Conflicts among religious orders of Christianity: A study of Vietnam during the 17th and 18th centuries

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For citation: Truong Anh Thuan. Conflicts among religious orders of Christianity: A study of Vietnam during the 17th and 18th centuries. *Vestnik of Saint Petersburg University. Philosophy and Conflict Studies*, 2021, vol. 37, issue 2, pp. 369–378. https://doi.org/10.21638/spbu17.2021.214

During the 17th and 18th centuries, the presence as well as activities of religious orders of Christianity in Vietnam, predominantly the Society of Jesus, Mendicant Orders (Franciscan Order, Dominican Order, etc.), and the Society of Foreign Missions of Paris, to establish or maintain and strengthen the interests of some Western countries' (Portugal, Spain, France) missionary work in this country led to conflicts and disputes over the missionary area as well as the right to manage missionary activities among religious orders of Christianity. From 1665 to 1773, the Vietnamese Catholic Church witnessed protracted disputes and conflicts between Jesuits sponsored by the Portuguese and the Society of Foreign Missions of Paris backed by France. While contradictions between them remained unresolved, from the first half of the 18th century onwards, conflicts and disputes between the Spanish Franciscan Order and the missionaries of the Society of Foreign Missions of Paris continued to arise. This influenced the development of Christianity in Vietnam during this period. Based on original historical sources and academic achievements of Vietnamese scholars as well as international, this article applies two main research methods of the history of science (historical and logical methods) with other research methods (systemic, analysis, synthesis, comparison, etc.) to closely examine the "panorama" of the conflicts between the religious orders of Christianity that took place in Vietnam during the 17th and 18th centuries. The article analyzes the underlying and direct cause of this phenomenon, making certain contributions to the study of the relationship among religious orders in the process of introduction and development of Christianity in Vietnam, as well as the history of East-West cultural exchange in the country during this period.

Keywords: Vietnam, Cochinchina, Tonkin, Society of Jesus, Society of Foreign Missions of Paris, Franciscan Order, disputes, conflict, Christianity, missionary area.

Introduction

From the 17th century to the 18th century, the history of mission in Vietnam witnessed the participation of many religious orders of Christianity in evangelization at dioceses in the country. The Society of Jesus, patronized by Portugal, laid the first foundations for the development of Christianity in Cochinchina and Tonkin (Vietnam) during 1615 and 1665. Until the 17th century even though Portugal's power was declining, Portuguese Jesuit missionaries persisted in promoting the advantage of the "first comer". This was based on the missionary prerogative of the Asia region awarded by the Holy See to Portugal in the 15th century in order to defend and maintain its status and missionary rights in the

region that they had the merit to discover. Meanwhile, from the second half of the 17th century, the Society of Foreign Missions of Paris, having received the financial sponsorship of France as well as the backing and authorization of the Holy See despite being a "latecomer", demonstrated an ambition to lead missionary work in Vietnam as well as to wrest and promote their influence in missionary areas previously controlled by the Society of Jesus. Furthermore, until the end of the 17th century, the presence of missionaries under Mendicant Orders from the Manila diocese, under the auspices of Spain, made the conflict and confrontation among the religious orders of Christianity in Vietnam at that time increasingly intense and drastic. In particular, it can be seen that the issue of missionary area was always the root cause and constant objective of the disputes and conflicts among the religious orders of the Christianity in Vietnam during the 17th and 18th centuries.

Disputes and conflicts between the Portuguese Society of Jesus and the Society of Foreign Missions of Paris

Since 1665, after being briefly expelled by the Tonkin and Cochinchina authorities (Vietnam), the Portuguese Jesuit missionaries returned to these two areas [1, p. 39–173; 2, p. 478; 3, p. 26–27] to continue their evangelization work, which they previously established. They were sent to Vietnam under the authorization of the diocese bishop of Malacca or Macau — two missionary centres under Portugal's auspices. At that time, the two missionary lands mentioned above were no longer exclusive to the Portuguese Society of Jesus's missionary work. That gave rise to many conflicts and disputes over missionary rights, especially the missionary area between them and other religious orders, most notably the Society of Foreign Missions of Paris.

