

# Jan Konior

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## Andrzej Rudomina 1600 (1595-1631) - The Missionary and the Precursor of Dialogue

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**Andrzej Rudomina 盧安德 (1595-1631)  
- The Missionary and the Precursor of Dialogue**

*Jan Konior SJ*

Ur. 1961 w Leśnej k. Żywca. 1982 wstąpił do Towarzystwa Jezusowego. Studia nad językiem chińskim i teologią w tym języku, a także nad religiami wschodnimi odbył na Fu-jen Catholic University w Tajpei. Literaturę chińską i filozofię studiował na Cheng-Kong University w Tajnanie, Tajwan. Na Uniwersytecie Gregoriańskim w Rzymie ukończył teologię misyjną, interesując się szczególnie dialogiem międzyreligijnym i międzykulturowym, inkulturacją, nową ewangelizacją i psychologią kultury. Kierunki zainteresowań badawczych: teologia religii, filozofia Wschodu, psychoanaliza i kultura. Pracownik naukowy w katedrze filozofii Boga w Wyższej Szkole Filozoficzno-Pedagogicznej „Ignatianum” w Krakowie.

**Introduction**

This paper presents one of the greatest Lithuanian Jesuits, a missionary in China – Andrzej Rudomina (Lit: Rudamina, Chin: *Lu an de*) 盧安德 (1595-1631), along with his cultural and spiritual background in both Lithuania and Poland. It shows the situation of the Society of Jesus in the 16<sup>th</sup> and 17<sup>th</sup> centuries, in particular in the Lithuanian-Polish-Chinese context. Andrzej Rudomina was the first of the Lithuanian Jesuits who set his foot behind the Chinese Wall in the 17<sup>th</sup> century. In 1625 he reached Goa, and then Macau. Then he studied the Chinese language and literature in the Nankeen province and sank in the complexity of the Chinese customs. The Natives called him “Lu an de”. He is credited to have taken part in the conference in Kiating (1627) during which the Chinese equivalent for the name of Lord God *Tian Zhu* 天主 was attempted to be found. This became *Shang di* 上帝. He was very much valued by the Jesuit brothers and the Chinese. He died prematurely of tuberculosis being 35 years old. Who was and who is Rudomina? How to read his story, the story of a saint man, an ac-

tive, flexible and adaptable man, always ready to be sent for a mission, a man of God, dedicated to God and the others? What is he telling us in the 21<sup>st</sup> century? What kind of sign is he for us today?

### 1. Who Was Andrzej Rudomina?<sup>1</sup>

Andrzej Rudomina was born “in a Polish family of ancient lineage in the Grand Duchy of Lithuania”<sup>2</sup> in 1596, in the village of Rudomina, which is a town at present, about ten kilometers from the capital of Lithuania - Vilnius. His native Rudomina is of the same name as his family name Rudomina<sup>3</sup>. His father’s name was also Andrzej Rudomina. A very young, future missionary of China, spent his youth in Daugėliškis which is situated in eastern Lithuania. Andrzej completed elementary education at home and then went for further study to the Jesuit College in Vilnius<sup>4</sup>. He stayed with his relatives and was a good student. No wonder he was accepted into the Sodality of Our Lady<sup>5</sup>. Undoubtedly, the influence of Jesuits’ teaching and piety that he gained in Marian Congregations<sup>6</sup> - brought abundant fruit in young Andrzej’s heart. He decided to become a Jesuit monk. His decision was opposed by his father who even refused to accept it. He decided to temporarily force his son to change his mind and sent him to study philosophy in Germany. After the studies, Andrzej came to Luvian, at that time a famous place among Lithuanian students, with a famous bishop of Vilnius, Eustachijus Valavičius, and the children of famous Leonas

<sup>1</sup> Andrzej Rudomina’s biography can be found in *Lirtuwių Enciklopedija* which was written by Rūdawa, Boston 1961, p. 54-56, in the Polish Jesuit’s Archives in Kraków and in Rome (ARSL, Santo Borgo Spirito 5).

<sup>2</sup> B. Szczęśniak, *Dictionary of Ming Biography 1368-1644* 名代明人傳, v. II, M-Z, Columbia University Press 1977, p. 1147.

