

# Andrzej Rudomina—unforgettable Lithuanian Jesuit missionary scholar: from Vilnius University to China

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**Abstract.** This paper explores one of great Lithuanian Jesuit missionaries to China—Andrzej Rudomina (Lith. Andrius Rudamina, Chin. *Lu an de*) 盧安德 (1595–1631)—also providing a look at the cultural and spiritual background of Lithuania and Poland in which he was brought up. It also shows the situation of the Society of Jesus in the 16<sup>th</sup> and 17<sup>th</sup> centuries, with particular focus on the Lithuanian–Polish–Chinese context and connection. Andrzej Rudomina was the first Lithuanian Jesuit to set foot behind the Great Wall of China in the 17<sup>th</sup> century. In 1625 he reached Goa, and then Macau, before studying Chinese literature in Nankeen Province. There he began to immerse himself in the complexities of Chinese customs. The natives called him *Lu an de* (the Chinese name of Andrzej Rudomina). He reports participating in the Kating Conference (1627), at which was sought the Chinese equivalent for the name of the Lord our God, *Tian Zhu* 天主. He was very much valued by his Jesuit brothers and by the Chinese. He died prematurely at the age of 35 of tuberculosis. This article will explore the life of Rudomina. We will try to understand this man of holiness, mobility and disponibility. He was a man on mission, but what was nature of the mission and who was it for? What does he have to tell us today in the 21<sup>st</sup> century? What kind of sign is he for us today?

## **The role, significance and influence of the Jesuits in the cultural, scientific and educational development of Lithuania and Poland<sup>1</sup>**

The founder and first general of the Society of Jesus, Ignatius of Loyola (1491–1556), did not have a clearly defined vision of the Jesuit mission of establishing and teaching at schools and universities. The Society of Jesus was officially approved by the Holy See in 1540. However, the founding document which was approved and from which the constitutions would follow (the Formula of the Institute) in 1539 excludes teaching in high schools and universities. Why? The priority of St Ignatius of Loyola was initially the apostolic works he experienced himself even before the foundation of the Society of Jesus and which he saw as aimed at evangelisation, that is 'catechisation, service in prisons and hospitals, apostolic service, and charity among the poorest' (Piechnik 2004, 69).

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<sup>1</sup> I mentioned this in my paper '17th century Polish Jesuits in China: Michał Boym (1612–1659), Jan Mikołaj Smogulecki (1610–1656), and Andrzej Rudomina (1596–1633)' during an international symposium called *Venturing into Magnum Cathay* (26 September–1 October 2010, Kraków).

Very soon however it became clear that candidates for the Jesuits did not have sufficient education or spiritual wisdom and needed to be given proper intellectual and spiritual formation. They were supposed to get this formation at European universities, of which there were seven in 1554: in Paris, Lisbon, Padova, Coimbra, Lovanium, Valencia and Alcalá. Unfortunately, the knowledge acquired at these universities was not fully satisfactory, which forced the Jesuits to look for other possibilities (Piechnik 2003, 20–4).

A decisive moment which shaped the vision of Jesuit education (O'Malley 2000, 56–74) was the opening of the College in Messina in 1548. Ignatius sent ten of the most talented Jesuits to Messina (O'Malley 2007, 288–97). Among them there were Peter Canisius,<sup>2</sup> Jerónimo Nadal, André de Freux and Korneliusz Wischawen. Jerónimo Nadal, who was considered the greatest Jesuit humanist in those days, became the real architect of the Jesuit educational system. He was clearly able to demonstrate that 'teaching the youth is an apostolic work, a work of love, which was very important for St. Ignatius and his companions' (Piechnik 2004, 70). The experience of Jesuit education in the colleges of Messina and Rome (1551) changed St Ignatius Loyola's vision. The young Jesuit Order would now give priority to establishing colleges and teaching the youth (Piechnik 2003, 21–2) as a new mission.

