MRI International Symposium

Chinese Rites Controversy Reconsidered: Modern Historiography Between Beijing, Canton and Rome

4-5 November 2026, Macau, S.A.R. China



MRI International Symposium (4-5 November 2026, Macau)

｜DAY 1｜

主題研討會 SYMPOSIUM

2026.11.4 (WED)｜9:30-19:00

｜ VENUE ｜

Speaker's Hall (3F)

USJ - University of Saint Joseph (NAPE Campus)
Rua de Londres 106, Macau, China (S.A.R.)
中國澳門倫敦街 106 號環宇豪庭三樓

｜DAY 2｜

主題研討會 SYMPOSIUM

2026.11.5 (THUR)｜9:00-16:00

｜ VENUE ｜

Don Bosco Auditorium

USJ - University of Saint Joseph (Green Campus)
Estrada Marginal da Ilha Verde, 14-17, Macau
澳門青洲河邊馬路 14-17 號

Organizer:
The Macau Ricci Institute at the University of St. Joseph, Macau S.A.R, China

澳門利氏學社
INSTITUTO RICCI de MACAU
MACAU RICCI INSTITUTE

Co-organizers:
The Ricci Institute for Chinese-Western Cultural History at Boston College, U.S.A.
Center for Mediterranean and Oriental Studies at Jesuit University Ignatianum in Kraków, Poland

Ricci Institute
FOR CHINESE-WESTERN CULTURAL HISTORY
利瑪竇中西文化歷史研究所

Partner Institutions:
Taipei Ricci Institute, Taiwan
L'Institut Ricci, Centre d'études chinoises des Facultés Loyola Paris, France

台北利氏學社
Taipei Ricci Institute

利瑪竇學院
Institut Ricci, *études chinoises*

Host:
The University of St. Joseph, Macau, S.A.R., China

聖若瑟大學
UNIVERSITY OF SAINT JOSEPH

Supporting Organizations:

The Chinese Province of the Society of Jesus
The Macao Foundation (Fundação Macau)

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Pontificio Comitato di Scienze Storiche

PONTIFICIO COMITATO
DI SCIENZE STORICHE

Abstract of the Symposium

This international symposium jointly organized by The Macau Ricci Institute at The University of St. Joseph, Macau, The Ricci Institute for Chinese-Western Cultural History at Boston College and Jesuit University Ignatianum in Kraków, will take place in Macau, S.A.R. China, from November 4–5, 2026. This academic event titled: "Chinese Rites Controversy Reconsidered: Modern Historiography Between Beijing, Canton and Rome" will try to offer the most recent scholarship on the Chinese Rites Controversy with special focus on monumental historical documents authored by Kilian Stumpf, S.J. (1655–1720) and Tomasz Ignacy Dunin Szpot, S.J. (1644–1713).

The Chinese Rites Controversy (c. 1582–1742) represents one of the most defining and consequential intercultural standoffs in the history of global Christianity. At its center was a fierce disagreement over whether Chinese cultural practices, such as ancestral veneration and Confucian rituals, could be accommodated within Catholic orthodoxy. This symposium will explore this crisis through the lens of the *Acta Pekinensia* ("Historical Records of the Maillard de Tournon Legation"), a monumental 1,400-page eyewitness account. The text was compiled in Beijing between 1705 and 1712 by the German Jesuit missionary, scientist, and apostolic notary, Kilian Stumpf, S.J. (1655–1720).

Drawing upon Stumpf's heavily detailed Latin manuscript, recently translated and published through the collaborative efforts of the Ricci Institute and Brill, this symposium analyzes the underlying mechanics of court diplomacy and historiographical conflict. While the Rites Controversy is often characterized purely as a theological clash, Stumpf's records reveal that the core dispute largely centered on conflicting interpretations of ancient Chinese history and textual hermeneutics. Our symposium wants to highlight how the *Acta Pekinensia* serves as an invaluable, day-by-day archival window into a catastrophic clash of values that ultimately shattered early modern Sino-Western relations and precipitated the eventual suppression of the Jesuit mission.

The Chinese Rites Controversy is traditionally examined through the eyewitness accounts of missionaries working directly on the ground in East Asia. However, a critical dimension of the conflict unfolded within the bureaucratic and intellectual hubs of Europe, where incoming data was curated, synthesized, and deployed for ecclesiastical defense. The second part of this symposium explores the controversy through the lens of the Polish Jesuit scholar Tomasz Ignacy Dunin Szpot, S.J. (1644–1713). Serving for over two decades as a penitentiary in Rome, Dunin Szpot used his unprecedented access to the central Jesuit archives to construct a massive, ten-volume defense of the Society's missionary methods. Dunin Szpot authored the monumental *Historiae Sinarum*

Imperii, *Collectanea pro Historia Sinica*, and *Collectanea Historiae Sinensis*. Various scholars will show how Dunin Szpot navigated the polarizing theological and political landscape of the Rites Controversy across his three monumental, multi-thousand-page Latin manuscripts: *Historiae Sinarum Imperii* (his narrative history of the mission and the Ming-Qing transition), *Collectanea pro Historia Sinica* (his compilation of raw primary source documents), and *Collectanea Historiae Sinensis* (his analytical, critical commentary on those sources).

Though Dunin Szpot never travelled to China himself, his intellectual formation in the multiethnic and multi-confessional Polish-Lithuanian Commonwealth profoundly shaped his interpretation of cultural accommodation. His writings offer highly specialized, alternative insights into critical flashpoints of the controversy. The symposium will highlight his deep accounts of the Canton Exile (1666–1671)—where trapped missionaries unsuccessfully attempted to reach a consensus on Confucian rituals—and his exhaustive documentation of clashes over sacred versus secular authority (*auctoritas sacra* vs. *auctoritas profana*) at the courts of the Shunzhi and Kangxi Emperors.

Even though this symposium shall address the recent scholarship on Chinese Rites Controversy in the light of Kilian Stumpf and Dunin Szpot by examining hitherto unpublished sinological heritage, several other scholars will offer papers on the Chinese Rites Controversy in much broader perspective considering other Jesuit and non-Jesuit historiographical sources in order to deepen our current knowledge and understanding of this fascinating period in the history of relations between the West and China.

