, of course, grateful for the efforts of the anonymous person who wrote it. At the same time, I must be honest in pointing out that, based on a serious misreading of the Open Letter, the anonymous person apparently thought it necessary to explain that the issues I am asking about in the Open Letter — for example, in apparent violation of the Holy See’s directives, why bishops in the United States are both educating Patriotic Association seminarians and granting faculties to Patriotic Association priests — are the deliberate result of the Holy See’s position of “compassion” and desire to unite rather than strictly adhere to the Roman Catholic faith and to its canon law, given the political situation.

Purpose of the Open Letter

The Cardinal Kung Foundation wrote its open letter in order to request clarification of a number of confusing matters and, in effect, to make it known to the Vatican that this confusion has a price, and that it is being paid by the suffering of the underground Catholic Church in China. Requesting this clarification and making known the cost of this suffering is intended as a service to the universal Church. This is not in conflict with our duty to continue to pray for those associated with the Catholic Patriotic Association and for Church unity in China. In fact, the Open Letter underlines that, for genuine unity to be attained, we must remain faithful to the Church’s teaching, especially the teaching that Catholics, both laity and clergy, must be subject to the authority of, and be in communion with, the Pope.

Widespread Misinformation

It is entirely possible that some reactions to the Open Letter, including the anonymous letter, is based on the misinformation about the Roman Catholic Church in China that is very widespread. For example, in the July/August issue of *Maryknoll* magazine, one reads about “Good Shepherd parish in Shanghai. Bishop Jin Luxian...has designated Good Shepherd as the city’s international parish, where, on Sundays, Christian foreigners from all over the world join Chinese Catholics to pray together.” From this passage very few would know that Bishop Jin Luxian is a bishop of the Catholic Patriotic Association (CPA) and not in communion with the Pope, and that the Good Shepherd parish and the many Catholics referred to are members of the CPA. Bishop Jin accepted his consecration from the Chinese Patriotic Association as its Bishop of Shanghai while his own bishop, the Vatican appointed bishop of Shanghai the late Cardinal Kung, was incarcerated by the Chinese communist government. At another point in the same article, one reads: “the Chinese Catholic Church is one Church, not two.” By this statement *Maryknoll* is blasphemously advocating that the underground Roman Catholic Church and the Patriotic Association are not two different Churches, but are the same Church. There is only one true Catholic Church in China, namely, the underground Roman Catholic Church, which, unlike the Catholic Patriotic Association, is in full communion with the universal Church. Finally, the article states that for the Patriotic Association there is “no breach of communion with the worldwide Roman Catholic Church, and the Vatican recognizes most of the Chinese (Patriotic Association) bishops.” There is no way around stating quite bluntly that this statement is patently false; and yet this statement, like so many of the items discussed in the Open Letter, continues to plague the Church and only serves the propaganda interests of the Communist government of Beijing, which continues to persecute the Roman Catholic Church in China for her unswerving fidelity to and communion with the Holy Father.

Another example of the way in which publications can confuse people is found in a release from Aid to the Church in Need (ACN). In this particular release, ACN presents itself as serving the underground Church in China. This organization goes so far as to explain the establishment of the CPA, the oppressive measures taken by the Communist government in Beijing against the Roman Catholic Church, and the consequent hardship imposed on the underground Church. Moreover, there is a description of ACN’s visits with sisters, seminarians and bishops of the underground Church. At one point, ACN reports that it donated copies of its publication, *The Children’s Bible*, to a community of sisters running an orphanage. All in all, the reader is left with the impression that these visits took place not too long ago. Curiously, however, some of the photographs included in the release are about five years old.

Anyone reading the aforementioned article would get the distinct impression that ACN’s efforts in China are solely in service to the underground Church. However, we know for a fact that ACN has contributed millions of dollars to the CPA, some for a printing plant which printed, among many other Patriotic Association materials, hundreds of thousands of copies of Bibles. We also know for a fact that these Bibles printed on the press donated by ACN deleted sections that

bore any reference to the authority of the Successor of Peter over the universal Church. We can only wonder if they made the same deletions in their *Children's Bible*.

In any case, this publication by ACN about the underground Church leaves us to ask: does this publication signal that ACN is changing its policy, and that from now on it will support only the underground Roman Catholic Church in China? We challenge them to do so. We should all pray for it. But, so far, I have not seen any evidence. A statement from ACN would be helpful.