The disputes and conflicts between the Portuguese Society of Jesus and the Society of Foreign Missions of Paris in Cochinchina took place before the Society of Jesus officially returned to this area (1665). In 1662, after arriving in Siam, it was known at that time in Cochinchina there were three Jesuit missionaries in active service [1, p. 211]. The missionary of the Society of Foreign Missions of Paris Lambert de la Motte wrote a letter to them, informing that he had been appointed as Vicar Apostolic of Cochinchina by the Holy See and was seeking to come to receive the appointment in this missionary area. In a written response, the Jesuit missionaries expressed their joy to receive the Cochinchina diocese's management from Bishop Lambert de la Motte. However, on July 26, 1664, Louis Chevreui the Vicar general of Lambert de la Motte to Faifo (Hoi An city, Quang Nam province) received a cold uncooperative attitude from the Jesuit missioners [4, p. 348–350]. This was because at that time, the consistent view of the Jesuit missioners was based on the right to patronize the missionary work in the Far East of Portugal — a prerogative granted by Pope Alexander VI to the country in 1493. Up to the 17th century, when the Holy See applied the regime of "Apostolic Vicariate" in many countries of the Far East, there had never been any declaration of cancelling it. Therefore, when returning to the missionary areas in Vietnam that they had previously built, the Jesuit missionaries brought with them the power of Bishop Malacca or Macau. As a result, two Jesuit Superiors in the Far East were appointed and received patronage of the King of Portugal. At the same time, they openly objected to the presence and leadership of the missionary work granted by the Pope to the missioners of the Society of Foreign Missions of Paris. However, in early 1665, when Lord Nguyen's government in Cochinchina imposed a ban on Christianity [3, p. 26–27],

all Portuguese Jesuit missioners and the Society of Foreign Missions of Paris were expelled from this area. In such a context, the conflicts of missionary rights and especially the missionary area between the two religious orders hadn't been resolved.

Subsequently, from 1665 to 1670, to maintain the missionary work in Cochinchina, the Portuguese Jesuit missioners and the Society of Foreign Missions of Paris sought to return to the area. For about 5 years, the missionary of the Society of Foreign Missions of Paris named Lambert de la Motte, who was appointed as Vicar Apostolic of Cochinchina by the Holy See in 1659, sent 3 French missioners and 2 Vietnamese missionaries [4, p. 182; 3, p. 51–52; 5, p. 297] from Siam to Cochinchina. Simultaneously, the Portuguese Society of Jesus also carried out similar activities [1, p. 506]. The Portuguese Jesuit missionaries who went to Cochinchina to evangelize during this period were all under the control of the Macau or Malacca dioceses and under the auspices of the Portuguese king. They refused the right to manage the Cochinchina diocese granted by the Holy See to the Society of Foreign Missions of Paris's missionaries. This created tension in the relationship between the two religious orders [4, p. 186]. In 1671–1672, the relationship between the Portuguese Society of Jesus and the Society of Foreign Missions of Paris in Cochinchina was still tense. The Portuguese Jesuit missionaries continued to deny or reject the right to lead the mission in this area granted by the Holy See to the missioners of the Society of Foreign Missions of Paris [1, p. 509].

Meanwhile, in Tonkin, from 1669 to 1672, the conflict between the Portuguese Society of Jesus and the Society of Foreign Missions of Paris was also quite intense. Two Jesuit missionaries named Dominico Fuciti and Giovanni Filippo de Marini, active in Tonkin at that time, reacted strongly to missionaries from the Society of Foreign Missions of Paris in this area. They claimed that missionary lands in the Far East, including Tonkin, were administered by Bishop Macau and were under the King of Portugal's auspices. Therefore, the Pope had no right to send other Bishops other than those nominated by the King of Portugal. As a result, the missioner of the Society of Foreign Missions of Paris François Pallu, who was appointed as Vicar Apostolic of Tonkin by the Pope, also had no power in this missionary area. Pallu was not allowed to exercise the rights of his bishop position and confer Holy Orders to the native without Bishop Macau's permission [6, p. 86–87; 4, p. 349]. Based on the conflict of Dominico Fuciti and Giovanni Filippo de Marini, other Jesuit missioners in Tonkin and Cochinchina [1, p. 508] at that time also firmly refused to receive the decree of the Holy See conveyed by the missioner of the Society of Foreign Missions of Paris, and at the same time did not accept a compromise with French missioners in any way. In this situation, the Holy See was forced to intervene to resolve the conflict between the two religious congregations, but there was a tendency to support and protect the Society of Foreign Missions of Paris's missioners. From 1669 to 1673, Pope Clément IX issued decrees Speculators (September 13, 1669) and Decet Romanum (December 23, 1673), asking all Portuguese Jesuit missionaries, before carrying out missionary work in Cochinchina and Tonkin, to present papers to the Bishops appointed by the Holy See who are managing dioceses in these two lands. Simultaneously, Jesuit representatives in Cochinchina and Tonkin were obliged to publish the two above-mentioned documents in the missionary area in charge by its religious order [4, p. 261, 297].