Chinese Rites Controversy Reconsidered: Modern Historiography Between Beijing, Canton and Rome

Program (Day 1)

Wednesday, 4 November 2026

09:30-12:45 (Macau Time, GMT +8)

Macau Time (GMT +8)	Speaker	Topic
SESSION 1: *Acta Pekinensia* and Beyond CHAIR: Paul Spooner		
09:30-10:00	**Jarosław Duraj, S.J., Director of MRI**	Introductory Remarks
09:30-10:00	**Alexandre Lobo, Vice-Rector for Research and Innovation at USJ**	Welcoming Message
09:30-10:00	**Stephen Tong, S.J., Provincial**	Welcoming Message
10:00-10:40	**Ronnie Po-Chia Hsia**	**Keynote Address:** Beyond *Acta Pekinensia*: the Historical Background for the Chinese Rites Controversy
10:45-11:00	**BREAK**	
11:00-11:30	**M. Antoni J. Ucerler, S.J.**	The Japanese Rites Controversy: Its Chinese & Global Consequences (1593–1939)
11:30-12:00	**Wu Xiaoxin**	The Afterlife of the Chinese Rites Controversy: Archives, Scholars, and the Ricci Institute
12:00-12:30	**Cristina Osswald**	The Tournon Legacy, Gifts Diplomacy and the *Acta Pekinensia*
12:30-12:45	**Q&A Session**	
12:45-13:45	**LUNCH (USJ – Nape Campus)**	

Chinese Rites Controversy Reconsidered: Modern Historiography Between Beijing, Canton and Rome

Program (Day 1)

Wednesday, 4 November 2026

14:00-19:00 (Macau Time, GMT +8)

Macau Time (GMT +8)	Speaker	Topic
SESSION 2: Different Voices in the Chinese Rites Controversy CHAIRS: Antoine Ren, S.J. and Olivier Lardinois, S.J.		
14:00-14:30	**Wang Xueying**	Beyond the Latin Archive: *Acta Pekinensia* and Chinese Catholic Agency
14:30-15:00	**Litian Swen**	Emperor Kangxi's Involvement in the Chinese Rites Controversy
15:00-15:30	**Davor Antonucci**	The Missions of Martino Martini and Prospero Intorcetta to Rome and the Rites Controversy: Connections and Outcomes
15:30-15:45	**Q&A Session**	
15:45-16:00	**BREAK**	
16:00-16:30	**Wang Niecai**	From "vis significativa" to "vis protestativa": Ritual Meaning, Human Institution, and Missionary Prudence in Jacques Le Faure's *De Sinensium ritibus politicis acta*
16:30-17:00	**Yves Vendé, S.J.**	François Noël and the Mission to Rome: New Testimonies and their echoes in the *Acta Pekinensia*
17:00-17:30	**Thierry Meynard, S.J.**	Chinese rites as expressions of materialistic worship: Invention of a "new" type of religion by the Franciscan Antonio Caballero in the Early Qing
17:30-18:00	**Chen Fang-chung**	The Solitary Chinese Dominican—Luo Wenzao (Gregorio Lopez) in the Rites Controversy
18:00-18:15	**Q&A Session**	
18:15-18:45	**GENERAL DISCUSSION**	
19:00-21:00	**DINNER (Hotel)**	

Remarks: Each speaker has 25 minutes for presentation

Chinese Rites Controversy Reconsidered: Modern Historiography Between Beijing, Canton and Rome

Program (Day 2)

Thursday, 5 November 2026

9:00-16:00 (Macau Time, GMT +8)

Macau Time (GMT +8)	Speaker	Topic
SESSION 3: *Historiae Sinarum Imperii* and Beyond CHAIRS: Felipe Bacalso, S.J. and Franz Gassner, S.V.D.		
09:00-09:30	**Robert Danieluk, S.J.**	Between the Confessional and the Desk: Tomasz Ignacy Szpot Dunin S.J. and His Unpublished History of the Jesuit China Mission
09:30-10:00	**Paweł Nowakowski**	Chinese Rites Controversy Seen from Inside the Jesuit Historical Narrative: Tomasz Szpot Dunin's Method
10:00-10:15	**BREAK**	
10:15-10:45	**Łukasz Burkiewicz**	The Administrative Roots of the Chinese Rites Controversy in Early Qing China: Evidence from Tomasz Dunin-Szpot's Jap. Sin. 104–105
10:45-11:15	**Hanna Wadas**	Material, Aesthetic, and Performative Dimensions of the Incorporation of Chinese Cultural Elements into Catholic Religious Practice in China, as Reflected in the Works of Tomasz Dunin Szpot SJ
11:15-11:30	**Q&A Session**	
11:30-12:45	**LUNCH (USJ – Green Campus)**	
12:45-13:15	**Gościwit Malinowski**	Tomasz Szpot Dunin, the Chinese Rites, and the Collapse of the Padroado System
13:15-13:45	**Liu Xun**	Chinese Actors in the Rites Controversy According to Tomasz Szpot Dunin
13:45-14:00	**BREAK**	
14:00-14:30	**Andrzej Wadas**	Szpot Dunin and Kilian Stumpf: Two Jesuit Narratives of the Same Controversy
14:30-15:00	**Janusz Smołucha**	Tomasz Szpot Dunin as the Last Jesuit Historian before the Condemnation of the Rites
15:00-15:15	**Q&A Session**	
15:15-15:45	**ROUNDTABLE AND GENERAL DISCUSSION**	
15:45-16:00	**Jarosław Duraj, S.J.**	**Conclusion and Closing Remarks**
18:30- 20:00	**DINNER (Hotel)**	

Remarks: Each speaker has 25 minutes for presentation

ABSTRACTS AND SPEAKERS

DAY 1

Wednesday, 4 November 2026

SESSION 1

***Acta Pekinensia* and Beyond**

09:30-12:45 (Macau Time, GMT +8)

1. [Ronnie Po-Chia Hsia]

Time: 10:00-10:40

Topic of Keynote Address:

Beyond *Acta Pekinensia*: the Historical Background for the Chinese Rites Controversy

Abstract:

This lecture will sketch the historical background of the Chinese Rites Controversy before the arrival of the Tournon legation in China and the beginning of the documentation in *Acta Pekinensia*. It begins with the doubts about Chinese rites expressed by Morales and Caballero, the Dominican representation to Rome, the Jesuit counter representation by Martini, the initial work of Maigrot in China and the opposition of the MEP to the Society, the condemnation of Le Comte's biography of Kangxi by the Sorbonne, and finally the decisions of popes Innocent XII and Clement XI.

Speaker Bio:

Ronnie Po-Chia Hsia 夏伯嘉 is Edwin Erle Sparks Professor of History and Asian Studies at Penn State University, as well as an Academician at the Academia Sinica, Taiwan. He is the author of many books on the Reformation, Catholic reform, and Catholic missions, including *A Jesuit in the Forbidden City: Matteo Ricci 1552-1610* (Oxford 2010) and the forthcoming *Catholicism and Ming-Qing China* (Oxford).

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2. [M. Antoni J. Ucerler, S.J.]