This kind of misinformation from Maryknoll and ACN illustrates the very confusion that the Open Letter seeks to overcome.

An Underground Bishop's Lament

In his letter to Pope John Paul II, one underground Roman Catholic bishop recently explained that the thing that hurts him and the entire underground Catholic Church most is the advocacy of the sameness of the two Catholic Churches in China. The bishop goes on to comment on literature like the kind found in the recent issue of *Maryknoll* magazine and Father Heyndrickx's articles, and labels them as "pitifully ridiculous." "We who have survived several decades of hardships in this persecuted Church and swallowed countless buckets of tears have the right to say: no matter how the situation changes, there is one aspect that we will never change. That is: we will never compromise our faith for the so-called freedom in our religious life. We are prepared to accept any painful test from within and without the Church, bringing the pain with Christ to Calvary..."

Some of the Positive Responses

A priest writes from **Arizona**: "I feel terrible about the biased treatment the true Catholic Church is receiving as against the treatment extended to the CPA...Maybe the talk by Cardinal Tomko will prove to be the catalyst that was needed to return the widespread thinking in the Church back to orthodoxy." **A reader faxed us**: "The Aid to the Church in Need organization has been one of my favorite charities for years and I must now forego sending them any further financial help, and will so advise them." **From another reader, an email**: "...it is disturbing that no answer from Rome has been received by you...I will talk about this in Catholicity.com, a website with postings, etc."

Also, from **Massachusetts**, a reader of our Open Letter wrote to all five addressees of my Open letter: "This 'Patriotic' church...has bishops like Bishop Jin Luxian, S.J. who are apostates....Why do Catholic American seminaries train schismatics? To the lay people these things are a great scandal. They appear to be a betrayal of faithful Catholics in China....There are many other very serious points about the Vatican's relations with China that are raised by Mr. Joseph Kung in his 'Open Letter' to you. We look to you for an explanation of how these very troubling matters can be corrected." He requested me to send him the addresses of all those participating seminaries and cooperating sponsors in the United States training Patriotic Association seminarians so that he could write to each one of them. I did. From **Washington, D.C.**: "By chance I have read your June issue and been touched very much by the courage and eloquence you showed in defending the truly faithful in mainland China..." From **Kansas**: "Chinese Catholics have remained loyal and are now suffering the worst test of their faith. The test of seeming to be abandoned by the universal Catholic Church and the Holy See...It seems to me that the Vatican believes that there is no need to worry about loyal Catholics. They will suffer gladly and remain loyal...I believe that all loyal Catholics must unite and support each other both materially and spiritually....What kind of material help can we offer? Can we establish a network throughout the country to help?"

The Cardinal Kung Foundation "Network"

Inspired by this last message, we have decided to couple our Open Letter with a "pro-active" initiative. When we so often receive saddening news about the persecution of the underground Church in China, you might easily feel helpless about being able to do anything at all for our suffering brothers and sisters. You should not feel that way. You too, can be counted among those who regularly support financially the Foundation's work.

Yes, you can help directly and positively to improve the life of the suffering underground brothers and sisters by becoming a partner in their apostolate. You can sponsor a basic need of the underground Church or sponsor a major project. Hundreds of you who donated to our causes several years ago once never came back. We need to hear from you. We need to bring the return rate on the thousands of newsletters we have sent out up at least to 50 percent. Only you can help us achieve that. Please contact us. I want to thank those who have prayed and contributed to us regularly. The underground Church is very grateful for your support. Thank you for being with us.

At various times at the Cardinal Kung Foundation we learn about very specific and concrete ways in which you can be of assistance. When you think about it, this newsletter of ours can be very helpful in keeping us connected as an *interactive network* in support of the underground Church.

For example, recently a bishop of the underground Church made known his immediate need as follows: There are many other requests not listed here from other bishops that we also must take care of.

- 1) 30 bicycles - \$ 50 each. Total US \$ 1,500.
- 2) Two computers – \$ 1,000 each. Total \$ 2,000.
- 3) Expenses for 90 seminarians at US \$ 600 each for one year. Total: US \$ 54,000.