When organising the Jesuit schools, Jerónimo Nadal did not choose the rules of *modus italicus*, a system by which an academy was managed by students and which applied not only to Italian academies but also to older universities. Instead he opted for the *modus parisiensis* (Codina 1999), the Parisian system, by which an academy was managed by professors and in which 'the most significant element were classes, i.e. a division of students into classes, depending on the knowledge they had. There was a very thorough programme in every class. There was also a gradation during studies: after finishing humanities one could start philosophical studies, and only after graduating from that could one start theological, law or medical studies' (Piechnik 2004, 70). The Jesuit system used numerous quizzes, public performances, disputes, and all forms and samples of literary works of young talent. *Modus parisiensis* proved much more suitable for Jesuits than the Italian way because it showed far-reaching care in the creative education of the youth, with attention to school discipline.

The Polish nation created the Commonwealth of Poland and Lithuania by means of the Polish–Lithuanian Union, called the Krewo Union (1385). The Polish Jesuit

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<sup>2</sup> St Peter Canisius, Peter Kanijs, actually Pieter de Hondt—doctor of the Church and an apostle of Germany. For almost 30 years, he operated in the territory of the German nations. He was a teacher and a preacher; he rebuilt church structures, established theological seminaries, and finally carried out a lively literary work. He wrote catechisms, prayer books, sermons, and many other works. He kept close relations with Cardinal Stanisław Hozjusz (1504–1579), a theological-polemic, one of the leaders of the Polish and European Counter-Reformation. Hozjusz brought the Jesuits to Poland in 1564. Canisius visited Poland for a short period of time in 1558.

province was created in 1576, and the Lithuanian province was founded in 1608. The first Jesuit colleges were opened in Poland (1564–72) in Brunsberga on the territory of Prussia, in Pultusk, in Poznan, and in Vilnius,<sup>3</sup> with the thought of opening a Vilnius Academy in the future. The first centres of the Jesuit educational system also included the mission of the formation of the clergy. They also promoted and developed literary and pastoral activity to defend traditional Catholic faith, and when needed, they actively took part in polemics with people of different religions, as well as carrying on lively missionary activity, educating religiously neglected people.

### Jesuit colleges

From the very beginning of their presence in the Commonwealth of Poland and Lithuania, Jesuits wanted to attract the bourgeois and noble youth to their own schools, keeping them away from Protestant influences. Jesuit schools were also opened for people of other religious beliefs, but they had an obligation to attend religion lessons once a week.

The Vilnius Academy (*Academia et Universitas Vilnensis Societatis Jesu*) was established in 1579 by the decrees of Pope Gregory XIII and King Stephan Báthory (Pol. Stefan Bathory; Hung. Báthory István; Lith. Steponas Batoras, 1533–1586). ‘Among Jesuit schools in the central part of eastern Europe, the Vilnius Academy was undoubtedly the largest academy because of the whole range of scientific and pedagogical activity and the number of students’ (Grzebień 2005, 103–5). The college in Vilnius was supported by King Zygmunt August (Lith. Žygimantas Augustas) himself, and he even wished that the Society of Jesus had general study of languages, philosophy and theology in Vilnius (*ibid.*; Bednarski 1929, 6). Another Jesuit, Baltazar Hostounsky, wrote in his letter to Francisco Borgia, general of the Society of Jesus: ‘There are no universities or even famous schools here or doctors or masters who could teach. There are many various peoples in Vilnius, in Lithuania and in its surroundings whom Jesuits can teach and elevate their culture. For this purpose, a university is more suitable than a school’. The Vilnius Academy became an influential academy (Grzebień 2004, 55–73), educating the elite of society, those who became decision makers for both the Church and the state. Among those graduating from the academy were bishops and high-ranking government officials. Lithuanian Jesuits, in comparison with the Poles, already had many professors, which made it easier to found the Academy with departments in philosophy, theology, and mathematics.

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<sup>3</sup> Fr Alfonso Salmeron, one of the first Jesuits, visited Vilnius in 1555, and the first four Jesuits settled in Vilnius at the invitation of Bishop Valerijonas Protasevičius in 1569. One year later, in 1570, the Jesuit College of Vilnius was founded.