<sup>3</sup> In Polish Jesuit’s documents his name is written Andrzej Rudomina, but in Lithuanian - Andrius Rudamina. I use the Polish transcription: Andrzej Rudomina.

<sup>4</sup> The oldest University of Vilnius, also known in Lithuanian as *Vilniaus Universitetas*.

<sup>5</sup> It was the Jesuit Marian Apostolate for young Jesuit students. Now the new name of this apostolate of the Society of Jesus is Christian Life Community.

<sup>6</sup> Latin *sodalitium* - brotherhood - a Jesuit congregation propagating Marian cult, covering with its activities talented, active and religious young people. As L. Grzebień SJ writes: “Sodalis was a synonym for a religious, honest and reliable Pole of the 17<sup>th</sup> and the 18<sup>th</sup> century”. A Jesuit historian, S. Bednarski, mentions them in his work *Upadek i odrodzenie szkół jezuickich w Polsce. Studium z dziejów kultury i szkolnictwa polskiego*, Kraków 1933, p. 404-405.

Sapieg, a Lithuanian army commander. Rudomina stayed there until January 1617. It is hard to say what he studied, but it was probably civil law. Then Andrzej came to Louvain. He read "Thesaurus politicorum aphorismorum" written by the chancellor of the diocese of Liège, canon de Chouguier, published in Rome in 1611. Certainly this book influenced him so much that he decided to translate it into Polish<sup>7</sup>. In fact, Choquier's treatise was written not too well, but Andrzej found its contents very close to his heart. He felt the pressure of his parents to give up his decision to become a Jesuit, but rather go into political life and make a good career. From the chancellor's book he understood better that everything changes in his world, everything passes so quickly and the earthly rulers have only a temporary power. Only God is almighty and eternal and never passes away. We are creatures of the Creator and we have to concern divine things in our human lives, looking for God's will and follow it. What seems important is to try to look and find God in everything and everything in God. This is an echo that Rudomina had in his heart reading and translating the book into Polish.

In Louvain Rudomina had only a short time for study and we don't know why he decided to return to Lithuania. His father sent him to serve the bishop of Vilnius Eastachijus Valavičius. The desire to become a Jesuit was getting stronger and stronger. His father died and he inherited the estate. The family wanted him to marry so they planned and arranged a wedding with a girl of a gentry family in Lithuania. The date was set for Easter 1618. Andrzej, aware of the gravity of the situation, left the family home, went to Vilnius and joined Jesuits on May 31, 1618<sup>8</sup>. He left Rudomina, the father's estate, for the Jesuits' novitiate in Vilnius.

Andrzej started a new life following his vocation, ignoring the career recommended by his father and his would-be wife which was so much desired by his family. His servant also joined the Jesuits and became a cook in the novitiate. From the very beginning Andrzej was an example of modesty and humility, he listened to and carried out orders of the cook, his former servant. It was in line with St. Ignatius' recommendation that in the kitchen the cook is to be obeyed.

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<sup>7</sup> Rudomina's Polish translation of Choquier's book was published by the Jesuits in Vilnius, in 1652. The first title was *O odmianie państw* (*On the Change of States*) and the second time in 1738, *Fortuna państw i panujących* (*The Destiny of States and Rulers*).

<sup>8</sup> This is confirmed in *Catalogus personarum Prov. Lituaniæ Anni 1619. Domus Probationis Vilnensis. Andreas Rudomina: Novitius Scholasticis 1618, gradus 31 may 1618.*

Two years after joining the Novitiate – the Ignatian school of prayer, he took his first monastic vows on June 1, 1620. Since, as already mentioned, he had studied theology before, he was immediately delegated to study theology at the Jesuit University in Vilnius. One of his confreres was St. Andrzej Bobola<sup>9</sup>, known as „the Apostle of Lithuania” – a great martyr of the Catholic Church, and also the mentioned above Kazimierz Sarbiewski<sup>10</sup> (Motiejus Kazimieras Sarbievijus), the world’s most famous Jesuit poet. They remained close friends. Sarbiewski - remembering Andrzej Rudomina - wrote an ode<sup>11</sup> in his honour.