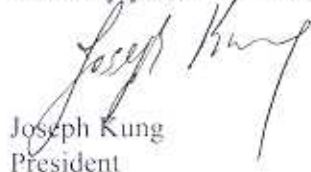
Perhaps you would like to contribute to these projects, either by making a financial contribution or by organizing a fund-raising event. If so, please contact us. While it would be improbable for you to send the proceeds directly to underground bishops in China, we can see to it from here that they receive your donations.

Another concrete way to help is as a volunteer for the Cardinal Kung Foundation, either on site here at our office in Connecticut or remotely from your own residence or office. We are especially in need of assistance with computer programming, Chinese Web site designing and maintenance, data base processing, translator (Chinese, English, Italian, Spanish, French, and German) and clerical staff. We have ample and updated office space and equipment. If you are interested and available, please contact us at your earliest convenience.

There is, of course, a special way of helping the underground Church by **remembering the Cardinal Kung Foundation in your will**. Last, but by no means least but rather most importantly, please continue to pray for the underground Church, especially through the intercession of both the 120 martyrs of China and His Eminence, Ignatius Cardinal Kung.

May God be gracious to you for your generosity.

Sincerely yours in Christ,



Joseph Kung
President

The 120 Blessed Martyrs of China: A Brief Historical Sketch

Synopsised from "The newly Canonized Martyr-Saints of China"

With the permission from its publisher – Chinese Regional Bishops Conference, Taiwan

Introduction

Religious persecution occurred at various periods in the history of China. The first period was in the Yuan dynasty (1281-1367), when Bishop John Montecorivino was pioneering the Catholic Church in China. Secondly, during the Ming dynasty (1606-1637), when Fr. Ricci and other priests were arrested and some even executed. Thirdly, during the Ching dynasty (1648-1907). Some of the martyrs of this third period included Dominicans, Paris Foreign Missionaries, and a small number of lay Catholics. The relics of these martyrs were collected by Rev. Fang Ho from 1937 to 1945 and brought over from the mainland to Taipei in Taiwan. Since then they have been displayed for public and official veneration in the Chinese Blessed Martyrs Church in Peng Chiao.

The martyrdoms that occurred during the Boxer Rebellion in the early 1900s were centered in Shanxi and neighboring provinces. The total number of martyrs is unknown. However, we do know that the martyrs who were arrested in Taiyuan when the cathedral was sealed off by government order included two bishops, three priests, seven sisters, seven seminarians, ten employees, several women. They were executed July 9, 1900, and were beatified by Pope Pius XII Nov. 24, 1947. Pope John Paul II will canonize them on October 1, 2000.

At another center of Catholic life in China, the Province of Hebei, the policy of the Ching dynasty was often one of violent protest against all that was foreign. The Boxer Rebellion fit that policy and found both approval and cooperation from the Ching dynasty. Thus, foreign missionaries and their faithful were prime targets of persecution. This persecution found thousands of victims. Martyrs in this persecution were beatified by Pope Pius XII April 17, 1955. Pope John Paul II will canonize them on October 1, 2000.

The following vignettes show us how the martyrs died.

Martyrdom in Hebei

Realizing the great danger, the two priests gave up trying to bolster the defenses and concentrated on preparing the people for martyrdom. The siege lasted three days, and, with remarkable courage, the Christians fought from sunrise to sunset. Their commander, Zhu Tianxuan, a military expert, in the attempt to use a gun captured from the enemy, was killed when the gun backfired. The situation only worsened: by the third day most of the men were either dead or wounded. With no outside help in sight, the few that were able to escaped.

The third day, July 20, 1900, was decisive. The enemy soldiers — the Boxers — entered the village without resistance. As they entered, seeing a group of the parish catechists and virgins, dressed in white and blue and carrying knives to defend their honor, the soldiers killed them all and continued their search for more women to lead them away. Meanwhile, a group of young men came out in defense of the women, while another group attempted to defend the church. However, in the end, all the defenders were killed and the massacre began.

Because of the tense situation, the two priests — both foreign missionaries — had not offered Mass that morning. However, dressed in their liturgical vestments, they stood in front of the altar and encouraged the faithful to continue to pray. By eight o'clock that morning, the church was filled with kneeling people, asking the priests for absolution. At nine o'clock, the Boxers arrived at the crowded church. The people, mostly women and children, unwilling to leave the church and surrounding the two priests, prevented the Boxers from dragging the priests outside and killing them on the spot. Suddenly, the order was shouted: "Kill!" The shooting began. Screaming and crying filled the air.