After the two decrees were issued, from 1674 to 1679, Jesuit missioners ceased to object strongly or deny the managerial right in the Cochinchina diocese and Tonkin diocese of Bishops to missionaries of the Foreign Missions of Paris appointed by the Holy See [3,

p. 123]. However, that did not mean that the contradictions and conflicts between these two religious orders, especially the division of operating areas, could be resolved. At that time, the Foreign Missions of Paris only wanted to grant the Portuguese Society of Jesus a few localities in Vietnam. By contrast, Jesuit missionaries wanted to go to all the parishes they set up throughout the country, especially in Tonkin [1, p. 513]. In response to that in 1680, to ensure the Bishops' operation appointed by the Holy See, the Holy See commanded the Jesuit Superior to recall his missionaries from Tonkin and Cochinchina immediately. On May 20, 1680, the order of immediately recalling Jesuit missionaries was signed and sent from Rome [4, p. 55–63]. Thereby, the Portuguese Jesuit missionaries' work in Vietnam was interrupted due to the disputes with the Society of Foreign Missions of Paris.

Despite this, in Cochinchina and Tonkin the majority of the co-religionists remained faithful and attached to the Portuguese Jesuit missionaries. They conducted a campaign so that the Holy See allowed missioners of this religious order to return to Vietnam to evangelize [6, p. 352; 7, p. 134–136, 247]. Therefore, only after a period of issuance and implementation of the order of recall, until 1688–1689, the Holy See allowed the Jesuit missioners to return to work in Cochinchina and Tonkin. However, in an attempt to eliminate the influence of the Portuguese Jesuit missionaries from taking over all missionary work in Vietnam, the Jesuit missionaries sent to Vietnam were all French, obeyed the Holy See's orders, and received the patronage of the French emperor Louis XIV. They compromised and pledged to acknowledge the right to manage the missionary work in Vietnam of the Bishops of the Society of Foreign Missions of Paris, appointed by the Holy See [7, p. 130, 140–141]. When these French Jesuit missionaries came to Tonkin (1691), they received a warm welcome and reception by the Society of Foreign Missions of Paris. This sparked conflicts between the Portuguese Society of Jesus and the Society of Foreign Missions of Paris and the French Society of Jesus. To counter the Holy See's decision, the Society of Jesus in Macau also sent missioners of Portuguese nationality to Vietnam. They further asserted the king of Portugal's right to appoint bishops in the Far East's missionary areas. Based on the Bishop of Macau's authorisation, upon arriving at Tonkin, the Portuguese Jesuit missioners not only attended but also organized many religious rituals for believers without having to ask for permission from the Bishop of this diocese [6, p. 357, 366–369]. To resolve the above missionary area disputes, on October 22, 1696, Pope Innocent XII issued a decision in favour of the Society of Foreign Missions of Paris, which was to separate Tonkin from Macau's administration diocese [6, p. 437–438].

Meanwhile, in the late 17th century, the Portuguese Jesuit missioners working in Cochinchina also made efforts to compete for leadership of this diocese with the Society of Foreign Missions of Paris. In 1688, the controversy between the Jesuit missionary Barthélémy Acosta and the Paris Foreign Missionary Society missionary Charles-Marin Lablé took place, mainly surrounding the dispute over the missionary rights in this area [3, p. 358–363]. Thus, it could be seen that, in the late 17th century, the contradictions and conflicts between the Portuguese Society of Jesus and the Society of Foreign Missions of Paris still failed to be solved thoroughly.