Time: 11:00-11:30

Topic:

The Japanese Rites Controversy: Its Chinese & Global Consequences (1593–1939)

Abstract:

This presentation examines the “Japanese Rites Controversy” as a neglected but crucial dimension of the broader Chinese Rites Controversy, tracing a continuous thread from the earliest Jesuit missions in sixteenth-century Japan through the militarist crisis of the 1930s. Beginning with Pedro Gómez (1533/35–1600) and his *Compendium catholicae veritatis* (1593–95) — the first theological treatise to engage with Japanese Christians' participation in non-Christian rites — I argue that the categories of *superstitio* and *idolatria*, rather than the modern dichotomy between "religious" and "civil" rites, provide the historically appropriate framework for understanding these disputes. It then traces how the rise of Japanese militarism and the establishment of the puppet state of Manchukuo 滿洲国 precipitated a new rites controversy — over Shinto and Confucian rites respectively. The Vatican's response to this crisis in Japan through a series of documents issued in 1935–36 directly paved the way for the 1939 papal decree *Plane compertum*, which effectively resolved the prohibition of the Chinese rites. The paper concludes that the distinction between vera *religio* and *superstitio* in the Catholic tradition finds a structural parallel in the Chinese cosmological opposition between *zhengsi* 正祀 (orthodox rites) and *yinsi* 淫祀 (improper rites). Yet the final settlement of the Chinese Rites Controversy was, paradoxically, achieved on terms proposed by the Japanese militarist government rather than on an authentic interpretation of its original meaning in Chinese philosophy and religion.

Speaker Bio:

M. Antoni J. Ucerler, S.J. is an historian of premodern Japan, Director of the Ricci Institute for Chinese-Western Cultural History, and Associate Professor of history at Boston College. His research centers on the history of Christianity in Japan and the global histories of East Asian engagement with Europe in the sixteenth and seventeenth centuries. He is the author of *The Samurai and the Cross: The Jesuit Enterprise in Early Modern Japan* (Oxford University Press, 2022), a study of the Jesuit mission situated within the wider frame of global intellectual

history, and co-editor-in-chief of the Brill monograph series *Studies in the History of Christianity in East Asia*. He has taught at Sophia University in Tokyo, Georgetown University, the University of San Francisco, and the University of Oxford, where he is an Associate Fellow of Campion Hall. He has also served as a member of the Jesuit Historical Institute in Rome.

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3. [Wu Xiaoxin]

Time: 11:30-12:00

Topic:

The Afterlife of the Chinese Rites Controversy: Archives, Scholars, and the Ricci Institute

Abstract:

This presentation examines the crucial role of the Ricci Institute for Chinese-Western Cultural History at Boston College in reviving and advancing modern scholarship on the Chinese Rites Controversy for the past few decades. Beginning with the pioneering archival work of Fr. Francis A. Rouleau, S.J., and continuing through the leadership of Fr. Edward J. Malatesta, S.J., the paper traces how the preservation, cataloguing, and dissemination of rare Jesuit sources—from the Rouleau Archives to *Acta Pekinensia*—helped broaden the study of the controversy into an international and interdisciplinary field of research. Particular attention is given to the intellectual networks fostered by the Ricci Institute, as well as landmark conferences and publications from the 1990s onward. The paper argues that the study of the Chinese Rites Controversy became foundational to the Ricci Institute's broader mission of facilitating critical and interdisciplinary conversations across cultural, intellectual, and historiographical traditions on East-West cultural encounters.

Speaker Bio:

Wu Xiaoxin 吳小新 is the Director of Research at the Ricci Institute for Chinese-Western Cultural History at Boston College, U.S.A. He holds an Ed.D. from the University of San Francisco. Currently he is also Co-Editor for the Brill series Studies in the History of Christianity in East Asia. Dr. Wu has previously edited several works on Chinese-Western cultural exchange and the history of Christianity in China, including *Christianity in China: A Scholar's Guide to Resources in the Libraries and Archives of the United States* (2009) and *Narratives from the Hinterland: Perspectives, Methodologies and Trends in the Study of Christianity in China* (2014). In addition, he regularly delivers scholarly presentations at conferences and public lectures on cross-cultural exchanges during the late Qing and early Republican Era in China.

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4. [Cristina Osswald]

Time: 12:00-12:30

Topic:

On the Tournon legation: Gift- giving and the *Acta Pekinensia*

Abstract:

This paper intends to contribute to the subject of gifts giving involving the two extreme axis of Eurasia: China and Europe. Since Matteo Ricci and Michele Ruggieri opened the Court of Peking to the steady flow of *sinica, europeana* and *occidenterie*, a term coined by Kristina Kleughten for European inspired objects produced overseas. Gifts giving is a process of reciprocity and mutual perception either helping to establish cordial relations among persons, institutions, states or contributing to failures. Here, it goes without mentioning the Chinese tributary system nurturing diplomatic relations (AP. I, 6.16). This first direct papal legation sent to Peking relied mostly on limited knowledge amassed by *Propaganda Fide* agents, such as Carlo Orazi da Castorano and of Bishop Bernardino Della Chiesa alien to Peking intricate court life. Arguably, an excessive optimistic perspective in Europe concerning the situation in China led to misjudgment, *i. e,* undervaluation in the organization of the legation. See personnel, the budget, the gifts chosen, and the preparation of the setting, namely agents and dress (AP., I, 6.14 and 7.14) that were as ambiguous as the legation's real intents, and further apparel. This paper analyses ritual and gifts (while astronomic and mathematic instruments were most welcome, paintings of Crucified Christ offended the Chinese hosts), within misunderstandings and clashes beginning with the arrest of part the papal gifts at the customs in Canton (AP, I., 8.23). The Tournon legation (Charles Thomas Maillard de Tournon was a young cardinal without any diplomatic experience) broke conventions upon arrival in China. Nevertheless, the Kangxi Emperor was initially benevolent to the legation and thereby to the Holy See, as expressed in the generous gifts to the Papacy. In addition to the analysis of the perceptions of the donors, and the gifts exchanged, this study concerns protocol and etiquette, and the role of middlemen and of parallel agency. See Pursama and the imperial promotion rewarding him for his role in the papal gifts' affair, and Kangxi's choice of the Jesuit Joachim Bouvet as his ambassador (AP I, 10.57). Mention be also made here to the negative reception of the Crowns' Prince searching the legation's luggage and the parallel role of the Peking Jesuits relying on gifts giving, to change his position towards the legation. Generally, gifts are seen favorably as reflecting the appreciation of the donor(s). However, gifts can be also delivered to the host leaving (App. I, 188.35), and, at the limit, recalled together with the legation that was commissioned to take them to Rome (AP II, 126.27; and 412.12).

Speaker Bio:

Cristina Osswald holds a PhD from the European University Institute with the dissertation "Jesuit Art in Goa between 1542 and 1655: From *Modo Nostro* to *Modo Goano*" (see also her book *Written in Stone: Artistic and architectural features of Jesuit buildings in Goa,* 2013). She prepared a post – doctoral research project entitled *Interiors of Life in Religion: The religious houses of the Mendicant Orders and the Jesuits in the Modern Era (Portugal, India, Brazil).* She has coordinated and participated in a considerable number of international research

projects. She is presently the PI of the research project *Global Arts and Architecture during the Qing Dynasty: Building Multilateralism*; with Pedro Luengo-Gutierez, as Collaborator Investigator financed by Macau Polytechnic University. She is a researcher of CITCEM – Universidade do Porto and is presently based in Macao. She has also an extensive experience in scientific evaluation. Mention be made to her extensive and varied activity as consultant, namely to UNESCO and to the Ministry of Archeology of India, Department for Goa, and to the film industry, including *Silence* by Martin Scorsese.