From the very beginning, the Jesuits discerned that the academy's profile would be defined according to the regulations of the constitution of the Society of Jesus and be patterned after the Jesuit alma mater, the *Collegium Romanum*. In 1579 it received academic privilege. Finally, the great efforts of the Jesuits, along with the personal support of King Stephan Báthory, resulted in success. At that time, the Cracow Academy was occupied with its own problems and so did not oppose the Jesuits in Vilnius. The Vilnius Academy soon became the most important cultural and scientific centre in the territory of Lithuania, also making a name for itself in the rest of Europe. It is not a coincidence that the Jesuit Academy was chosen as the place to hold a debate of a special commission of Jesuits whose task was to prepare a final version of the Jesuit school code, the *Ratio studiorum* (Padberg 1999, 80–100). Among the members of the commission, the Vilnius Jesuits distinguished themselves, highlighting the significance of teaching the Holy Bible and mathematics and also unequivocally objecting to the exclusive teaching of St Thomas Aquinas. The Vilnius Academy had an international character. Among the most eminent native Polish Jesuits there were Piotr Skarga, Jakub Wujek, Stanisław Warszewicki, Wojciech Wijuk Kojalowicz (Lith. Albertas Vijūkas-Kojelavičius, Lithuanian theologian and the author of the first history of Lithuania, 1609–1677), Marcin Śmiglecki (the author of a manual on logic popular in all Europe and used even at Oxford University), Franciszek Bohomomel, Marcin Laterna, Mikołaj Łęczycki, Adam Naruszewicz, Marcin Poczobutt-Odlanicki, and Tomasz Żebrowski (in 1753 he was the head of the newly opened astronomical observatory). Jesuit stars of those days were well versed in the scientific, literary, and rhetorical fields. Some departments were filled by foreign Jesuit professors. Among the lecturers in philosophy there were Scotsman John Hay and Spaniard Peter Viana. In theology we find the Spaniards Garcia Alabiano and Natoni Arias. And the mathematics chair was directed by Englishman Jacob Bosgrave. Native professors were trained to teach mainly at the *Collegium Romanum* under the guidance of the biggest philosophical-theological stars of the order in those days: Francis Suárez and Robert Bellarmine, a father of the Council of Trent and later saint and doctor of the Church. In addition, we should mention another also deserving recognition and admiration: Marcin Śmiglecki (Lith. Martynas Smigleckis, 1563–1618), a professor of philosophy and theology and the author of the valuable book entitled *Logica* (Ingolstadt 1618, Oxford 1634) that was used widely in Europe. We cannot not mention the outstanding Maciej Kazimierz Sarbiewski (1595–1640), a professor of philosophy, theology and rhetoric who became the court preacher of King Władysław IV in 1635, a Latin poet whose *ars poetica* was known throughout Europe, the author of most appreciated *Lycorum libri IV* (Antwerpen, 1632), and an extraordinary theoretician on poetics whose works *De perfecta poesi*, *De gentium* and

*De figuris sententiarum* were edited much later, in the 20<sup>th</sup> century.<sup>4</sup> As a young Jesuit scholar, Sarbiewski was sent to Rome, where he enchanted many people with his poetry, among them the then Pope, Urban VIII. At first they became friends, but very soon it turned out that Sarbiewski's poetry surpassed that of the Pope's, and it is no wonder Sarbiewski was ordered under holy obedience to return to his country. Many Polish poets have been influenced by Sarbiewski, among them one of the greatest Polish poets, national poet Adam Mickiewicz (1798–1855), Juliusz Słowacki (1809–1849), and the recently deceased world-famous poet from Cracow, Czesław Miłosz (1911–2004), a laureate of the Nobel Prize in Literature and a former student at the Vilnius Academy.