In 1622, the superior of the Lithuanian province – Augustinas Vivaldi, decided to send some Jesuit students to *Collegio Romano* (now Università Gregoriana) in Rome, so that they could continue their education there. These were Rudomina, Sarbiewski, Osvaldas Kriugeris, Mikolojus Zaviša and some others. They were assisted by the former rector of the Lithuanian Jesuit University- Jonas Gružvskis. Sarbiewski described the whole trip through Poznań, Leipzig, Bamberg, Ingolstadt and Erenner in his poetry. They reached Rome in November 1622, except for Mikolojus Zaviša, who died on the way to the Eternal City. In Rome, they started the third year of theological studies at *Collegio* in 1623, and they finished the fourth year in 1624. Two friends – Rudomina and Sarbiewski – were ordained priests in Rome at Pentecost.

## 2. Rudomina’s Mission Call

At the time of his Rome studies Rudomina had a dream: in it he saw the globe carried by Jesuits, especially the Far East. An angel asked him for help. He agreed to help in this difficult mission. At that time the Jesuit General Superior was Mutius Vitelleschi to whom Andrzej Rudomina wrote two letters in 1623, in which he was asking for a mission. Fr. General considered deeply Andrzej’s leaving for mission. In the second letter Andrzej explained many details, not mentioning his dream, but writing about his total devotion to God and offering his life to God, the Jesuit Congregation and the Church. His vocation he regarded as a contributing service to God’s Glory in the missions. His request was expressed very clearly, as he wrote in the second letter to

<sup>9</sup> He is also a patron of Poland. His relics are in Jesuit’s Church, Sanctuary of St. Andrzej Bobola, Warszawa.

<sup>10</sup> Also known as *Horatius Christianus*.

<sup>11</sup> See *Lyrocorum lib. II. ODE XXI. Ad Andream Rudominam. M.K. Sarbievijaus eilėraštis Andriui Rudaminai, M.C. Sarbiewski Poemata omnia, Starowiesiae 1892, p. 73.*

Fr. General: „This confirms that my going to India will be for a greater glory of God”<sup>12</sup>.

### 3. To Win the World for Jesus Christ

Fr. General examined the request and agreed to Rudomina's leaving for the Far East. Unfortunately, Andrzej did not have a chance to go back to Lithuania and say good bye to his family and friends. In autumn 1624, he left Rome and went to Lisbon to the Portuguese Jesuits who helped him to travel to India. In the beginning of March 1625, with eleven Portuguese Jesuits he went to Goa, which he reached after a five months' trip. Immediately upon his arrival he served in hospitals and prisons. He was eager to work hard. His supervisors, noticing his enthusiasm, tried to stop him, anxious about his health. He used to tell them that he was strong enough and with God's blessing he would do everything. Every day he gave himself to God and service to others. At the very beginning of his stay in India he suffered from malaria and the supervisors sent him to Macao where the climate was better for his health. Altogether he spent in India two years.

### 4. The Chinese Mission

From Macao he went to Hangzhou in the Zhejiang province. On July 31, 1627, from Hangzhou he sent books and letters in Chinese to the Lithuanian Province supervisor Michael Ortiz<sup>13</sup>. Although he was cured of malaria, he was infected during the trip with a pulmonary disease<sup>14</sup>. However, his perseverance and stubbornness in learn-

<sup>12</sup> The first letter of Andrzej Rudomina to Mutius Vitelleschi (without date) Archivum Romanum Societatis Jesu – fondo Gesuitico in Rome, 732, No. 403. The second letter of Andrzej Rudomina to Mutius Vitelleschi (without date), is also there (ARSI, FG 732, doc. 405).

<sup>13</sup> Rudomina's letter to Miguel Ortiz (now in Jesuits' Archives in Rome, ARSI). Michał Ortiz (1560-1638), Spanish Jesuit; 1622-1627 Provincial of the Lithuanian Province (Hamcheu, 31 July 1627), ARSI, Jap. Sin. 161: *Epistolae Sin.*, 1619-1651, f. 98b r. Appendix 2, doc. 3. See also A. Chan, *Chinese Books and Documents in the Jesuit Archives in Rome. A Descriptive Catalogue Japonica-Sinica I-IV*, Armonk-New York-London 2002, p. 133-34. See also Polish sources: *Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy 1564-1995*, Kraków 2004 [abbreviated as *Encyklopedia*], p. 479.