*St. Mary ZHU-WU, 1850 - 1900
Shielding Father Ren*

The people were terrified and did not know what to do, until Father Tang shouted: "Dear people, do not be disturbed. Have a little patience before we all go to heaven!" Then he knelt and began the Confiteor. Hearing the familiar prayer, the people stopped their crying and recited the act of contrition. At the conclusion of this prayer, Father Ren stood to administer absolution and the plenary indulgence to all present. Mary Zhu, the wife of Zhu Tianxuan, stood in front of the priest with her arms outstretched in the form of a cross to defend him. The Boxers promptly opened fire on her and Father Ren (Ignace Mangin, S.J.).

The Boxers finally decided to save time by setting fire to the church with all the people within it. Its roof made of reeds, the church burned rapidly and many fled through its windows, only to be killed by the knives of the waiting Boxers. Father Tang (Paul Denn, S.J.), after being wounded, crawled around the altar and remained there as the church burned to the ground. Both priests thus died with their flock, giving witness to their faith. There were 51 people remaining, and the Boxers took them to Lujiazhung for trial and execution. The church

collapsed by eleven o'clock. Meanwhile, other women and children, unable to get into the crowded church, had fled to the orphanage, where some jumped into the well and died either by drowning or suffocation. The others were heard grieving for their dead for days.

After the massacre came the robbery. The Boxers dug up the church floor, pushing bodies aside in their search for valuables, but found nothing. Chen Zelin, the Boxers' leader, had wanted the priests' horses, but a zealous Christian had ridden one away to report the massacre to the cathedral church in Xian county. Also, all the Christians' arms and guns had been either destroyed or deliberately damaged after their last use.

On July 21, the day after the massacre, Chen Zelin's army marched through the cathedral village on their way north to the capital, Beijing. They draped all the sacred vestments from the churches on their horses as their spoils of victory over the Christians and their foreign missionaries.

Of the 3000 refugees, more than 2000 died and remained unburied for months. Moreover, the massacre became a political problem because of the victory by the eight foreign powers over the imperial army. No one wanted to be involved with the persecution of foreigners and their religion. Thus, for three months, thieves stole from the bodies of the dead while dogs ate their flesh. The local people had not yet heard of the victory by the eight foreign powers a few months earlier.

So, when their magistrate treated all the returnees of the village — soldiers of the imperial army defeated at Beijing and citizens who had been working in far away cities — with the greatest respect and kindness, they were astounded. All the returnees inherited the property left by the original 30 families and rebuilt the village. By the beginning of the Sino-Japanese War, the population again numbered 300.

However, the army commander, General Chen Zelin, who had helped the Boxers in the infamous massacre, was dishonorably discharged and died from carbon monoxide poisoning that winter. The magistrate, Hung Shoupeng, was demoted. Every church damaged or destroyed by the Boxers had to be restored to its former condition or rebuilt with the aid of public funds. The restoration of the church in Zhujiache cost 10,000 pieces of silver, while another 10,000 was given to pay for the funeral expenses of those who were killed there.

Preparing that funeral took many months. In October of 1901, Father Wan Baolu was delegated to take charge of the bodily remains of those killed. After a month's preparation, he began to gather the unrecognizable bodies and put them temporarily in a huge container. He also tried to recover the bodies of those who had died at the orphanage well, but they were only able to cover up the well completely as a grave. Then he proceeded to Lujiazhuang to collect the bodies of the Christians who had died there. Father Wan was most careful in his work, placing the bodies in separate coffins, nailing them shut and marking each with the name of the person to be buried. At last, having collected 60 coffins all together, they placed them in the roofless church and sealed the doors.

On March 15, 1902, a great civic and religious burial ceremony was held, with the gentry and civic authorities from nearby cities in attendance, including all the clergy and seminarians from the diocese of Xian county. There was a music band of some 200 pieces. All the gentry of Ching county joined the governor of Henan Province and the five county magistrates in bringing condolences. The total attendance reached 2000 people. The celebrant at the funeral Mass was Father Go, the provincial superior of the Society of Jesus.

