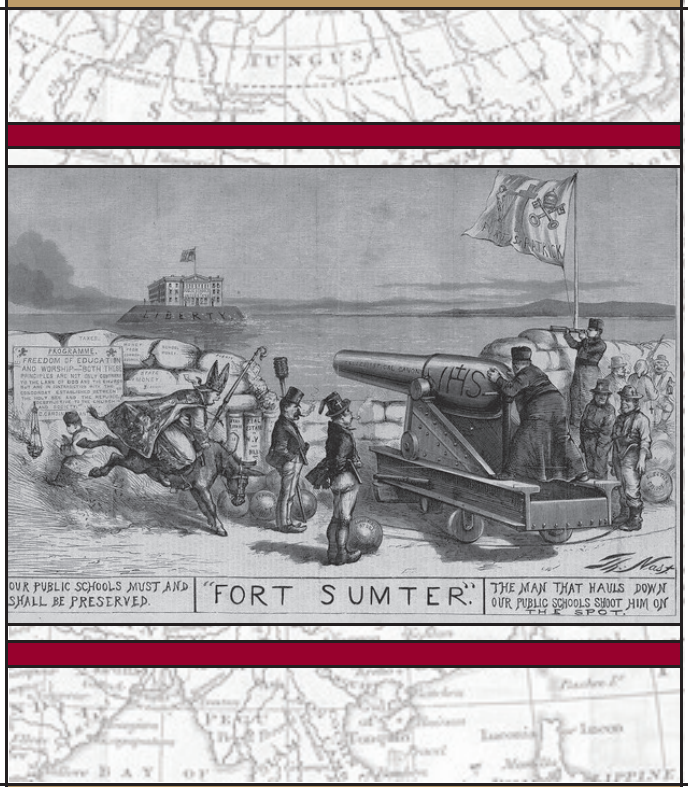
INSTITUTE FOR
ADVANCED JESUIT STUDIES

BOSTON COLLEGE

INTERNATIONAL SYMPOSIUM ON JESUIT STUDIES

JUNE 14–18, 2017



ENCOUNTERS BETWEEN JESUITS AND PROTESTANTS IN ASIA AND THE AMERICAS

Welcome

The approaching 500th anniversary of the Protestant Reformation (1517) provides an ideal opportunity to reflect in a deeper and new way on the history of the relationship between the Protestants and the Jesuits who were founded twenty-three years later (1540). For better or worse, much ink has been used to write about their animosity, especially in the European context. While this important historical chapter will be explored in other venues, the international symposium at Boston College aims to re-examine the encounters between the Jesuits and the Protestants and their respective traditions in the context of Asia and the Americas.

Supported by the Catholic monarchies of Portugal, Spain, and France, the Jesuit order played a significant role in bringing Christianity and European culture, sciences, and the arts to Asia and the Americas from the sixteenth through to the late eighteenth century, when a Franciscan pope suppressed the Jesuits. After the restoration of the order by another pope (1814), the Jesuits returned to several Asian and American countries at various historical moments, and they found more Protestant missionaries than they left a few decades earlier. Indeed, the latter intensified their missionary efforts through the nineteenth and twentieth centuries with the rise of the imperial powers of Great Britain, France, and the United States in those regions. This historical development lends itself to an obvious comparison between the Jesuit and Protestant methods of presenting Christianity to Asian and American societies.

In spite of the variety of missionary methods within the Society of Jesus itself, accommodation became a trademark of Jesuit missions. Knowing that charges of syncretism were a mainstay of Protestant anti-Jesuit polemic, a question that comes to mind, then, is to what extent did the generations of Protestant missionaries in Asia and the

Americas adopted more traditional Jesuit approaches to cultural accommodation? What were their approaches to studying and codifying local languages, to transmitting Western science? What was the relationship between missionaries and political/commercial elites on both sides of the confessional divide? When did the Jesuits themselves begin rebuilding their missions after the restoration? Did they continue their pre-suppression traditions?

The cooperation and conflict between the Dutch merchants and the Jesuit missionaries in Japan appear to be better studied, but can the same be said about the encounters between the Jesuits and the Protestant Dutch missionaries in Taiwan and Malacca, or between the Jesuits and the German Pietist missions in China and India? How did the Jesuits relate to their Protestant colleagues in the competition to gain Asian souls, say, in late nineteenth-century Korea?

The relationship between the Society of Jesus and Protestants in the Americas also requires more inquiry. Did Jesuits and Protestants interact in the American setting, and how? Did the encounter with Protestantism and the Reformation affect the Jesuit approach to Native American peoples? In the Americas, the ambitious colonies of expansive European empires confronted each other through colliding religious visions, programs, and propaganda. The image of the Jesuit, so prominent in European confessional conflict, similarly inspired Catholics and provoked Protestants throughout the Americas. Did the patterns set by the Reformations continue during the nineteenth and twentieth centuries? Following the restoration of the Society of Jesus in the nineteenth century, its members participated in missionary and educational projects throughout North America and the heavily Protestant United States. In the late twentieth century, Evangelical and Pentecostal missionaries led a sweeping Protestant revival throughout Catholic Latin America, changing a religious landscape that had endured for half a millennium. The questions to be asked of Jesuit and Protestant encounters in Asia and the Americas from the sixteenth century to the present are many; the answers, however, are few.