### Who was Andrzej Rudomina?

Andrzej Rudomina<sup>5</sup> was born in the village of Rudamina in 1596 'in a Lithuanian family of ancient lineage in the duchy of Lithuania' (Szcześniak 1977, 1147). The present day village (in Vilnius District) is 10 kilometres from Lithuania's capital, Vilnius. His native place carries the same name as his family, Rudamina.<sup>6</sup> His father was also named Andrzej Rudomina. The future missionary in China spent his youth in Daugėliškis, which is situated in eastern Lithuania. He completed his elementary education at home and then continued his studies at the Jesuit College in Vilnius. There he lived with relatives and was a good student. It is therefore no wonder that he was accepted to the Sodality of Our Lady.<sup>7</sup> The Jesuit teaching and piety that he gained in the Marian Congregations<sup>8</sup> were undoubtedly fruitful in young Andrzej's heart. He decided to be a companion of Jesus Christ in the Society of Jesus. This decision was opposed by his father, who even refused to acknowledge it. In an effort to change his son's mind, he sent him to study philosophy in Germany. After the studies, Andrzej went to Louvain, at that time a popular place among the Lithuanian students due to the presence of a famous bishop of Vilnius, Eustachijus Valavičius,

<sup>4</sup> It is worth mentioning that not all his Latin poetry has been translated into Polish. A lot is still awaiting translation. So far the following works have appeared: Bolewski et al. 1995; Grochal 1954; and Stawecka 1989.

<sup>5</sup> Andrzej Rudomina's biography can be found in *Lietuvių enciklopedija* 1961, 26: 54–6, which was written by Rūdawa and in the Polish Jesuit Archives in Kraków (Mały Rynek 8) and in Rome (ARSI, Santo Borgo Spirito 5).

<sup>6</sup> In the Polish Jesuit's documents, his name is written Andrzej Rudomina but in Lithuanian he is Andrius Rudamina. I am using the Polish transcription, Andrzej Rudomina.

<sup>7</sup> It was a Jesuit Marian Apostolate for young Jesuit students. The new name of this apostolate of the Society of Jesus is now the Christian Life Community.

<sup>8</sup> Latin *sodalitium*—brotherhood—a Jesuit congregation propagating Marian devotion, established for talented, active and religious young people. A Jesuit historian, Stanisław Bednarski, mentions them in his work (Bednarski 1933, 404–5).

and the children of the renowned Leonas Sapiega, a Lithuanian army commander. Rudomina stayed there until January 1617, studying civil law. While Andrzej was in Louvain, he read *Thesaurus politicorum aphorismorum*, written by the chancellor of the diocese of Liege, Canon de Choquier, and published in Rome in 1611. This book certainly influenced him very much, so much so that he decided to translate it into Polish.<sup>9</sup> Although Choquier's treatise was not particularly well written, he found its content very close to his heart because he had been feeling the pressure of his parents to renounce his decision to become a Jesuit and to enter political life and make a good career. From the chancellor's book, however, he understood better that everything in this world changes, everything passes so quickly and that earthy rule and power are only fleeting, temporal. Only God is almighty and eternal and never passes away. We are creatures of the Creator and we have to be concerned with divine things in our human lives, looking for God's will and trying to collaborate with it. Most important is the effort to look and to find God in everything and everything in God. This is an echo that remained in Rudomina's heart in his reading and translating the book into Polish.

Rudomina remained only for a short period of studies in Louvain, and we do not know why he decided to return to Lithuania. His father had sent him in the service of Eustachijus Valavičius, the bishop of Vilnius. His desire to become a Jesuit, however, continued to grow stronger. Once his father died, he inherited the family estate. The family then wanted him to marry, and they consequently planned a wedding with a girl from a respectable Lithuanian family. However, on Easter Day 1618, Andrzej, aware of the seriousness of the situation, left the family home and travelled to Vilnius. He joined the Jesuits on 31 May 1618.<sup>10</sup> He handed over the Rudomina family estate to the Jesuit novitiate in Vilnius.

Andrzej began a totally new life in his Jesuit vocation, neglecting the career designated by his father and the future wife desired by his family. His servant also joined the Jesuits and became a cook at the novitiate. From the very beginning, Andrzej was an example of modesty and humility. He even listened to and carried out the orders of the cook, his former servant. This was in keeping with the recommendation of St Ignatius that the cook is to be obeyed in the kitchen.