<sup>14</sup> Erick Zürcher's translation, with Introduction and Notes, *Kouduo richao: Li Jiubiao's Diary of Oral Admonitions: a Late Ming Christian Journal*, MSMS LVI, Sankt Augustin-Nettetal, 2007, p. 87.

ing Chinese resulted in a good knowledge of the language both in writing and speaking. He could easily hear confessions and celebrate Mass in that language.

The supervisors who carefully watched his worsening health sent him at the end of 1628<sup>15</sup> to Fujian province where there lived several hundreds of Christians, to help father Julius Aleni (who was called “the Confucius of the West”<sup>16</sup> *Xiru* 西儒). Julius Aleni and Andrzej Rudomina worked together and published (in Chinese) an important book *Kouduo richao* 口鐸日抄<sup>17</sup> (A Diary of Oral Admonitions) – those were Jesuit scholarly dialogues between missionaries and Confucian converts in Fujian. Li Jiubiao 李九標 – the chief editor – praised the two Jesuits: Andrzej Rudomina and Julius Aleni for accomplishing “the Heavenly Studies *tianxue* 天學”. This *Kouduo richao* comprises eight volumes, but the authorship of the second chapter is attributed entirely to Andrzej Rudomina<sup>18</sup>.

Rudomina usually worked at the Jesuit home, receiving guests, explaining the teaching and mystery of the Catholic Faith, visiting and comforting sick people, preaching and hearing confessions. He was very devoted to the sacrament of reconciliation as a confessor. His generosity was well known everywhere he went. No wonder that Chinese people loved him and believed in his holiness. His pastoral work through the *Spiritual Exercises* was in line with the Confucian *self-cultivation*. His catechetical method of pictures *Cor Jesu* was a very good tool in Evangelisation. This traditional method was considered powerful in Europe. He knew that “heart” in Chinese *xin* 心 is not only the anatomical organ, but especially having the philosophical Confucian

<sup>15</sup> Rudomina is mentioned in the *Catalogus primus* of the Vice-Province of China (1628). ARSI, Jap. Sin. 134: *Catalogi breves et triennales, 1621-1759*, f. 308 r. And also in *Catalogus Patrum Societatis Jesu qui post obitum S. Francisci Xaverii, primo saeculo, sive ab anno 1581, usque ad 1681, in imperio Sinarum Jesu Christi fidem propagarunt*, ARSI, Jap. Sin. 187, f. 24 rv.

<sup>16</sup> Starting in Matteo Ricci’s time the Chinese scholars called the scholars from the West.

<sup>17</sup> The *Kouduo richao* is taken from the Japonica-Sinica collection (Jap. Sin. I. 81) of the ARSI, Rome, reprinted in volume 7 in *Yesuhui Luoma dangangguan Ming-Qing Tianzhujiao wenxian* 耶穌會羅馬檔案館明清天主教文獻 (*Chinese Christian texts from the Roman Archives of the Society of Jesus*), ed. Nicolas Standaert and Adrian Dudink, Taipei 2002, v. 7. Standaert and Adrian Dudink, Taipei 2002, v. 7.

<sup>18</sup> *Ibid.* See Rudomina’s chapter *Book II*, 1 May-28 November 1631, p. 253-317. First publication of the *Kouduo richao* book was in Fuzhou in 1630, the second in Zikawei and the third in 1922.

meaning as “mind-and-heart” (English translations). Let us see one of the examples (below) in the picture “representing Our Lord bequeathing the Scripture and illustrating some teachings”<sup>19</sup>.

His health got worse and worse and he died in Fuzhou on September 5, 1631<sup>20</sup>. His body was buried in the place where later was Aeni, in 1649. This “tomb soon became a place of pilgrimage”<sup>21</sup>. Rudomina’s holy life was told about by his superior Fr. Benedict de Matos, who was in charge of Jesuits in Fuzhou and Chokier<sup>22</sup>. No doubt Rudomina died having the reputation of being a saint. Many people gathered by the grave for a long time after his death asking for his protection and intercession with God. One of the missionaries – Fr. Jonas Lewicis – wrote in a letter to the Jesuits in Lithuania: “The late Fr. Andrius Rudomina is considered a confessor by the Chinese, who still visit his grave seeking his intercession in their troubles and dangers, and find great comfort

<sup>19</sup> See E. Menegon, *Monumenta Serica*, v. 55, 2007, p. 389-437, *Jesuit Emblematica in China*, p. 405.