Historical materials recorded by historians, from 1692 to 1773, of the Society of Jesus and the Society of Foreign Missions of Paris show few direct conflicts and disputes over missionary rights and, in particular, the missionary area between these two religious orders compared to the previous phase. However, this does not mean that there was no dispute and conflict between them. In fact, during this period, in Cochinchina and Tonkin,

the Portuguese Society of Jesus existed in parallel and operated independently from the Society of Foreign Missions of Paris. Although at that time the right to manage the diocese belonged to the missioners of the Society of Foreign Missions of Paris, the Society of Jesus still demonstrated its influence on their missionary work in Cochinchina and Tonkin through the number of missionaries sent there as well as the size of the missionary area they managed [6, p. 409; 8, p. 387–389, 392–395; 9, p. 64–65, 187–191]. It was not until 1773 when the Society of Jesus was dissolved around the world [1, p. 541; 10, p. 80–86], its role gradually diminished, and the missionary work in Cochinchina and Tonkin was completely under the control of missioners of the Society of Foreign Missions of Paris.

Disputes and conflicts between the Spanish Franciscan and the Society of Foreign Missions of Paris

François Pérez a missionary who was not part of the Society of Foreign Missions of Paris, was appointed by the Holy See as Vicar Apostolic of Cochinchina between 1691 and 1728. Due to the lack of human resources, he sent a letter to Manila three times to request the Spanish Franciscan Order herein order to send missionaries to this missionary area to preach the Gospel [3, p. 590–593]. In response, from 1700 to 1728, the Spanish Franciscan Order in Manila sent a total of 7 missionaries to Cochinchina [11, p. 523–525]. The presence of Spanish Franciscan missionaries in Cochinchina in the first half of the 18th century made the missionary work here begin to leave an imprint of this religious order. At that time, however, there were also other religious orders in Cochinchina and conflicts, confrontations, and disputes were inevitable. In particular, from 1680, when the Society of Jesus was recalled from Vietnam at the behest of the Holy See, the Society of Foreign Missions of Paris became more expressive of the desire to influence and seize full management rights over the missionary area in Vietnam. This made the conflict between the Spanish Franciscan Order and the Society of Foreign Missions of Paris even more unavoidable.

In fact, in the first half of the 18th century, disputes over the missionary area between the Society of Foreign Missions of Paris and the Spanish Franciscan Order were mainly concentrated in the Central region of Vietnam. During the period when Bishop François Pérez managed the Cochinchina diocese (1691–1728), due to very few numbers missionaries, the Society of Foreign Missions of Paris mainly operated in Hue, Quang Nam, Quang Ngai, and Phan Rang — Phan Ri (Ninh Thuan, Binh Thuan). Phu Yen and Khanh Hoa were formerly missionary areas managed by the Society of Foreign Missions of Paris, but in 1723, there were no longer any French missioners. As a result, Bishop Pérez entrusted these two localities to the Spanish Franciscan missioners. However, in the period of Bishop Alexandre de Alexandris, the successor of Bishop François Pérez and the manager of the Cochinchina diocese in 1728–1738, the missionaries of the Society of Foreign Missions of Paris demanded he give them the two missionary areas. Bishop Alexandre de Alexandris disagreed with this proposal. He said that the places already assigned to Spanish Franciscan clerics, the missionaries of the Society of Foreign Missions of Paris, were not allowed. In particular, in response to the arbitrary act of sending the French missioner Pierre Dupuy to work in Nha Trang (Khanh Hoa) by Jean Antoine de Lacourt, t he Superior of the Society of Foreign Missions of Paris in Cochinchina at that time, Alexandris as the Bishop of Cochinchina diocese imposed a ban on this. He said