Two years after joining the novitiate, on 1 June 1620, he took his first religious vows. Since he had studied some theology before entering the society, he was immediately sent to study theology at the Jesuit University in Vilnius. His contemporaries in the

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<sup>9</sup> Rudomina's Polish translation, entitled *O odmianie państw* (Changing States), was published by the Jesuits in Vilnius in 1652. It was again published in 1738 under the title *Fortuna państw i panujących* (The Destiny of States and Rules).

<sup>10</sup> This is confirmed in 'Catalogus personarum Prov. Lit. Anni 1619, *Domus Probationis Vilnensis*. Andreas Rudomina: Novitius Scholasticis 1618, gradus 31 May 1618'.

Society of Jesus included St Andrew Bobola,<sup>11</sup> who came to be known as the ‘Apostle of Lithuania’, a great martyr of the Catholic Church, as well as the aforementioned Maciej Kazimierz Sarbiewski (Lith. Motiejus Kazimieras Sarbievijus),<sup>12</sup> the renowned Jesuit poet. Andrzej and Sarbiewski remained close friends. In memory of his friend, the poet wrote an ode in Andrzej’s honour (see Sarbiewski 1892, 73).

In 1622 Augustinas Vivaldi, the provincial of the Lithuanian Province, decided to send a few Jesuit students to the Collegium Romanum (now Gregorian University) in Rome to continue their education. Among them were Rudomina, Sarbiewski, Oswald Krüger, and Mikołaj Zawisza (Lith. Mikalojus Zaviša). They were assisted by Jan Gruzewski, a former Jesuit rector. Sarbiewski described the trip to Rome through Poznań, Leipzig, Bamberg, and Ingolstadt in his poetry. With the exception of Mikołaj Zawisza, who died on the way to the Eternal City, they reached Rome in November 1622. In Rome they started the third year of theological studies at the Collegium Romanum in 1623 and they completed the fourth year in 1624. The two friends, Rudomina and Sarbiewski, were ordained priests in Rome during Pentecost.

### Rudomina’s mission call

While studying in Rome, Rudomina had a dream in which he saw the Earth and especially the part of the Far East, being carried by Jesuits. Then an angel asked him for help, and he agreed to help in this difficult mission. At that time, the father general of the Jesuits was Muzio Vitelleschi, to whom Andrzej Rudomina wrote two letters in 1623 asking to go to the missions. The father general required deep consideration and discernment before one left for the mission field. In the second letter, Andrzej explained many details, not mentioning his dream, but writing about his total devotion to God and about his desire to offer his life to God, to the Society of Jesus, and to the Church. He was convinced that the greater glory and service of God for his vocation was to be a missionary. That he was convinced can be clearly seen in the second letter to the father general, as he wrote: ‘This confirms that my going to India will be for the greater glory of God’.<sup>13</sup>

### To win the world for Jesus Christ

The father general examined his letter of request and finally agreed to send Rudomina to the Far East. Andrzej unfortunately did not have a chance to go back to Lithuania

<sup>11</sup> He is also patron of Poland. His relics are in the Jesuit’s Church (Sanctuary of St Andrzej Bobola), Warszawa, Rakowiecka St. 61.

<sup>12</sup> Also known as Horatius Christianus.

<sup>13</sup> ARSI, Fondo Gesuitico, f. 732, doc. 403. The first letter of Andrzej Rudomina to Muzio Vitelleschi has no date. The second letter to Muzio Vitelleschi does not have a date either (ARSI Fondo Gesuitico, f. 732, doc. 405).



and say good bye to his family and friends. In the autumn of 1624, he left Rome for Lisbon to the Portuguese Jesuits who helped him to travel to India. At the beginning of March 1625, along with eleven Portuguese Jesuits, he sailed to Goa, which he reached after a 5-month voyage. Immediately after his arrival, the missionary served in hospitals and prisons. He was eager to work hard. His supervisors, noticing his enthusiasm, tried to slow him down, having anxiety about his health. He would respond that he was strong enough and that with God's blessing he would accomplish all that there was to do. Each day he devoted himself to God and to the service of others. At the very beginning of his stay in India, however, he suffered from malaria and his superiors sent him to Macao where the climate was better for his health. In all, he spent 2 years in India.