<sup>20</sup> See J. Dehergene, *Répertoire des Jésuites de Chine de 1522 à 1800*, Institutum Historicum S.I., Rome 1973, p. 235. See also *Elogium* [biographical note] of Rudomina, ARSI, Congregationes, t. 91 [abbreviated as Congr. 91], f. 404 rv. But there is another source in B. Szcześniak’s *Dictionary of Ming Biography 1368-1644* 名戴明人傳, v. II, M-Z, Columbia University Press 1977, the date of 1632 is confirmed, p. 1147-1149. And Louis Pfeister confirmed the date of 1632 in *Notices Biographiques et Bibliographiques sur les Jésuites de L’ancienne mission de Chine*, v. I, XVI et XVII siècles, Chang-Haim Imprimerie de la Mission Catholique 1932, p. 191. According to Ad Dudink “Szcześniak’s source it was apparently 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 taken over by Henri Bernard into his bibliography *Adaptations* (Mon. Ser. 1945), p. 346-347 (nos. 210-211), who even says those two works by Rudomina had been printed. However, Rudomina only explained to Chinese converts two series of pictures (Cor sacrum..., and Occasio...) found in Western books and his explanations can still be found in the Kouduo richao (see Zürcher’s translation 2007, p. 245-248 and 266-269). These are solid opinions of Menegon (see his 2007 article, p. 414, note 54), and of Zürcher (2007, p. 268, bottom of the page). Also notice that old bibliographies do not mention these two titles (see the 17<sup>th</sup> century Western lists in Bernard 1945, p. 23-56, and also in the Chinese lists of that time: Shengjiao xinzheng, p. 320; CCT / BnF v. 4, p. 556-557). The first source is Pfister (1932, written about 1870s), and it is rather unclear which is the Chinese manuscript where Pfister found the indication that Rudomina had written the two works mentioned; one can not but conclude that the author of that manuscript (or its source) was wrongly thought to have come from the Kouduo richao”.

<sup>21</sup> *Kouduo richao*, Monumenta Serica Monograph, Series L VI/1, Book II, p. 49.

<sup>22</sup> E.J. Chokier, *O pobożnym życiu W. X. Andrzeja Rudominy. O odmianie państw i zgubie panujących*, Wilno 1652, s. 1-16.

there"<sup>23</sup>. Frankly speaking, the whole life of Rudomina was very humble and holy<sup>24</sup>. He suffered a lot, but he did everything for God and for others being a great witness of God till his death. He is still alive in the hearts of many people. The goal of my article is, therefore, to remind us, first of all, of his holiness as a scholar and a great Lithuanian Jesuit in China.

It is not a surprise, therefore, that American Lithuanians<sup>25</sup> submitted to Pope Leon XIII a request to canonise Father Andrzej Rudomina. Long before the World War II Father Benediktas Andruška<sup>26</sup>, the superior of the Jesuit Lithuanian Province, started the beatification process, but it was stopped because of Father Andruška's death in a Soviet prison camp in 1950. There were some more beatification attempts in the USA made by Rev. Stasys Yla. He published prayer books and a missal in the 1950s and 1960s, with the request and Andruška's prayers for a quick beatification of Fr. Rudomina. During the great celebration of the 600th Jubilee of Lithuania's Christianisation in 1987, the Lithuanian bishops and priests wrote a letter to John Paul II, asking him for Rudomina's beatification<sup>27</sup>.

### Conclusion

Andrzej Rudomina fulfilled his mission of a Lithuanian missionary and a man of inter-religious and cultural dialogue. Continuing

<sup>23</sup> A. Kojalowicz, *Miscellanea rerum ad statum ecclesiasticum in Magno Livoniae ducatu pertinentium*, Vilnae, Anno Domini MDCL, Nr VII/2, Vilnius 1990, p. 190-202.

<sup>24</sup> Zürcher, *Kouduo richao*, LVI/2, *miracles reported about his life and death*, p. 845-846, 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.