SESSION 2

Different Voices in the Chinese Rites Controversy

14:00-19:00 (Macau Time, GMT +8)

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5. [Wang Xueying]

Time: 14:00-14:30

Topic:

Speaking as Chinese Catholics: Lay Petitions and Collective Identity in the Acta Pekinensia

Abstract:

The *Acta Pekinensia* (1705–1712), compiled by the Jesuit Kilian Stumpf, is among the richest documentary sources for the Chinese Rites Controversy. While scholarship has focused primarily on European missionaries, the papal legate, and the Kangxi emperor, this paper shifts attention to the collective petitions submitted by Chinese Catholics concerning the Chinese rites and the names of God. I argue that these petitions are more than evidence of a theological dispute. They reveal the emergence of a Chinese Catholic community that understood itself not simply as the recipient of missionary instruction but as a moral and theological agent within the life of the Church. Often drafted by Christian literati while speaking in the name of a broader body of believers, the petitions combined sophisticated theological reasoning with the deferential language of Qing official culture. Women also appear among the petitioners, offering a rare glimpse of female participation in public religious advocacy despite the gendered constraints of late imperial China. Rather than reading these documents solely as ecclesiastical records, I situate them within the broader moral and political culture of the Qing. Their collective appeals echo the practice of *mingyuan* (鳴冤), public cries against injustice through which ordinary subjects sought redress from higher authorities. Yet these petitions did more than protest. They insisted on making visible the *qing* (情)—the lived circumstances, moral experience, and cultural realities—of Chinese Christians as indispensable to the Church's discernment of the rites. Read through the lens of historical theology, these petitions

reveal how Chinese Catholics appropriated familiar forms of political communication to articulate a distinctly Chinese mode of ecclesial participation. The *Acta Pekinensia* thus preserves not only the history of a controversy but also one of the earliest collective expressions of what it meant to reason—and to speak—as Chinese Catholics.

Speaker Bio:

Xueying Wang is Assistant Professor of Theology at the University of Notre Dame. Her research focuses on the history of Christianity in China, especially the intellectual encounter between Catholicism and the Confucian tradition in the late Ming and early Qing periods. Through close engagement with Chinese and European sources, she explores how Chinese Catholic thinkers interpreted Christian theology within indigenous intellectual frameworks. She is currently completing a monograph, *The Neglected Voices in the Chinese Rites Controversy: Yan Mo and the Chinese Catholic Literati*, which examines the theological contributions of Chinese Catholic literati to one of the most significant debates in the history of global Catholicism. She is also the translator of Zhang Xingyao's *On the Similarities and Differences of Catholicism and Confucianism*, forthcoming with The Catholic University of America Press. Her work has appeared in *Intellectual History Review*, *Parergon*, and the *Journal of World Christianity*. More broadly, her research investigates the intercultural development of Christian theology, the transmission of theological knowledge, and the role of Chinese Christian intellectuals in shaping the global history of Catholicism.

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6. [Litian Swen]

Time: 14:30-15:00

Topic:

Emperor Kangxi’s Involvement in the Chinese Rites Controversy

Abstract:

Although the Chinese Rites Controversy was primarily debated within the Catholic Church, the Kangxi Emperor, as a secular ruler and a non-Christian, played a role in this century-long event. Benefiting from the recent publication of *Acta Pekinensia* written by Kilian Stumpf, S.J., this paper shows how Kangxi became involved in the controversy step by step after the arrival of the first papal legate in Beijing in 1705, and how Kangxi managed to send his envoys to Europe to communicate with the pope. By juxtaposing *Acta Pekinensia* with Qing court archives, this paper aims to reveal Kangxi’s state of mind in handling issues related to the controversy and offers an explanation for why he was so patient, spending more than fifteen years, from 1705 to 1721, negotiating with the Holy See.

Speaker Bio:

Litian Swen 孙立天, PhD in History (CUNY), is an author and independent scholar working on the history of Late Imperial China. As an independent scholar, Swen writes conventional-style academic works. His latest publications include "Bypassing the Bureaucracy: Qing Rulership and the First Papal Legation to China" in *Late Imperial China* (December, 2024) and *Jesuit Mission and Submission: Qing Rulership and The Fate of Christianity, 1644-1735* (Brill, 2021). As an author, Swen writes for the Chinese reading market with the mission of making the latest research accessible to the general public. His first Chinese book *康熙的红票: 全球化中的清朝*（Emperor Kangxi's Red Manifesto: the Qing Dynasty in Globalization), Beijing: Shangwu Yinshuguan, 2024, with more than 200k physical copies sold in the first two years of the publication, is one of the best-selling history books in recent years. His new book *真事隐: 康熙废储与正史虚构* (Hidden Moments: Emperor Kangxi's Succession and Official Historians' Fabrication), published by Zhonghua Shuju (Beijing) in Spring 2026, uses the Jesuit Kilian Stumpf's *Acta Pekinensia* as a new source to tell previously unknown stories about Emperor Kangxi's succession crisis.

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7. [Davor Antonucci]

Time: 15:00-15:30

Topic:

The missions of Martino Martini and Prospero Intorcetta to Rome and the Rites Controversy: connections and outcomes

Abstract:

The Jesuits Martino Martini (Wei Kuangguo 衛匡國, 1614-1661) and Prospero Intorcetta (Yin Duoze 殷鐸澤, 1626-1696) were two prominent fathers of the China Mission during the second part of the XVII century. Both were elected as mission procurators and sent to Rome; the first arrived in the Eternal City in 1654, the second two decades later, in 1671. The two procurators had many tasks to fulfil such as to provide information about the situation of the Christianity in China, to report the state of the Vice-Province to the Superior General. The matter of the Chinese Rites was one of the main reasons for their trip to Rome; both Martini and Intorcetta presented the Jesuits' position in China to the ecclesiastical authorities. Once in Rome, Martini declared himself entirely at their disposal to provide any clarification, and he submitted a memorandum to the Congregation of the Holy Office setting out the Jesuits' arguments. With his memorandum he tried to obtain an amendment to the decree of 12 September 1645 and it represented "the high point of his work during his stay in Rome in 1655." Eventually, as is well known, his requests were granted. A few years later another Italian Jesuit, father Intorcetta, was sent to Rome as Procurator of the Mission in order to present among others an agreement on the Chinese Rites and on the strategy of evangelization of China reached during the Canton exile (1665-1671). Another important question concerned the use of Chinese language in liturgy and the possibility for Chinese converts to be ordained priest. During his stay in Rome

he presented to the Cardinals of the Congregatio of Propaganda Fide reports in order to support his requests: the *Compendiosa narratione dello stato della missione cinese dall'anno 1581 fino al 1669* (Roma, 1672), the *Apologetica disputatio*, and unpublished texts such as the *Informazioni...*, the *Confirmationes postulatorum et Quaesita*, which include a series of statements and questions on Mission methodology. This intervention aims to outline the missions of the two prosecutors, highlighting their role in the Chinese Rites Controversy and the connections between their respective actions.