### Chinese mission

From Macao he went to Hangzhou 杭州 in Zhejiang Province 浙江. From Hangzhou 杭州 he sent books and letters in Chinese to Provincial Michael Ortiz of the Lithuanian Province on 31 July 1627. Although he recovered from his malaria, he became infected with a pulmonary disease during the trip (Zürcher 2007, 87). Nevertheless, his perseverance was strong in wanting to learn Chinese. He confessed and preached in the language.

The superiors concerned about his deteriorating health sent him at the end of 1628<sup>14</sup> to Fujian Province 福建, where several hundred Christians lived, in order to help Father Julius Aleni (who was known as 'the Confucius of the West'<sup>15</sup> *Xiru* 西儒). Working together, he and Fr Aleni published an important book, *Kouduo Richao* 口鐸日抄 (A Diary of Oral Admonitions), in Chinese.<sup>16</sup> This was a book of scholarly dialogues between Jesuit missionaries and Confucian converts in Fujian. Li Jiubiao 李九標, the chief editor of the book, highly praised the two Jesuits for their 'heavenly studies' *tianxue* 天學 (Zürcher 2007, 22–5 and 186–7). *Kouduo Richao* is an eight-volume work with the second chapter written by Andrzej Rudomina.<sup>17</sup> Before leaving Europe, Andrzej could already write very well in Polish and Latin, but while in China he also learned to write in Chinese. In fact, 'Rudomina also wrote two manuscripts in Chinese, *Shih-pa fu hsin t'u* 十八幅 心圖 (Eighteen illustrations of virtues and vices,

<sup>14</sup> Mention of Rudomina in the *Catalogus primus* of the Vice-Province of China (1628). And also mention of Rudomina in *Catalogus Patrum Societatis Jesu*.

<sup>15</sup> Chinese scholars called scholars from the West this (*xiru* 西儒).

<sup>16</sup> The *Kouduo Richao* is taken from the Japonica–Sinica collection (Jap.–Sin. I. 81) of the ARSI, Rome, reprinted in Standaert, Dudink 2002.

<sup>17</sup> See Rudomina's chapter: Book II, 1 May–28 November 1631, 253–317. First publication of the *Kouduo Richao* 口鐸日抄 book was in Fuzhou 福州 in 1630, the second in Zikawei 徐家匯, and the third in 1922.



which was frequently reproduced) and *Shih fu ch'in tai 'u* 十幅 勤怠圖 (Ten pictures of man both industrious and lazy)' (Szczęśniak 1976, 1148).

Rudomina usually worked in the pastoral field, receiving guests, explaining the teachings and mysteries of the Catholic faith, visiting and comforting the sick, as well as preaching and hearing confessions. He was particularly devoted to the sacrament of reconciliation as a confessor. His generosity became known far and wide wherever he went. It is no small wonder that the Chinese people loved him so and were convinced of his holiness. His pastoral work giving the *Spiritual Exercises* was effectively adapted to the Confucian notion of *self-cultivation*. His catechetical method making use of pictures of the *Cor Jesu* (Heart of Jesus) was also an effective tool in evangelisation. This traditional method was already known to be powerful in Europe. He also knew that these pictures could take advantage of the meaning of 'heart' in Chinese, *xin* 心, which connotes not only an anatomical organ but has also the Confucian philosophical meaning of 'mind-and-heart'. One example can be seen in the picture representing 'Our Lord bequeathing a scripture and illustrating some teachings' (Menegon 2007, 405).