<sup>25</sup> *Lirtuvių Enciklopedija*, p. 56. See also J. Dambrauskas, A. Balsas, *Amerikiečių Lietuvių i Tėvą Šventąjį Leoną XIII ir gyveniami dviejų didžiųjų Dievo tarnų Kuetuvių kun. A. Rudaminos, zazavito ir kunigaikščio Merkelio Giedaraičio, Žemaičių vyskupo, lotyniškai ir lietuviškai*, Tilžeje 1990, p. 4-17.

<sup>26</sup> B. Andruška is also the author of *Tėvas Andrius Rudamina S.J.* (Biografija), Spaudai parengė, Šialiai 1933. See also P. Rabakauskas SJ, *Tėvo Andriaus Rudaminos Pašaukimas i misijas*, in "Laiškai Lietuviams", 1962, kovo mėn., p. 34-37 and 94-95.

<sup>27</sup> The full text was published in the *Chronicle of the Catholic Church in Lithuania* In 30.12.1993 Fr. Jonas Boruta SJ as the Provincial of Lithuania and Latvian Province of the Society of Jesus sent a letter to Father General of Jesuits in Rome – Peter Hans Kolvenbach – asking him "about the possibility of advancing the cause of the beatification of Fr. Andrius Rudomina SJ, missionary in China in the early of 17<sup>th</sup> century". (Archivum of Curia Provinciae Lituaniae et Lettoniae Societatis Jesu, Vilnius, Didžiuoji 34).

Confucius' work, he broadened in both Chinese and Christian perception the horizon of Chinese thinking, enriching it with Christian philosophy and theology, and on the other hand enriching also the Christian Lithuania and Europe as the first Jesuit-sinologist. His person is still being examined. Therefore, the goal of my reflection is to remind the Jesuits of his great spiritual and intellectual stature – an ideal model for missionaries, and – first of all – of his sainthood that has built and shaped both the Chinese and Europeans. Undoubtedly, his fascinating personality, modesty and humility, as well as his spirit would attract many of the Chinese. No one is as well known and famous from among the Jesuits, as e.g. Matteo Ricci, Adam Schall von Bell, or Michał Boym from Poland, but in many respects he was no different. He was an ambassador of truth and love, and his original vision of faith stood in no contradiction to science and culture.

His personal charm, great interpersonal skills in contacts with people of different culture secured him support and respect. Formed in the cradle of the *Spiritual Exercises* written down by his spiritual master St. Ignatius Loyola – he became Jesus Christ's servant in all respects, living the prayer of the II week of St. Ignatius' *Exercises: Lord let me know you, love you and follow you*. Andrzej Rudomina remained until his death "obedient to the hierarchal Church"<sup>28</sup>. His skills of adaptability to a different culture became an important apostolic tool. In his writings Rudomina showed that only the Christian revelation tells the truth about our life, and the Christian faith has not originated in the East, nor the West, but from Jesus Christ who is the Way, Truth and Life. And we, his followers from the East and the West, should worship Him "in spirit and truth" (Jn 4, 23). And whatever is good or true comes from God who is the only one. Continually *rushed by the Spirit*, he planted new seeds into the hard Chinese soil.

Andrzej Rudomina got acquainted with the Chinese culture by treating it with a great respect. Simultaneously, he looked in every possible point for harmony between this multi-thousand-year civilisation and novelty brought by Christianity. A graduate of the Vilnius University and *Collegio Romano*, where he studied Cicerone, Virgilius and St. Thomas Aquinas; the latter one cited Aristotle who had a big influence on the Christian tradition. He was a man of truth that he was always searching for, the truth that finally brings freedom. Despite the trouble and misunderstandings he faced – the Jesuit missionary was faithful – until death – to his Jesuit style of evangelisation. He was building

<sup>28</sup> I. Loyola, *Ćwiczenia Duchowne*, tłum. M. Bednarz, Kraków 2002, s. 354-361.

a hermeneutic dialogue between China and the western culture, based on fundamental code of morality, faith and values that make the existence possible. On one hand, he based on the respect for all healthy local customs, and on the other hand – on the belief that the Christian revelation would further enrich it, supplement and enhance its value. Like a faithful servant he was working as if everything depended on him, but trusted as if everything depended on God. That was the key to understanding his own person, but also an important stage of Jesuit missions (if not the most important), because it was a crucial impulse of the Church history in China. That great work of his life became a big contribution to the culture and Church in China. Not only the church in Lithuania, but also all Jesuits and the universal Church are proud of him, since he rendered the name of Lithuania and Poland famous in China.

