1582: Jesuit Cosmopolis: Christian Humanism beyond the Mediterranean

11 October 2007
Week 06 - Lecture 02
I.  Software ↔ ↔ ↔ Hardware:

Gutenberg’s Galaxy

From facts to meanings:
From “Hardware” [material conditions] to “Software” [culture = ideas + values]

“What else does the history of ideas prove, than that intellectual production ["software"] changes in character in proportion as material production ["hardware"] is changed?”

Karl Marx, *Communist Manifesto* 241
1. **MATERIAL PRE-CONDITIONS [“facts”]**: penicillin; transplants; hygiene

2. **ORDER: NEWLY THINKABLE [“ideas”]**: “I can live to be 100.”
   I CAN THINK ON MY OWN. I DON’T NEED AUTHORITY TO INTERPRET

3. **ORDER: NEW EXPECTATIONS / ANXIETIES [“values”]**
   “I ought to live to be 100.” “Living to 100 is a good thing.”
   I OUGHT TO BE ABLE TO THINK ON MY OWN.

4. **YESTERDAY’S SOLUTION IS TODAY’S PROBLEM**

   NB: Wants to preserve tradition: illustrated margins / “cursive” script
   But innovation of typescript [hardware] →
   [software]: uniformity and precision

   Renaissance ideal: the real “true” text
Innovation of typescript [hardware] → [software]: uniformity and precision

Renaissance ideal: the real “true” text

1456 - 1517

YOU CAN’T HAVE SCRIPTURA SOLA WITHOUT BOOKS!!!
By-passing mediation: turn to individual reading

- Private reading of Scripture --- now possible outside monasteries with the invention of the printing press and the availability of books --- provides direct access to God without the need for mediation through clerics [e.g., priests, mass, the “First Order”]

NOTE IDENTITY CRISIS!!! What is the First Estate???

- Note side-effects of private reading:
- If you read psalms outside a monastery/nunnery and have direct access to God via silent reading of your personal Bible --- what separates you from the monks/nuns???
- Identity crisis! Blurred boundaries between clergy and laity.
- Added problem: later marriages for sake of money.. Everyone is non-married!!!
What does the iconography of St. Jerome — 4th century — tell us about the 16th-century “material / cultural preconditions” for Reformation?

1) Humanist translation 2) Printing press 3) Literacy (private reading)/vernacular

D. Inherent instability in Subjective Individualism
“Modernity” = “subjective individualism”

The individual “subject” with his/her rights is the fundamental reality and prior to other concerns.

But note: internal instability--

A human reader is not a laser reader!!!!

Reading = a creative act: “interpretation”

I [the reader] “add” information to the text

by processing it through my categories [schemata].
Reading = not a “mirror”; a creative act: “interpretation”
But note: internal instability-- Reading is not a “mirror”!!
It is an act of interpretation:
text $\rightarrow$ reader’s schemata $\rightarrow$ interpretation

The Rat Man
Anxiety over the reading:
The text of the world not as plain or trustworthy as it seems

- Instability
- Unreliability
- Difficulty of reading meanings off plain surfaces of things

Luther: *Heidelberg Disputation Theses [1518]*

#3. Although the works of man always seem attractive and good, they are nevertheless likely to be mortal sins.

#4. Although the works of God are always unattractive and appear evil, they are nevertheless really eternal merits.

APPEARANCES DECEIVE
The names we give to things aren’t what they “really are.”

THE TEXT WAS SUPPOSED TO BE THE SOLUTION TO THIS PROBLEM!!!
WHOSE READING / INTERPRETATION ???
You want to by-pass mediation with private reading;
Yet: instability at the center of the text
You think you have arrived at a solution;
the solution presents new problems.

1. MATERIAL PRE-CONDITIONS [“facts”]: penicillin; transplants; hygiene
BOOKS --- READING

2. ORDER: NEWLY THINKABLE [“ideas”]: “I can live to be 100.”
I CAN THINK ON MY OWN. I DON’T NEED AUTHORITY TO INTERPRET

3. ORDER: NEW EXPECTATIONS / ANXIETIES [“values”]

“ought to live to be 100.” “Living to 100 is a good thing.”
I OUGHT TO BE ABLE TO THINK ON MY OWN.

4. YESTERDAY’S SOLUTION IS TODAY’S PROBLEM
“Modernity” = “subjective individualism”  
Instability is at its core:  
there is more than one subjective individual doing the reading!!!
Alright people, moving on …

I. Early Modern Catholicism:
   Jesuit Accommodation
Jesuits not the only form of “Early Modern Catholicism…”
Jesuits not the only form of “Early Modern Catholicism…”

But it's the one we'll spend most of our time on here…
1540:
Ignatius Loyola:
Accommodation/Vocation/
Difficulties of Discernment

09 October 2007
Week 06 - Lecture 01
“Early Modern Catholicism”:
a hybrid of Medieval Christendom and “modernity”

Teresa de Avila  Ignacio de Loyola  Juan de la Cruz

Think: “geography of ideas”
Think: “geography of ideas”
1492: Expulsion of the Jews
[Modern nation-states: one language, one religion]

- **1469: Marriage**
  - of Ferdinand of Aragon [eastern Spain] and Isabella of Castile [western Spain]

- **1478: Spanish Inquisition**
  - set up to deal with Jews and conversos
  - NB: a crown court; no appeal to Rome!