His health got worse and worse and he finally died in Fuzhou on 5 September 1631 (Dehergene 1973, 235).<sup>18</sup> His body was buried in the place where Aleni was buried later, in 1649. This 'tomb soon became a place of pilgrimage' (Zürcher 2007, 1: Book II, 49). Rudomina's holy life was reported by his superior, Fr Benedict de Matos, the superior of Jesuits in Fuzhou and (Chokier 1652). No doubt Rudomina died with a reputation for holiness. Many people gathered at his grave for a long time after his death, asking for his protection and intercession with God. A missionary, Fr Jonas Lewicis, wrote in a letter to the Jesuits in Lithuania: 'Fr. Andrius Rudomina of happy memory is considered a confessor and spiritual father by the Chinese, who still visit his grave, seeking his intercession in their troubles and dangers, and find great comfort there' (Kojałowicz 1990). To tell the truth, Rudomina's whole life was

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<sup>18</sup> *Elogium* [biographical note] of Rudomina. But Szczęśniak 1977 confirmed the date of 1632. And the date of 1632 is confirmed in Pfister 1932, 191. According to Ad Dudink: 'Szczęśniak's source apparently is Pfister (to whom he refers), who wrote: "j'ai trouvé dans un manuscrit chinois les deux indications suivantes..." (1932, p. 193). This information (Pfister) was used by Henri Bernard, who in his bibliography "Adaptations" (Mon. Ser. 1945), pp. 346–347 (nos. 210–211) even says that these two works by Rudomina had been printed. However, Rudomina explained to Chinese converts that these two series of pictures (*Cor sacrum...* and *Occasio...*) were found in Western books and that his explanations were preserved in the *Kouduo Richao* (see Zürcher's translation, 2007, pp. 245–248, and 266–269). This is the opinion of Menegon (see his 2007 article, p. 414, note 54) and of Zürcher (2007, 268, bottom of the page). Also notice that old bibliographies do not mention these two titles (see the 17th century Western lists in Bernard 1945, pp. 23–56 and the Chinese lists of that time: Shengjiao Xinzheng, p. 320; CCT / BnF V. 4, 556/57). The first source is Pfister (1932, written in the 1870s, and it is rather unclear in which Chinese manuscript Pfister found the indication that Rudomina wrote the two works; one cannot but conclude that the author of that manuscript (or his source) wrongly deduced that from the *Kouduo Richao*'.

characterised by humility and holiness (Zürcher 2007, 2: 845–6 (I.1, I.7, I.9, I.12, I.13, I.30, I.32, I.35, I.36, I.40, I.41, II. 1, II.9, II.10, II.11, V.36). Although he had much to suffer, he gladly gave all he had for God and for others, becoming a great witness of God until the day he died. Andrzej Rudomina still lives in the hearts of many people, and this is also the goal of my article, to remind us, first of all, of his holiness as a scholar and as a great Jesuit Lithuanian missionary in China.

It is not surprising that American Lithuanians<sup>19</sup> wrote to Pope Leon XIII to ask for the canonisation of Father Andrzej Rudomina. Long before the Second World War, Father Benediktas Andruška, provincial of the Jesuit Lithuanian Province, tried to start the beatification process, but it was stopped after the war with Father Andruška's arrest and ultimate death in a Soviet prison camp in 1950 (Andruška 1933; Rabikauskas 1962). There were other beatification attempts in the United States made by Rev. Stasys Yla. He published prayer books and a missal in the 1950s and 1960s with a request for prayers for Andruška and the quick beatification of Fr Rudomina. During the celebration in 1987 of the 600<sup>th</sup> Jubilee of the Christianisation of Lithuania, Lithuanian bishops and priests wrote a letter to John Paul II again asking him to launch the process of Rudomina's beatification.<sup>20</sup>

### Conclusion

Andrzej Rudomina fulfilled his call to be a Lithuanian missionary and a man committed to inter-religious and cultural dialog. Building on the thoughts of Confucius, he broadened, on the one hand, the horizon of Chinese thinking by enriching it with Christian philosophy and theology, and, on the other hand, he also enriched the European Christian perspective, being the first Jesuit sinologist. He is a fascinating figure who is still being researched today. My goal in this article has been to remind us of this gifted Jesuit of such great spiritual and intellectual gifts. He is an ideal for missionaries, for sure, but also for the holiness that has built and shaped both China and Europe. His fascinating personality, modesty and humility, as well as his strong spirit, undoubtedly attracted many of those he served. While many have heard of

<sup>19</sup> *Lietuvių enciklopedija* 1953, 1: 56; see also Jakštas 1990, 4–17.