Those who had died in the church were buried in a mass grave right there, while those who died outside found their rest in a large grave to the north of the church. The well became the permanent grave of those who had died in it and also the site of a monument 20 feet high on which the history of the incident was engraved. An anniversary date was set for July 20 every year with the motto: "Lest we forget." After the church had been rebuilt, the names of the martyrs were printed in gold on the twelve glass windows.

It was noted that the funeral day, March 15, 1902, was marked by natural phenomena of grief: gusty winds blowing, dust clouding the sky, and the sun darkening. All present were moved by the grief shown by nature.

The Franciscan Missionaries of Mary, Martyrs

In 1898, at the request of Auxiliary Bishop Francisco Fogolla of Shanxi, Mother Mary of the Passion, foundress of the Franciscan Missionaries of Mary in Europe, appointed seven sisters to that diocese in China to serve the poor in hospitals and orphanages. So, Sisters Marie Hermine, Marie Amandine, Marie de Sainte Nathalie, Maria Chiara, Marie de St. Just, Marie Adolphine and Marie de la Paix went to Taiyuan in Shanxi, where they worked to build Christian base communities, and to form priests, seminarians, sisters, and tertiaries. They ran hospitals and orphanages, organized working centers for training women in sewing and embroidery, and gave of themselves in the formation of young people.

At that time, Shanxi Province was governed by Yu Xian, who had no sympathy for the Christians and the foreign missionaries despite all their good works. In April of 1900, he came to Taiyuan and proclaimed an edict that all the local people should accuse the Christians of crimes that they in fact had not committed. However, because the people were reluctant to do so, Yu Xian allied himself with the Boxers to attain his goal. On July 5, he had the seven sisters, along with 19 other victims — including bishops, priests, seminarians, and lay people — arrested and imprisoned.

The sisters had long prepared themselves for such a day. In one of her letters home, Sister Amandine had written: "The news is not good, danger is approaching, but we are peaceful. We are in God's hands. May his holy will be done. When this letter reaches you, perhaps we may already be dead. But rest assured that before we go, we have already offered our lives and our health for the non-Christians. When we came, we knew we would have to suffer. I am neither worried nor sad. I confide myself to God's care and I pray him to console and fortify the martyrs and those who have to suffer for his name."



St. Marie HERMINE, FMM 1867-1900

The sisters had not prayed in vain. In prison they remained calm and peaceful. They were able to receive Communion at a Mass secretly celebrated by Fr. Theodorie, one of the prisoners. Four days later, July 9, at three o'clock in the afternoon, a mock trial began with the question: "Why did you come to China?" "To save souls," was the answer of Bishop Fogolla, speaking for all 25 prisoners. Without waiting for another answer, Yu Xian gave the order: "Kill them!" Brother Andre intoned the hymn, *Laudate*, and the sisters chanted the *Te Deum*, the hymn of thanksgiving. To frighten them and to prolong their torture, the seven sisters were the last to be attacked so that they could witness the deaths of the bishops, priests, and their companions.

The sisters waited in prayer on their knees until a soldier struck down Mother Maria Chiara. Then the others lifted their veils to receive the blow of the sword. The last to die was Mother Hermine who witnessed the martyrdom of the rest. When the news of their tragic deaths reached Rome Sept. 22, Mother Mary of the Passion tearfully announced it to the community: "The house of Taiyuan has been destroyed and all the sisters killed. They are now my Seven Sorrows and Seven Joys. Now I can truly say that we have seven genuine Franciscan Missionaries of Mary."

On Nov. 24, 1946, Pope Pius XII proclaimed the sister martyrs and their fellow missionaries Blessed. Pope John Paul II will canonize them on October 1, 2000.

The following biographical sketches of four martyrs are slightly edited and reprinted from The Newly Canonized Martyr-Saints of China with the permission of its publisher – Chinese Regional Bishops Conference, Taiwan.