- **1492: conquest of Granada**
  - Christopher Columbus sails west
  - “Catholic Monarchs”
  - Expulsion of the Sephardim (i.e., Iberian Jews)

- **1502/1526: “Moors” given choice between baptism and expulsion**

- **1609/1614: Final expulsion of Moors**
  - Shakespeare: “Othello” 1598-1604
“Religion” --- no longer an organic hierarchical “community” thing …
“Religion” [???] --- re-invented [???] as a private thing:

*moriscos / conversos “passing for Christian”*

“Early Modern Catholicism”:

a hybrid of Medieval Catholicism and “modernity”

Teresa de Avila
(1515 –1582)

Ignacio de Loyola
(1491-1556)

Juan de la Cruz
(1542-1591)

“Mystics” – turn to the **interior --- individual as locus of meaning**

NB: like Luther --- a new meaning of “religion”: a **private act**
By-passing mediation: turn to individual reading

- Private reading of Scripture --- now possible outside monasteries with the invention of the printing press and the availability of books --- provides direct access to God without the need for mediation through clerics [e.g., priests, mass, the “First Order”]

“Mystics” – turn to the interior --- *individual as locus of meaning*

NB: like Luther --- a new meaning of “religion”: a *private act*
“alumbrados” = “illuminated”

“converso”
Word for the day:

ACCOMMODATION

Accommodation to the individual that is here and now in front of you.

Renaissance Humanism:
not about “universal” values / truths profoundly influenced by nominalism:
what is before me here and now

Accommodating the schemata of the person to whom you are speaking
12. A fascinating example of the problem of “translation” is given by Fr. Jean de Brébeuf: he cannot teach them the sign of the Cross with the Christian Trinity — “In the name of the Father, and of the Son, and of the Holy Ghost” — because the Huron language must always connect a noun that refers to a person to another person by means of a pronoun. Hence, he asks Rome whether it is possible to substitute this formula for the essential rite of Baptism even though this does not conform to the formula given by Jesus in the Scriptures: “In the name of our Father, and of his Son, and of their Holy Ghost.”

1. possessive

[449] B. When a plan is being worked out in a college or university to prepare persons to go among the Moors or Turks, Arabic or Chaldaic would be expedient; and Indian would be proper for those about to go among the Indians; and the same holds true for similar reasons in regard to other languages which could have greater utility in other regions.
Cicero --- RHETORIC = persuasion!!!
Accommodate your audience!!!
“schoolmasters of Europe”: ACCOMMODATION

II. Jesuit Mission Strategy: Accommodation
1645: Innocent X decrees end of Chinese Rites
1656: Alexander VII: voids ruling and reinstates Rites
1679: Innocent XI condemns 65 “laxist” propositions
1704: Clement XI voids Alexander’s ruling; ends Chinese Rites
1715: Ex Ili Die: closes the Jesuit Chinese Mission
1735: Clement II renews the ban
1742: Benedict XIV renews ban and requires oath; Jesuits are “disobedient, contumacious, crafty, and reprobate men”
1765: Clement XIII: defends Jesuits “in perpetuity” with “plenitude of Apostolic power”
1773: Clement XIV (Dominus ac redemptor noster) suppresses Jesuits “perpetually”
1814: Pius VII (Solicitude Omnium Ecclesiarum) restores Jesuits

1939: December 8th: Sacred Congregation for Propagation of the Faith: reverses Clement XI’s [1704] decision; ends Benedict XIV’s [1742] oath

1937: Japanese invade China
1939: Pius XII becomes Pope on March 3
1939: Hitler invades Poland on Sept 3
1939: Chinese Rites decision on December 3
Jesuits in China:

How to translate “religious priest”?

First attempt: Buddhist monks

Fr. Matteo Ricci

accommodation

Not like Buddhist monks.

Rather: intellectuals at court

รู

[“literati”]
Emperor of China comes into Jesuits’ chapel
Fr. Matteo Ricci: accommodation

ru = “literati”

how to translate?

Kongzi →
Confucius/
Confucianism

Sun Yat-sen (1866-1925)
feng shui
Jensen’s answer:

“Confucianism”

Important convert:
Paul Siu

Dressed in imperial robes of court literati
Fr. Johann Adam von Bell, S.J. (1591-1666)  
[Jesuit astronomer and mathematician in Chinese imperial court]
Science = Religion
OBSERVATION: To take the measure of the world is to engage in divine activity
Fr. Joseph-Marie Amiot, S.J.
“Mass of the Jesuits of Beijing”

- Note cultural hybridity:

- A Latin Mass in Chinese for the Chinese Rites
  - Words: standard Latin hymn at beginning of Mass for the sprinkling with water:
    - Asperges me, Domine: “Wash me with hyssop and I shall be whiter than snow.”

HOWEVER:
- words are Chinese
- musical scales, instruments and style taken from classical Beijing Opera of Imperial court:
  “Sprinkle me with bamboo, O God…”