### **Summary**

The article presents Andrzej Rudomina, a great Lithuanian Jesuit missionary, his way to the Society of Jesus and his work in India and China. I emphasise his personal features that made it possible to finalise his intentions and plans. Although it seems that all he achieved happened thanks to his iron will, stubbornness, hard work and perseverance, he himself attributed that to God's will and help. He considered himself only to be a flexible tool in the hands of the Almighty. Even as a young man, he already had a vision which he remained faithful to in spite of many obstacles both on the part of his closest relatives and friends and those that resulted from the situation he faced at a particular time. He was by no means a man of particular strength and health but he got all he needed to fulfill his mission from God.

In the introduction I deal briefly with what is known of Rudomina and his special achievements as mentioned in literature, especially historical and biographical sources. I also suggest what deserves our particular attention in connection with Rudomina's contribution to China's evangelisation.

In the particular chapters I trace his career from childhood through Jesuit studies until his dedicated to work in India in the beginning, and then in China and his fulfillment there. I paid special attention to the Jesuit heritage which played an important role in Rudomina's missionary life, while he was selecting efficient working methods; apart from that, I mention people who were his companions at the particular stages of his life. Last but not least, I attempt not to overlook Rudomi-

na's contribution to a considerable development of knowledge about China and Chinese language and culture.

In the conclusion I stress the goal of my undertaking – to remind the Jesuits of Andrzej Rudomina and his importance both for the nations among whom he worked and for those from whom he came and whom he represented.

### Streszczenie

Artykuł prezentuje Andrzeja Rudominę, wielkiego litewskiego misjonarza-jezuitę, jego drogę do Towarzystwa Jezusowego i jego pracę w Indiach i Chinach. Uwydatniam te jego osobiste przymioty, które umożliwiły sfinalizowanie jego zamierzeń i planów. Chociaż wydaje się, że wszystko, co osiągnął, uczynił dzięki swej żelaznej woli, uporowi, ciężkiej pracy i wytrwałości, on sam przypisywał bożej woli i pomocy. Uważał siebie jedynie za narzędzie w rękach Stwórcy. Jeszcze jako młody człowiek miał swoją wizję, której pozostał wierny mimo wielu przeszkód zarówno ze strony najbliższych krewnych i przyjaciół, jak też tych, które wynikały z sytuacji, w której obliczu stawał w poszczególnych okresach. Nie był człowiekiem obdarzonym wielką siłą i zdrowiem, ale od Boga uzyskał wszystko, co było mu potrzebne dla spełnienia swej misji.

We wstępie krótko poruszam zagadnienia związane z wiedzą o życiu Rudominy, jak też jego osiągnięciach opisanych w literaturze, szczególnie źródłach historycznych i biograficznych. Sugeruję również, co zasługuje na nasze szczególne zainteresowanie w związku z wkładem Rudominy do dzieła ewangelizacji.

W poszczególnych rozdziałach śledzę jego karierę od dzieciństwa poprzez lata studiów u jezuitów, aż do jego pełnej poświęcenia pracy – na początku w Indiach, a potem pełnej dojrzałości i misjonarskiego spełnienia w Chinach. Zwróciłem szczególną uwagę na rolę, jaką odegrało jezuickie dziedzictwo w jego misjonarskim życiu, gdy decydował się na skuteczne metody pracy; niezależnie od tego wspominam ludzi, którzy mu towarzyszyli na poszczególnych etapach życia. Wreszcie usiłuję nie przeoczyć znacznego wkładu Rudominy do rozwoju wiedzy o Chinach oraz chińskim języku i kulturze.

W zakończeniu podkreślam cel mojego przedsięwzięcia – zwrócenie uwagi jezuitów na znaczenie Andrzeja Rudominy zarówno dla narodów, wśród których działał, jak też narodów, od których wyszedł i które reprezentował.

WOJCIECH JAGIELSKI

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