St. Joseph Zhang DaPeng, 1754 –1815



St. Joseph ZHANG DaPeng, 1754 – 1815
And His Family

Zhang DaPeng was born in Duyun, Guizhou Province in 1754. He was a very bright boy, with an upright character. As a young man, he was very much attracted to Taoism. In 1794 he moved to Guiyang and went into the silk business with a certain Mr. Wang. It was through Wang's elder son that he first learned about Christianity. He believed in God and accepted Jesus Christ, but was not allowed to receive baptism because he had a concubine at the time. In 1797 a catechist, Hu Shilu, came to town and persuaded him to leave his concubine. Three years later he was baptized a Catholic, with the name of Joseph, in spite of strong opposition from his two younger brothers. Mr. Wang's brother-in-law was also opposed to his conversion, so it became impossible to stay in business with Wang. He decided to open a store for himself.

Thereafter he led an extremely active life, preaching the Gospel and spreading the good news. He even bought a house in order to have a place to conduct classes in religion. In 1808 Father Tang asked him to be the principal of a school and also serve as a catechist. Because of the unrest caused by the White

Lotus cult, a religious persecution broke out. When Christians came under suspicion, Joseph fled to a hideout for the time being, but his only son was arrested and died in prison two years later. This tragedy, however, did not lessen his zeal for doing missionary work.

In 1814, he was betrayed by his brother-in-law and was arrested in his hiding place. In jail he met Peter Wu Guosheng and they encouraged their fellow Christians to suffer bravely and be faithful to God. They also took the opportunity to instruct the non-Christians present. The following year he was offered the opportunity to be released if he would only renounce his faith. Before execution his two brothers, nephews and relatives, kneeling and crying, implored him to deny his faith to save his life. He refused, preferring the death sentence instead. On February 2, 1815 he was executed and buried in Xijiaotang. The Christians in



St. Joseph ZHANG DaPeng
1754 - 1815

Guiyang venerated him and many of them came to pick the grass growing on his grave to use it for medicinal purposes, with good results. Pope Pius X beatified him on May 2, 1909. Pope John Paul II will canonize him on October 1, 2000.

St. Peter Liu Wenyuan, 1760 – 1834



St. Peter LIU WenYuan, 1760 - 1834

Liu Wenyuan was born in Guizhu County, Guizhou Province in 1760, and lived on a farm raising vegetables. One day in 1797, a certain Catholic from Wuchuan came selling silk. He talked about Jesus Christ and Wenyuan was so moved by the gospel messages that he decided to go to Guiyang to learn more about Christianity. There, after sufficient instruction, he was baptized with the name of Peter.

In 1800, Peter was arrested together with 5 other Catholics and exiled to Manchuria because of the faith. Passing through Beijing, they met the bishop there and Peter was spiritually strengthened. On arrival in Manchuria, he was sold as a slave and for thirty years was treated worse than a dog by that family. But he suffered all torture and humiliation for the glory of God, making no complaint but rather offering it all to God.

In 1830, a general pardon was declared and he returned home where he went back to his old work, vegetable farming. But again, after only four years, many Catholics were arrested, among them his two sons and a daughter-in-law. To be

near them, he disguised himself as a vegetable vendor and succeeded in meeting his sons, whom he always encouraged to be steadfast in the faith. However, a soldier recognized him as a Catholic, immediately jailed him and put him to the severest torture. He was not discouraged, prayed constantly and sang praises to God. Threatened with exile, he refused to recant. The furious authorities exiled his 2nd son and daughter-in-law to Mongolia and a few months later his eldest son died in prison: "God's will be done," he said. One day, while praying, a large white cloth appeared before him. It disappeared when they went to pick it up, a sign that he was to die soon. (Note from editor: In China, white cloth symbolizes mourning.) And, in fact, on May 17, 1814, the order for him to be executed came through. When it was carried out, a ball of fire came down from heaven and rested over his head, and an angel appeared to wipe the blood from his face. The angel carried his soul to heaven and the next day his wife came to carry his body away for burial in his own vegetable garden.



St. Peter LIU WenYuan, 1760 – 1834
Heaven: The Martyr's reward

Pope Leo XIII beatified him on May 27, 1900. Pope John Paul II will canonize him on October 1, 2000.

St. Jean-Pierre Neel, MEP, 1832 – 1862



St. Jean-Pierre NEEL, MEP, 1832 – 1862

Born in 1832 in Lyon, France, Jean_Pierre Neel entered the Society of Foreign Missionaries of Paris (M. E. P.), and was ordained a priest in 1858. He was sent to Guizhou Province in China as a missionary that year and spent one year learning the local language. Then he was assigned to be the pastor of some twenty small parishes near Guiyang City.