that Lacourt had no right to allocate operating areas to French missionaries [9, p. 14–17]. Facing such a situation, on August 15, 1734, Missioner Lacourt decided to return to Europe to appeal to the Holy See. To resolve the dispute, on May 7, 1737, the Holy See sent missioner Elzear des Achards de La Baume, Titular bishop of Halicarnassus, to act as Apostolic Visitor in Cochinchina and better understand and solve some problems in the missionary work in Cochinchina, especially the dispute of the missionary area between the Society of Foreign Missions of Paris and the Spanish Franciscan Order. After more than a year of surveying the situation in Cochinchina (from April 1739 to June 1740), on July 2, 1740, La Baume issued a decision on the division of the missionary area in Cochinchina, satisfying any requirement of the missionaries of the Society of Foreign Missions of Paris which was completely detrimental to the Franciscan missioners [9, p. 81, 94–95; 1, p. 255, 264]. Therefore, the Spanish Franciscan missioners continued to appeal to the Holy See. From this, it is clear that the dispute between these two religious orders was still going on.

Due to the complaint of the Franciscan order along with the pressure from the Spanish court [9, p. 63, 150], on September 11, 1744, the Sacred Congregation for the Propagation of the Faith had to revise the decision to divide the missionary area established by missioner La Baume in 1740 and approved by the Holy See in 1741. Accordingly, the Spanish Franciscan missioners were allowed to take charge of several missionary centers in Central Vietnam such as Tho Duc parish (Hue), Faifo church (Hoi An city, Quang Nam province) and some churches in Nuoc Man (Qui Nhon), and the area surrounding these facilities would be delimited later [9, p. 63, 153–154]. At the same time, to apply this new regulation, on November 26, 1744, Pope Benoit XIV appointed Bishop Hilario de Jesu Costa, Vicar Apostolic of Eastern Tonkin, as the Apostolic delegate in Cochinchina. In the process of resolving disputes over the missionary area, he performed exactly the task assigned by the Holy See, which was to thoroughly grasp the number of churches as well as residence serving the missionary work that the Franciscan missioners had legally established before the time when missioner La Baume went to visit Cochinchina (1739) and returned to them [9, p. 63, 156, 160]. Thus, the issuance and application of this decision to divide the missionary area in Cochinchina of Sacred Congregation for the Propagation of the Faith was in favor of the Spanish Franciscan missioners. It made the missionaries of the Society of Foreign Missions of Paris feel unsatisfactory. Therefore, after Bishop Hilario de Jesu Costa returned to Eastern Tonkin diocese (28/08/1747), missioners of the Society of Foreign Missions of Paris continued to appeal to the Holy See. Until 1748, the missioners took the initiative to propose to the Holy See a new division: they would give up Binh Dinh province to the Spanish Franciscan missioners and apply for control of the provinces of Phu Yen and Khanh Hoa. The parishes in Thua Thien and Quang Nam were identified by missioner Hilario de Jesu Costa to belong to the Society of Foreign Missions of Paris [1, p. 255, 272]. However, this arrangement was not implemented in practice; the missionaries of the Society of Foreign Missions of Paris and the Spanish Franciscan Order and other religious orders were expelled from Cochinchina at the behest of the authorities (1750).

In addition to the Central region of Vietnam, until the second half of the 18th century, the conflict and dispute between the Society of Foreign Missions of Paris and the Spanish Franciscan Order also took place in the Southern region. From the end of the 17th century to the middle of the 18th century, Southern Vietnam was a geographical area belonging to the territory of the Kingdom of Cochinchina, which had just been

explored and found to have a large area and sparse population. Therefore, in the dispute of the mission area at that time, the religious orders paid little attention to this land and mainly focused on the Central region which inherently had a long-standing history of development and a relatively crowded population. In 1740, the Society of Foreign Missions of Paris gained control of the missionary work in Central Vietnam. In contrast, Franciscan missioners were forced to leave this area and mainly went to Raygon which was a part of Dong Nai province [9, p. 63, 94–95]. Later, in 1747, the Christian religious orders working in Cochinchina at that time acknowledged the leading role of the Spanish Franciscan Order for the missionary work in Raygon [9, p. 178]. Historical materials recorded by contemporary missioners did not specify the boundary of the Raygon region. However, based on the list of parishes in Dong Nai province under the statistics of religious orders in 1747, it was known that Raygon was the Southern area of Saigon River today. The Franciscan order's influence here was immense with 47 parishes and 5,500 Catholics, making an absolute advantage over the Society of Foreign Missions of Paris' 1 parish and 200 co-religionists [9, p. 190–191]. Thus, the adverse outcome in the dispute with the missioners of the Society of Foreign Missions of Paris in the Central Region created the opportunity for Spanish Franciscan missioners to become the first force to lay the foundation for the introduction and development of Christianity in Southern Vietnam during the second half of the 18th century.