Speaker Bio:

Davor Antonucci, (Ph.D. in Oriental Studies 2006, Sapienza University of Rome), is Associate Professor at Sapienza University of Rome (Italian Institute of Oriental Studies) where he teaches History of Ancient and Modern China, History of Mongolia and East Asian History. He was awarded a post-doc fellowship by the Chiang Ching-kuo Foundation with a project entitled 'The Jesuit Contribution to Knowledge of Tartary'. His fields of study include the history of China and Tartary in the 17th and 18th centuries, the Mission in China and the relations between China, Mongolia and Europe, on these topics he has published several studies. Since 2011, he has been involved in the project of publishing Martino Martini's *Opera Omnia* (he edited together with F. Masini and M.L. Paternicò volumes V and VI). He is currently working alongside the M.L. Paternicò on the publication of Prospero Intorcetta's *Opera Omnia*, the first volume of which was published in 2025. Since 2022, he has been directing a research project entitled "Database of Biographies of Italians in China: 1866-1911 (DBIC 1866-1911)".

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8. [Wang Niecai]

Time: 16:00-16:30

Topic:

From "vis significativa" to "vis protestativa": Ritual Meaning, Human Institution, and Missionary Prudence in Jacques Le Faure's *De Sinensium ritibus politicis acta*

Abstract:

Jacques Le Faure defended rites for Confucius and ancestors during the Chinese Rites Controversy. Focusing on the *Compendiaria responsio*, the prefatory materials, the *Prolegomena*, and Chapter One of *De Sinensium ritibus politicis acta*, this article examines how he determined the meaning of external rites. It argues that *vis significativa* names a general significative power, whereas *vis protestativa* denotes the stricter force through which an action enables onlookers to judge that its agent truly holds an inner cultic disposition. The moral species of ritual is therefore not fixed by visible acts such as slaughter, kneeling, or offering, but by its formal object, intention, and the public force assigned through communal institution. Le Faure did not attribute sacramental or sanctifying efficacy to Chinese rites. Within the boundary that divine institution alone determines sacraments, he assigned the public

significative and protestative force of human actions to *institutio hominum*. By appealing to original institution, classical texts, state ritual, and literati practice, he construed rites for Confucius and ancestors as expressions of filial piety, reverence for teachers, and public honor. A comparison with the *Liji* and the *Xunzi* shows both the textual grounds and the selectivity of this translation, which downplays the rites' connections with spirits, Heaven and Earth, and ancestors. Cultus politicus should thus be understood as a theological-institutional strategy for addressing Chinese Christians' conscience and public identity.

Speaker Bio:

Leo Niecai Wang holds a Ph.D. in Philosophy and is Associate Professor at the Faculty of Politics and Law, Zhaoqing University, where he is also Head of the Polish Studies Section at the Center for Area Studies. He serves concurrently as Vice Chairman of the Matteo Ricci Commission of the Chinese Society of Ming Studies, and he was formerly a Visiting Scholar at the Jesuit School of Theology, Santa Clara University (USA). His research centres on the exchange of and mutual learning between Chinese and European civilizations in the Ming and Qing periods, the history of ancient Western thought, and Polish history and culture. He has served as Principal Investigator on a number of provincial- and ministerial-level research and teaching projects. He has published three translated books — Augustine, *On the Greatness of the Soul* (Latin into Chinese); Philippe Couplet et al., *Confucius Sinarum Philosophus* (Latin into Chinese); and François Bernier, *Confucius ou la science des princes* (French into Chinese) — and more than ten articles in Chinese and English in A&HCI-, CSSCI- and AMI-indexed journals, including *Religions*, *Frontiers of Philosophy in China*, *International Sinology*, *Academic Research* and *Modern Philosophy*.

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9. [Yves Vendé, S.J.]

Time: 16:30-17:00

Topic:

François Noël and the Mission to Rome: New Testimonies and their echoes in the *Acta Pekinensia*

Remarks: Online Presentation

Abstract:

This article examines the 1702 mission of François Noël, S.J., and Caspar Castner, S.J., to Rome as an important but unsuccessful attempt to reframe the Chinese Rites Controversy through new documentary and testimonial evidence gathered. Sent as procurators of the Jesuit China mission, Noël and Castner carried to Europe a dossier comprising books, memorials, authenticated documents, and testimonies from Chinese Christians and literati on the meaning

of the rites. Their mission was to alter the conditions under which Rome judged the controversy by bringing Chinese voices, Chinese ritual practice, and Kangxi-era political realities into the deliberations of the Roman congregations. From that perspective, the *Acta Pekinensia* presents echoes of Noël's and Castner's mission, from a perspective rooted in China. If a fundamental asymmetry between missionary knowledge produced in China and curial procedures in Rome was part of the challenge Noël and Castner faced in their mission, the *Acta Pekinensia* shed light on Rome's stance shift from negotiation to mistrust toward the Kangxi court and de Tournon's legation.

Speaker Bio:

Yves Vendé is a French teacher of philosophy and researcher whose work lies at the intersection of comparative hermeneutics and transcultural ethics. He is a member of the Faculty of Philosophy at Facultés Loyola Paris, and of TheoS in the Catholic University of Lille. Since September 2025, he is also the Deputy Editor-in-Chief of *Archives de Philosophie*. Vendé holds a PhD in Chinese philosophy from Sun Yat-sen University (Guangzhou). His recent publications include studies on Aquinas and Confucianism, Phenomenology and Chinese philosophy, the Anthropocene and self-cultivation, and Jesuit engagements with Chinese thought.

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10. [Thierry Meynard, S.J.]

Time: 17:00-17:30

Topic:

Chinese rites as expressions of materialistic worship: Invention of a "new" type of religion by the Franciscan Antonio Caballero in the Early Qing

Abstract:

Since Ricci, the Jesuits developed the view that the ancient Chinese adhered to monotheism, but that the rites to Confucius and the ancestors were not religious. We shall present here the case of the Franciscan Antonio Caballero. Many scholars have already discussed how Caballero accepted Confucianism as monotheism, yet unlike the Jesuits, he rejected the rites to Confucius and the ancestors as superstitious. Also, it is well known that Caballero discovered in 1661 Niccolò Longobardo's report in which he rejected Confucianism as monotheism and understood it as materialism. Caballero took several years to assimilate the analysis of Longobardo fully, but since all the Chinese were now considered as materialistic and atheistic, it would seem that the rites to Confucius and the ancestors could not be rejected simply as superstitious. We would like to show here how Caballero attempted to solve this conundrum at the very end of his life, by understanding the Chinese rites as expressions of materialistic worship. Ultimately, the rites to Confucius and the ancestors must be rejected not because they are superstitious, but because, through those rites, Chinese people truly believe that they are

worshipping the ultimate material principle of the universe, making the worship idolatrous. We shall further discuss the significance and limits of Caballero's invention of a Chinese materialistic worship, and draw a parallel with the Deism established by Maximilien Robespierre during the French Revolution.