Program

Wednesday, June 14 | 2101 Commonwealth Ave.

4 – 7 P.M. **AFTERNOON & EVENING**

RECEPTION

WELCOME

Casey Beaumier, S.J., *Director,*
Institute for Advanced Jesuit Studies, Boston College

INTRODUCTION

Robert A. Maryks, *Associate Director,*
Institute for Advanced Jesuit Studies, Boston College

KEYNOTE ADDRESS

Festo Mkenda, S.J., *Jesuit Historical Institute in Africa, Nairobi*
"Jesuit Encounters with Protestants in Africa"

DINNER AND NETWORKING

Thursday, June 15 | 2101 Commonwealth Ave.

8 A.M. – 12 P.M. **MORNING**

BREAKFAST

PANEL I: JESUITS AND PROTESTANTS IN ASIA

1. Makoto Harris Takao, *Max Planck Institute, Berlin*
   "Reassessing Relations between Protestantism, French Catholicism, and the Society of Jesus in Japan"

2. Haruko Nawata Ward, *Columbia Theological Seminary*
   "Kirishitan Veneration of the Saints: Jesuit and the Dutch Witnesses"

3. Michelle Kaczmarek, *Pennsylvania State University*
   "Beyond Words: Grammar and the Rhetorical Construction of Language in Tamil Country"

4. Steven Pieragastini, *Boston College*
"Jesuit and Protestant Encounters in Jiangnan, China"

12 – 2 P.M. **LUNCH**

2 – 5 P.M. **AFTERNOON**

PANEL II: JESUITS AND PROTESTANTS IN ASIA

1. Ling-chia Wei, *The Chinese University of Hong Kong*
"'Jesuits' and Protestants' Use of Vernacular Chinese in Their Accommodation Policy"

2. Hui-Hung Chen, *National Taiwan University, Taipei*
"Shaping the Anthropological Context of the 'Salus Populi Sinensis' Madonna Icon in Xian of China"

3. Sher-shiueh Li, *Academia Sinica, Taipei*
"The Christian Invention of 'Wenxue' in Late Imperial China"

6 – 9 P.M. **EVENING**

KEYNOTE ADDRESS

Emmett Curran, *Georgetown University, emeritus*
"'Americans, you are marked for their prey:' Jesuits and the Nineteenth-Century Nativist Impulse"

DINNER

Friday, June 16 | 2101 Commonwealth Ave.

8 A.M. – 12 P.M. **MORNING**

BREAKFAST

PANEL III: JESUITS AND PROTESTANTS IN THE AMERICAS

1. Catherine Ballériaux, *Martin-Luther-Universität Halle-Wittenberg*
"'Tis nothing but French Poison, all of it': Jesuit and Calvinist Missions on the New World Frontier"

2. Steve Lenik, *St. Mary's College of Maryland*
   "A French Jesuit Parish, without the Jesuits: Grand Bay's Catholic Community and Institutional Durability in British Dominica"

3. Steven Mailloux, *Loyola Marymount University*
   "Wars of Words: Catholic and Protestant Jesuitism in Mid-Nineteenth-Century America"

4. Lauri Tähtinen, *Harvard University*
   "Between Anthropophagy and Toleration: Brazil's Century of Jesuits and Protestants, *c.*1555–1654."

12 – 1 P.M. **LUNCH**
Free afternoon and evening

Saturday, June 17 | 2101 Commonwealth Ave.

9 A.M. – 12 P.M. **MORNING**

BREAKFAST

PANEL IV: JESUITS AND PROTESTANTISM IN PORTUGAL

1. Paula Carreira, *University of Lisbon* and José Eduardo Franco, *University of Lisbon*
   "A Trade of Stereotypes: Image and Counter-Image of Protestantism and the Jesuits in Portugal; The Emblematic Case of the Work of Father António Vieira"

12 – 1 P.M. **LUNCH**

2 – 5 P.M. **AFTERNOON**

PANEL V: JESUIT DIGITAL PROJECTS

1. Chris Parsons, *Northeastern University*
   Jesuit Relations

2. Emanuele Colombo, *DePaul University*
   Indipetae Letters

3. Kyle Roberts, *Loyola Chicago*
   Jesuit Libraries

4. Arjan van Dijk, *Brill*
   Boston College and Brill Jesuit Studies Projects

5. Seth Meehan, *Boston College*
   The Portal to Jesuit Studies

6 – 9 P.M. **EVENING**

RECEPTION

KEYNOTE ADDRESS

Jorge Canizares-Esguerra, *The University of Texas at Austin*
"'A Protestant intellectual hero': The Many Seventeenth- and Eighteenth-Century Protestant Translations of José de Acosta"

DINNER

Sunday, June 18 | 2101 Commonwealth Ave.

8 – 11 A.M. **MORNING**

BREAKFAST

CONCLUDING ROUNDTABLE:
What Have We Learned? Where Do We Go from Here?

BOX LUNCH

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On the cover: Thomas Nast, "Fort Sumter," *Harper's Weekly* (March 19, 1870): 185.