<sup>20</sup> The full text was published in the *Chronicle of the Catholic Church in Lithuania*. In 30 December 1993 Fr Jonas Boruta, SJ, as the provincial of the Lithuanian and Latvian Province of the Society of Jesus, sent a letter to Peter Hans Kolvenbach, the father general of the Jesuits in Rome, 'about the possibility of advancing the cause of the beatification of Fr Andrius Rudomina, SJ, missionary in China in the early 17<sup>th</sup> century' (Archives of the Lithuanian and Latvian Province of the Society of Jesus, Vilnius, Didžioji St. 34). In my private archives is the letter of the former Provincial Jonas Boruta, SJ, to Father General Peter Hans Kolvenbach inquiring about the possibility of advancing the cause of the beatification of Fr Andrius Rudamina, SJ, missionary in China in the early 17<sup>th</sup> century (30 December 1993, Vilnius).

Matteo Ricci, Adam Schall von Bell, or Michał Boym from Poland, Rudomina was no different. He was an ambassador of truth and love, and his penetrating vision of faith was able to always find a way to integrate rather than clash with science and culture.

His personal charm and impressive interpersonal skills in dealing with persons of a different culture secured him much support and respect. Formed in the cradle of the *Soul Exercises* by his spiritual master, St Ignatius of Loyola, he became Jesus Christ's servant in all respects, repeating the prayer of the second week of the *Spiritual Exercises*: *Lord, let me know you, love you and follow you*. It is also worth noting that Andrzej Rudomina always remained 'obedient to the hierarchal Church' (Loyola 2002, 354–61). His skills of adaptability to a foreign culture were placed at the service of the Church and became an important apostolic tool. Rudomina clearly shows in his writing that he affirmed that only Christian revelation told the full truth about our life, and that the Christian faith did not originate in the East nor the West but from Jesus Christ who is the Way, the Truth, and the Life. He calls us, his followers from the East and the West, to worship Christ 'in spirit and truth' (John 4:23). Moreover, he held to the belief that whatever is good or true originates in God, who is the only one absolute Truth and Goodness.

We can say in short that Andrzej Rudomina lived his Jesuit vocation in: 1) gratitude for the many gifts received, making his life one great *confessio laudis*; 2) a process of purification, begging for forgiveness of sins, i.e. *confessio vitae*; 3) creative joy of faith—*confessio fidei*.

Continually *swept up by the Spirit*, he sowed new seeds into the often seemingly hard Chinese soul.

Andrzej Rudomina familiarised himself with Chinese culture, treating it with great respect. Simultaneously, he searched for every possible point for harmony between this ancient civilisation and the novelty brought by Christianity. A graduate of Vilnius University and the *Collegio Romano*, where he studied Cicero, Virgil and St Thomas Aquinas, and a Christian scholar who found a way to harmonise the ancient pagan scholar Aristotle with Christian tradition, Andrzej was a man committed to the truth. He was always searching for a deeper integration and propagation of that truth that finally provides freedom. Despite encountering some troubles and misunderstandings, the Jesuit missionary was faithful until his death to the Jesuit style of evangelisation. He built a hermeneutic dialog between China and Western culture based on a fundamental code of morality, faith, and values that would make the existence possible. He combined his belief in the respect for all healthy local customs with a firm faith that Christian revelation would further enrich, supplement and enhance that culture. A faithful servant, he worked as if everything depended on

him but trusted as if everything depended on God. This is a key to understanding not only his own personality and work but also this important stage of Jesuit missions, which was a crucial moment in the Church's history in China. Andrzej's life and work made a significant contribution to both the culture and Church in China. Not only the Lithuanian Church but the universal Church and all Jesuits have a right to be proud of Rudomina, who rendered the name of Lithuania and Poland famous in China.

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