Speaker Bio:

Thierry Meynard, S.J., born in France in 1963, is currently a professor and PhD director at the philosophy department of Sun Yat-sen University, Guangzhou, where he teaches Western Philosophy and Latin Classics. He is the vice-director of the Archive for the Introduction of Western Knowledge at Sun Yat-sen University. In 2012-2014, he was director of The Beijing Center for Chinese Studies, a study program established by the Jesuits in 1998. In 2003, he obtained his PhD in Philosophy from Peking University, presenting a thesis on Liang Shuming. From 2003 to 2006, he taught philosophy at Fordham University, New York. Since 2006, he is a member of the Macau Ricci Institute. He has authored in English language: *The Jesuit Reading of Confucius* (Boston: Brill, 2015), *The Religious Philosophy of Liang Shuming* (Boston: Brill, 2011), *Confucius Sinarum Philosophus* (Rome: IHSI, 2011), and co-edited with Daniel Canaris, *From Confucius to Zhu Xi; The First Treatise on God in Francois Noel's Chinese Philosophy, 1711* (Brepols, 2023) & *A Brief Response on the Controversies over Shangdi, Tianshen and Linghun*, by Niccolò *Longobardo* (Palgrave: 2021). Pan Dawei, *A Brief Introduction to the Study of Human Nature by Giulio Aleni* (Boston: Brill, 2020), and with Sher-shiueh Li, *Jesuit Chreia in Late Ming China* (Bern: Peter Lang: 2014).

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11. [Chen Fang-chung]

Time: 17:30-18:00

Topic:

The Solitary Chinese Dominican: Luo Wenzao in the Chinese Rites Controversy

Abstract:

In the historiography of the Chinese Rites Controversy, the Dominicans played an important role on the opposing side. The first was the Spanish Dominican Juan Bautista de Morales (1597–1664), followed by Domingo Fernández Navarrete (1610–1689), and then Francisco Varo (1627–1687). Yet among the Dominicans, the Chinese Dominican Luo Wenzao held a position that did not entirely coincide with that of his Spanish confrères. This difference was one of the principal reasons why the Dominican Province of the Holy Rosary opposed Luo Wenzao's appointment as Apostolic Vicar of Nanjing. By examining Luo Wenzao's views on the Chinese Rites in the context of the interactions among the Spanish Dominicans, the Jesuits in Fujian and Zhejiang, and Confucian Catholic literati, this article seeks to fill a missing piece in the history of the Chinese Rites Controversy. It thereby provides a clearer context for understanding the circumstances surrounding the pastoral letter issued by Apostolic Vicar Charles Maigrot in 1693. Moreover, from the perspective of the history of Chinese-language books and literature, between 1973 and 1990, the article also examines the role of Zheng

Tianxiang, the second Chinese Dominican bishop. It was through Zheng Tianxiang that Luo Wenzao's documents came to light again from the perspective of the Chinese Church. This article therefore also explores Zheng Tianxiang's intellectual and spiritual journey in relation to Luo Wenzao and the Chinese Rites Controversy, as well as his understanding of Luo's position and historical significance.

Speaker Bio:

Chen, Fang-chung 陳方中 is a Catholic who obtained his Ph.D. in History from National Taiwan Normal University in 1999. Since then, he worked at Fu Jen Catholic University's Research Center for Catholic History, and has been teaching in the Department of History since 2004. His research mainly covers two areas: first, the history of Catholicism in China, focusing primarily on 19th-century anti-Christian incidents (religious conflicts) and the 20th-century inculturation movement of the Catholic Church in China; second, the history of Catholicism in Taiwan, focusing mainly on the development of the Catholic Church in Taiwan after 1949. The academic monographs include: *The Subjects of the Heavenly Kingdom in a Collapsing Celestial Empire: The Catholic Church in Zhili during the Boxer movement* (《崩落天朝的天國子民：義和團時期的直隸天主教會》), (Taipei: Kuangchi Cultural Group, 2017). *The History of Sino-Vatican Diplomatic Relations* (《中梵外交關係史》), co-authored with Jiang Guoxiong, (Taipei: The Commercial Press, 2003) *Biography of Cardinal Yu Pin* (《于斌樞機傳》), (Taipei: The Commercial Press, 2001).

DAY 2

Thursday, 5 November 2026

SESSION 3

Historiae Sinarum Imperii and Beyond

9:00-16:00 (Macau Time, GMT +8)

1. [Robert Danieluk, S.J.]

Time: 09:00-09:30

Topic:

Between the Confessional and the Desk: Tomasz Ignacy Szpot Dunin S.J. and His Unpublished History of the Jesuit China Mission

Abstract:

Tomasz Ignacy Szpot Dunin (ca. 1645-1713) was a Polish Jesuit, who is less known than many of his confreres and countrymen (yet he is known among sinologists). After entering the Society of Jesus in Vilnius in 1664, he followed the usual curriculum of Jesuit formation. Then he worked for ten years as a teacher in the colleges of Warsaw and Pińsk (Belarus), before he arrived in Rome in 1688. He spent the rest of his life in the Eternal City as confessor in the Basilica of Saint Peter, and living in the Jesuit house nearby. Besides this main mission, he had another activity, which took a considerable amount of time and energy, and which is the theme of the present paper: writing. Szpot Dunin authored a Latin history of the Jesuit mission in China. Together with some supplementary material, this work consists of eight manuscript volumes, of several hundred pages each. The purpose of this paper is to introduce this rich and hitherto unpublished heritage preserved in the Jesuit Roman Archives.

Speaker Bio:

Robert Danieluk, Jesuit since 1988, got his PhD in history from the École Pratique des Hautes Études in Paris in 2004. After twenty years of work as archivist in the Jesuit Roman Archives, in 2024 he moved to Warsaw where he is serving as rector of the Pontifical Institute of Ecclesiastical Studies. His publications concerning variety of topics from the Jesuit history consist in a few books and ca. hundred articles. He is a member of the group of scholars studying the writings of Tomasz Szpot Dunin SJ within an editorial project led by Prof. Janusz Smołucha from the University Ignatianum in Cracow.