From 1750 onwards, when the Cochinchina government imposed a ban on Christianity and deported the missionaries, the missioners of the Society of Foreign Missions of Paris fled to Cambodia to set up missionary bases in an attempt to infiltrate into Cochinchina through the Southern region. Initially, the Franciscan missionaries welcomed and helped the Society of Foreign Missions of Paris' missionaries with a sincere and friendly attitude. Later, however, clearly seeing the intention to exert influence and expand their missionary area [9, p. 440–441], Spanish Franciscan missionaries began to react drastically. In November 1776, they issued a written public protest against the permanent establishment of a seminary in Hon Dat (Kien Giang province) by the Society of Foreign Missions of Paris [9, p. 426–428]. At the same time, Franciscan missionaries also sought to subtly expel missionaries of the Society of Foreign Missions of Paris from South Vietnam, which inherently belonged to their mission monopoly [11, p. 409–410]. Meanwhile, the missioners of The Society of Foreign Missions of Paris also relied on the authority of Bishop of Cochinchina diocese Guillaume Piguel, who was intent on causing difficulties or limiting the activities of the Spanish Franciscan missioners [11, p. 19, 29]. In response to that in early 1771, Spanish Franciscan missioners in Cochinchina sent missionary Julien del Pilar to Europe to appeal to the Holy See for actions by the Society of Foreign Missions of Paris that violated the missionary area in South Vietnam. In June of the same year, Bishop Guillaume Piguel also sent the missionary of the Society of Foreign Missions of Paris Denis Boiret to Rome to negotiate and resolve the dispute between the two religious orders. As a result, under the Spanish court's pressure, the Holy See did not accept the request to divide the missionary area in Southern Vietnam and still placed this area under the control of the Spanish Franciscan missionaries. Thus, the above decision of the Holy See completely ended the Society of Foreign Missions of Paris' ambition of extending and controlling the missionary area in the Southern Vietnam. Lastly, the decision marked the victory of the Spanish Franciscan missionaries in maintaining the monopoly of mission in this area during the late 18th century.

Conclusion

The 17th and 18th centuries were one of the busiest periods of missionary work in the Far East in general and in Vietnam, particularly with many religious orders of Christianity placed under various Western nations' auspices in the region. With the advantage of enjoying the right to support missionary activities in Asia and Africa awarded by Pope Alexander VI through the promulgation of decree Inter Caetera on May 4, 1493, the Portuguese had monopolized and dominated the entire work of evangelization in the Far East for a long time. This was manifested by the establishment and operation of Archbishopric in Goa [12, p. 117; 13, p. 455] as well as two dependent Dioceses in Malacca [13, p. 455; 14, p. 314] and Macao [15, p. 8], placed under the direct auspices of the King of Portugal. At the same time, they also strongly supported the Jesuit missionaries, bringing this religious order to become the first missionary force to lay the foundation for evangelization in many countries in the Far East, including Vietnam, from the middle of the 16th century to the beginning of the 17th century. Simultaneously, along with the Philippines' military conquests, the Spaniard also gradually considered establishing and expanding their influence on the Far East's missionary work. In 1579, the Manila diocese was established, which was an essential milestone for realizing this purpose. Along with that, Spain also promoted effective support in any aspect, especially financial issues for the missionaries [16, p. 23–31] under Mendicant Orders (Dominican Order, Franciscan Order, etc.), to serve the spread of Christianity in the area. Meanwhile, Portugal's increasingly weakened state from the second half of the 16th century to the first half of the 17th century resulted in the country no longer having sufficient financial capacity to run and dominate the Far East's missionary activities. The patronage of the mission work awarded by the Holy See to Portugal before was no longer effectively exercised, and it became a hindrance for evangelization throughout the Far East. In that context, a new missionary force appeared in the area under France's auspices and was authorized by the Holy See: the Society of Foreign Missions of Paris.