In 1861, Father Neel began a new mission station in Guizhou with four co-workers: Lucy Yi Zhenmei, John Zhang Tianshen, Martin Wu Xuesheng and John Chen Xianheng. All were captured and killed on February 16, 1862. Before Father Neel was executed, he was tortured very cruelly by the official persecutors of religion, and threatened with death unless he would betray his faith in God. He replied: "If you want to kill me, do it now; to betray my God is impossible!" He was then the first to be beheaded, the other four following after him.

It is recorded that upon the execution of Father Neel, a beam of light appeared in the sky. The officials and all the non-Christians there saw it and were surprised. The persecutors hung the heads of the five martyrs on the town gate as a warning to the people against the Christian faith, but some Catholics by night secretly removed them and put them in one coffin, which they then buried in the old tomb of the deceased bishop Pai.

Father Neel was proclaimed Blessed together with twelve other Martyrs by Pope Pius XI on May 2, 1909. Pope John Paul II will canonize him on October 1, 2000.

St. Mary Zhu-Wu, 1850 – 1900

Mary Zhu-Wu was born at Zhujiahe, Qin County, Hebei Province in 1850. Her husband was Zhu Tianxuan, the leader of the Catholics in that village. When the Boxer Rebellion began she remained quiet and undisturbed, advising everyone to trust God and to pray to our Heavenly Mother for protection. In helping the poor, she gave this duty priority in her service of God. All in all, she was an exemplary woman in the village, much revered by her neighbors.

Her martyrdom took place in the church of the village when the Boxers attacked it in force. When her pastor, Father Stephen Ren, (Leon Ignace Mangin, S. J.) stood up in front of the altar, she stood in front of him with arms extended, to protect him. When the Boxers fired their guns, she was shot first and the priest fell after her. All the refugees in the church were burned to death when the Boxers set fire to the church with torches.

Mary Zhu was 50 years old at the time of her death. She was declared Blessed by Pope Pius XII on April 17, 1955, and will be canonized by Pope John Paul II on October 1, 2000.



St. Mary ZHU-WU, 1850 – 1900

Prayer to the Chinese Martyrs

Almighty God, we give you thanks for choosing many Chinese faithful to witness for Christ by giving up their lives. We especially thank you for bestowing sainthood on over one hundred Chinese martyrs. We beg you that through the intercession of all the Chinese martyr saints, many more Chinese martyrs would be beatified and canonized as saints to glorify you. We also pray that we may follow the example of these Chinese martyrs by remaining strong in faith, hope and love, by overcoming fear of hardship and sacrifice, and by boldly proclaiming our faith. May the gospel of Jesus Christ be spread throughout China and may Chinese people in all parts of the world receive the light of faith and the grace to follow Christ each day, so as to enter your everlasting kingdom. We ask this in the name of our Lord Jesus Christ who lives and reigns with you and the Holy Spirit, one God forever and ever. Amen.

Reprint from "The Newly Canonized Martyr-Saints of China"

Prayer for the Canonization of Ignatius Cardinal Kung Pin-Mei

Lord, Holy Father, almighty and eternal God, by pouring the grace of your blessing into the bodies of the sick, you watch with all-embracing care over your creatures. Be present in your kindness as we call upon your Holy Name.

By the intercession of your faithful servant, Ignatius, who bore witness to you and to your Vicar on earth, the successor of Blessed Peter the Apostle, during long years of patient suffering at the hands of the enemies of your holy Catholic Church in China, we ask that you would free your servant _____ from all sickness, restore him (her) to full health by your right hand, strengthen him (her) by your power, protect him (her) by your might, and give him (her) back to your Holy Church, with all that is needed for his (her) welfare, through Christ our Lord. Amen.

Imprimatur: His Eminence Paul Cardinal Shan, S.J., Archbishop of Kaohsiung, Taiwan, June, 2000

Please remember The Cardinal Kung Foundation, Inc. in your will. Thank You.



"If we have died with Christ, we believe that we are also to live with Him." Rom 6:8

120 Chinese Martyr saints to be canonized on October 1, 2000 by His Holiness Pope John Paul II