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2. [Paweł Nowakowski]

Time: 09:30-10:00

Topic:

Chinese Rites Controversy Seen from Inside the Jesuit Historical Narrative: Tomasz Szpot Dunin's Method

Abstract:

The paper will examine the way Tomasz Szpot Dunin presents the issue of the Chinese rites within his historiographical narrative. Szpot does not treat this controversial question solely in dogmatic terms, reduced to the problem of whether the rites were "permissible" or "erroneous." Instead, he also presents it as a historical problem and as an element of the Church's missionary strategy in China. In *Historiae Sinarum Imperii*, Szpot reconstructs the gradual emergence of the conflict and highlights its multiple dimensions: personal tensions (including figures such as Domingo Navarrete, Charles Maigrot, and the milieu of the Missions Étrangères de Paris), the lack of linguistic and cultural competence among critics of Jesuit practice, and the mechanisms of denunciations, memoranda, and disputes conducted in Rome. From this perspective, the rites appear not as an abstract "religious practice," but as a historical phenomenon rooted in the realities of the Chinese social and political order. Szpot's analysis is based on archival sources and contemporary documents rather than on later, often simplified interpretations, which gives his narrative particular scholarly value.

Speaker Bio:

Paweł Nowakowski, PhD is a historian and theologian, and an assistant professor at the Institute of Journalism and International Relations at the University of the National Education Commission in Kraków (UKEN), as well as at the Institute of Social Sciences at the University of Applied Sciences in Nowy Targ.

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3. [Łukasz Burkiewicz]

Time: 10:15-10:45

Topic:

The Administrative Roots of the Chinese Rites Controversy in Early Qing China: Evidence from Tomasz Dunin-Szpot's Jap. Sin. 104–105

Abstract:

This paper examines the early stages of the Chinese Rites Controversy through the lens of administrative practices, internal missionary governance, and ecclesiastical conflict, as reflected in Tomasz Dunin-Szpot's manuscripts Jap. Sin. 104–105. Rather than treating the controversy primarily as a theological dispute concerning Confucian rites, the paper argues that its origins were deeply connected with tensions surrounding authority, jurisdiction, discipline, and the organization of the Catholic mission in Qing China. Particular attention will be devoted to the circulation of memoranda, defensive treatises, reports, and accusations produced within the missionary milieu during the late seventeenth century. These materials reveal the gradual formation of competing factions inside the Church and expose the growing disagreements over the autonomy of the Jesuit mission, relations with Roman authorities, and cooperation with local Qing officials. Szpot's narrative allows the controversy to be interpreted as a broader crisis of missionary administration and communication. His manuscripts preserve valuable evidence concerning mechanisms of control, conflicts between religious orders, strategies of negotiation with Chinese authorities, and the emergence of documentary practices that transformed local tensions into a global ecclesiastical dispute. By focusing on the administrative and institutional dimensions of the controversy, this paper seeks to offer a new perspective on the origins of the Chinese Rites debate and to demonstrate the importance of the Jap. Sin. manuscripts as underutilized sources for the study of early Qing Christianity.

Speaker Bio:

Łukasz Burkiewicz is a historian, holds a PhD in the humanities, and is an Assistant Professor at Ignatianum University in Krakow, where he serves as Vice-Dean of the Faculty of Management and Administration and Deputy Director of the Centre for Mediterranean and Oriental Studies. He is also an Assistant Professor at the Institute of Journalism and International Relations at the University of the National Education Commission, Krakow.
His research interests focus on the political and cultural history of the late Middle Ages and the early modern period, with particular emphasis on the history of the Eastern Mediterranean, the Kingdom of Cyprus, the Crusades, diplomacy, and relations between Europe and Asia, including those along the Silk Road. He is the author of numerous scholarly publications, including the monograph *Everyday Life during Travel: The Embassy to Tamerlane (1403–1406). Studies in Intercultural Relations* (2019), as well as articles and studies devoted to historical and cultural issues. He has participated in research projects funded by the Polish Ministry of Science and Higher Education, the National Programme for the Development of Humanities, and the National Science Centre, including projects devoted to the scholarly

edition of *Historiae Sinarum Imperii* and *Collectanea Historiae Sinensis* by the Polish Jesuit Tomasz Ignacy Dunin Szpot SJ.

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4. [Hanna Wadas]

Time: 10:45-11:15

Topic:

Material, Aesthetic, and Performative Dimensions of the Incorporation of Chinese Cultural Elements into Catholic Religious Practice in China, as Reflected in the Works of Tomasz Dunin Szpot SJ

Abstract:

This paper offers a preliminary study of how elements of Chinese culture were incorporated into Catholic religious practice in China, as documented in two works by the Polish Jesuit Tomasz Dunin Szpot SJ (1644/45–1713): *Historiae Sinarum Imperii* and *Collectanea Historiae Sinensis*. It examines how liturgy, prayer, and other ecclesiastical ceremonies shaped by Jesuit missionaries absorbed elements of Chinese material and religious culture. The analysis proceeds along three complementary axes. The material dimension concerns liturgical objects, clerical vestments, and the physical arrangement of sacred space. The aesthetic dimension addresses the visual organization of ritual – iconography, modes of display, and compositional principles governing that same space. The performative dimension examines ritual as enacted practice, with attention to gesture, ritual sequence, and the adaptation of Chinese forms of prostration. Rather than aiming at an exhaustive account, the paper identifies the principal manifestations of this process through examples drawn from both of Szpot's works. It situates these findings within the broader missionary practice developed by the Jesuits from the late sixteenth century onward – a tradition whose defining features included the selective incorporation of Chinese cultural elements into Catholic ritual. The study forms part of a wider research project on the transformation of Catholic religious practice in China within the context of the Jesuit mission during the seventeenth and eighteenth centuries.

Speaker Bio:

Hanna Wadas is a graduate of Classical Philology at the Jagiellonian University in Kraków and holds a PhD from Ignatianum University in Kraków (2025), with a dissertation on the status and significance of traditional Chinese religions in Jesuit sources in the early modern period. She is a member of the research team preparing the editio princeps of *Historiae Sinarum Imperii* and *Collectanea Historiae Sinensis* by Tomasz Dunin Szpot SJ, funded by the Polish National Programme for the Development of Humanities (NPRH).

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5. [Gościwit Malinowski]

Time: 12:45-13:15

Topic:

Tomasz Szpot Dunin, the Chinese Rites, and the Collapse of the Padroado System

Abstract:

This paper will interpret *Historiae Sinarum Imperii* as a work written in the shadow of a profound crisis in the Jesuit mission. The decline of the Padroado system and the gradual takeover of missionary initiative by French circles supported by the Congregation of Propaganda Fide led to a fundamental shift in the balance of power in East Asia. Szpot deliberately limits explicit theological discussion of the rites, focusing instead on facts, documents, and personal decisions. He avoids dogmatic polemics, aware that the issue has already been largely lost on the political level. His aim becomes not the defence of a single doctrinal position, but the preservation of the credibility of the mission as a whole. This interpretation presents Szpot's work as a conscious historiographical strategy reflecting an atmosphere of deep frustration and uncertainty, and explaining why he was entrusted with the task of writing the history of the mission.