Thus, until the 17th century, the Far East in general and Vietnam, in particular, became a gathering and meeting place of many religious orders of Christianity. It is worth mentioning that a Western nation (Portugal, Spain, or France) stood behind each of these religious orders. The issue of "national mission" was expressed quite clearly. Religious orders received backing and support in any aspect from the patronizing nation. In return, they had to always seek to establish, strengthen, and protect the missionary prerogative and the influence and interests of that nation in the Far East's remote lands. This becomes even more noticeable when studying the situation of the missionary work in Vietnam in the 17th and 18th centuries: the Jesuit missionaries tried to protect and maintain Portugal's missionary prerogative. In contrast, the Society of Foreign Missions of Paris tried to establish leadership rights and France's influence on this country's missionary work. Meanwhile, Mendicant Orders backed by Spain also pursued similar goals. This led to a negative consequence: conflict between the religious orders of Christianity in Vietnam in the 17th and 18th centuries. In fact, in this period, the conflict between the Catholic religious orders in Vietnam took place mainly between the Society of Foreign Missions of Paris and the Portuguese Society of Jesus and between the Spanish Franciscan Order and the Society of Foreign Missions of Paris. There, the issue of missionary area was always a direct and thorough cause; at the same time, it was also the ultimate goal of the disputes

among these religious orders. These disputes and conflicts that co-occurred and lasted throughout the 17th and 18th centuries negatively influenced the results of missionary work.

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Received: October 8, 2020
Accepted: March 10, 2021

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Конфликты между христианскими религиозными орденами: исследование Вьетнама XVII и XVIII вв.

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Для цитирования: *Truong Anh Thuan.* Conflicts among religious orders of Christianity: A study of Vietnam during the 17th and 18th centuries // Вестник Санкт-Петербургского университета. Философия и конфликтология. 2021. Т. 37. Вып. 2. С. 369–378.
https://doi.org/10.21638/spbu17.2021.214

В течение XVII и XVIII столетий во Вьетнаме деятельность религиозных христианских орденов, таких как Общество Иисуса (иезуиты), нищенствующие ордены (Францисканский орден, Доминиканский орден и т. д.) и Парижское общество заграничных миссий, была направлена на продвижение и укрепление миссионерского влияния некоторых западных стран (Португалии, Испании, Франции) в регионе, что приводило к конфликтам среди перечисленных религиозных орденов из-за споров о распределении миссионерских областей и правах управления миссионерской деятельностью. Фактически с 1665 по 1773 г. вьетнамская католическая церковь была свидетелем постоянных споров и конфликтов между иезуитами, спонсируемыми Португалией, и Парижским обществом заграничных миссий, поддерживаемым Францией. В то время как противоречия между португальским Обществом Иисуса и Парижским обществом заграничных миссий оставались неразрешенными, с первой половины XVIII в. продолжали вспыхивать конфликты и споры между испанским францисканским орденом и миссионерами Парижского общества заграничных миссий. Все это значительно повлияло на распространение христианства во Вьетнаме. Основываясь на оригинальных исторических источниках и работах вьетнамских и зарубежных ученых, сочетая два основных исследовательских метода исторической науки (исторический и логический) с другими (системный подход, анализ, синтез, сравнение и др.), автор провел тщательную работу, чтобы очертить панораму конфликтов между христианскими религиозными орденами во Вьетнаме в XVII–XVIII вв. В статье представлен анализ первопричин этого явления, особое внимание уделено взаимоотношениям религиозных орденов между собой в процессе распространения и развития христианства во Вьетнаме, а также истории культурного обмена между Востоком и Западом, который при этом происходил.

Ключевые слова: Вьетнам, Кохинхина, Тонкин, Общество Иисуса, Парижское общество заграничных миссий, францисканцы, споры, конфликт, христианство, миссионерская зона.

Статья поступила в редакцию 8 октября 2020 г.;
рекомендована в печать 10 марта 2021 г.

Контактная информация:

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