Speaker Bio:

Gościwit Malinowski is a Professor of Humanities, a classical philologist, and a scholar of ancient geography, historiography and cultural contacts between Europe and Asia. Since 2025, he has been based at Ignatianum University in Kraków. Previously, he spent more than three decades at the University of Wrocław, where he served as Director of the Institute of Classical, Mediterranean and Oriental Studies and subsequently as Deputy Director for Asian Studies. Asia has been a focus of his scholarship since his master's thesis on Persians in Greek epigrams, through his research on Strabo's geography and the works of Agatharchides of Cnidus, to his studies of Chinese–Western relations. He has held three visiting professorships at Xiamen University in China (2017, 2019, 2024), teaching courses on the ancient Silk Road, Central Europe, and cultural relations between China and the West. In 2025, he spent three months as a Visiting Research Scholar at the Ricci Institute for Chinese-Western Cultural History at Boston College. He is a member of the Steering Committee of the *Historia Sinarum* project, which explores the work of the Polish Jesuit Tomasz Dunin Szpot and the history and culture of early modern China. As Polish Director of the Confucius Institute in Wrocław, he promoted academic cooperation with China, receiving the international "Outstanding Individual" distinction in 2018. He also helped establish degree programmes in Indology, Korean Studies, and Sinology at the University of Wrocław. His research combines the study of Greek and Latin sources with an interest in the exchange of knowledge, ideas, and traditions between Europe and Asia.

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6. [Liu Xun]

Time: 13:15-13:45

Topic:

Chinese Actors in the Rites Controversy According to Tomasz Szpot Dunin

Abstract:

This paper will reconstruct the Chinese perspective within the Rites Controversy, based on Szpot's narrative and preserved Chinese documents addressed to Propaganda Fide. Particular attention will be paid to the relations between the Jesuits and the Kangxi Emperor, the methods used to gain his favour toward Christianity, and the importance of imperial tours and meetings with missionaries. Szpot portrays Kangxi as a rational and pragmatic observer, while the mandarins appear as guardians of ritual and political order rather than as theologians. The rites are presented as a foundation of social order rather than merely a religious practice. This analysis leads to the conclusion that the controversy was not a conflict between "Europe and China," but rather the result of European misunderstanding of Chinese cultural and political realities.

Speaker Bio:

Liu Xun (Paulus Liu; Chinese: 刘勋) is a doctoral researcher at Ignatianum University in Cracow, Poland. He studied Christian and Classical Literature at the Pontifical Salesian University in Rome, where he received his Bachelor's degree in 2018 and his Licentiate degree in 2021. He also pursued advanced studies in classical Latin and Greek at the Academy Vivarium Novum in Italy. Since 2024, he has been conducting doctoral research under the supervision of Professor Janusz Smołucha on the topic *"Sina Imaginaria: Representations and Imaginations of China in the Works of Tomasz Szpot-Dunin SJ (1644–1713)."* His research interests include classical Latin pedagogy, Latin-language Sinological studies, early modern European representations of China, and the history of Sino-European cultural and intellectual exchanges, particularly through Jesuit missionary writings. He is the author of *Cicero Dixit*, a reference work on Latin grammar and word formation.

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7. [Andrzej Wadas]

Time: 14:00-14:30

Topic:

Szpot Dunin and Kilian Stumpf: Two Jesuit Narratives of the Same Controversy

Abstract:

This paper will compare two different forms of Jesuit narrative concerning the Rites Controversy. Kilian Stumpf in *Acta Pekinensia* uses a day-to-day account marked by emotion, irony, and tension, whereas Szpot chooses distance, selective use of sources, and a sober synthesis of events. Comparing the two narratives will reveal differences in the function of the texts, their intended audiences, and the aims of their authors, while also illustrating the richness of Jesuit historiography at the turn of the seventeenth and eighteenth centuries.

Speaker Bio:

Andrzej Wadas is a historian and Assistant Professor at the Institute of Cultural Studies and Journalism, Ignatianum University in Cracow, and Secretary of the Editorial Board of Rocznik Filozoficzny Ignatianum. He graduated from the Institute of History at the Jagiellonian University, where he also received his PhD in History. His research covers late medieval and early modern history, especially the activity of the Society of Jesus in Northeast Asia in the sixteenth and seventeenth centuries, the Jesuit mission in China and early contacts between Europe and Korea. He is the author of the monograph *W krainie porannej ciszy i śnieżnopiórych żurawi. Zachód a Królestwo Chosŏn. Historia wczesnych kontaktów XVI–XIX w. Studium historyczno-kulturoznawcze* [In the Land of Morning Calm and Snow-Plumed Cranes: The West and the Kingdom of Chosŏn. A History of Early Contacts, 16th–19th Centuries. A Historical and Cultural Study] (Kraków 2021). He received a scholarship under the "Excellent Science" programme of the Polish Minister of Science and Higher Education (2020) and completed a research stay at the Faculty of Church History and Cultural Heritage of the Pontifical Gregorian University in Rome (2022).

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8. [Janusz Smołucha]

Time: 14:30-15:00

Topic:

Tomasz Szpot Dunin as the Last Jesuit Historian before the Condemnation of the Rites

Abstract:

This concluding paper will reflect on Szpot's place in the history of missionary historiography. He began writing at a time of great hopes associated with the Jesuit mission in China and finished shortly before the formal closure of the Rites Controversy. Szpot was aware of the

approaching restrictions on the mission and of the defeat of the Jesuit interpretation of the rites in Rome. His work can therefore be read not as an apology for one doctrinal position, but as an attempt to preserve the memory of the mission and its achievements in the face of an approaching crisis.

Speaker Bio:

Janusz Smołucha is a historian and Professor at Ignatianum University in Cracow, where he heads the Department of Cultural History and the Centre for Mediterranean and Oriental Studies. He received his PhD in History from the Jagiellonian University in 1998 and his habilitation in the humanities from the Pontifical University of John Paul II in Krakow in 2012, based on his research on papal diplomacy. His research interests include the diplomacy of the Holy See in the late Middle Ages and the early modern period, relations between Poland and the Polish-Lithuanian Commonwealth and the Holy See, anti-Ottoman policy, Church history, relations between Europe and Asia, and the history of Jesuit missions. He has received fellowships from the Lanckoroński Foundation and the John Paul II Foundation and has directed research projects devoted, among other topics, to *Historia Sinarum* by the Polish Jesuit Tomasz Szpot Dunin SJ.

DAY 3

Friday, 6 November 2026

CULTURAL TOUR (OPTIONAL)

- Morning Session (10:00 – 12:00)

Visit to Biblioteca do Senado and Saint Joseph Seminary

- Afternoon Session (15:00 – 18:00)

Macau Sightseeing