



Geographical Expansion of the Church

Africa

America

Asia

What is Culture?

Colere (Latin)

- Physical – to cultivate the earth
- Ethical – to cultivate oneself
- Religious – giving cult to God





What is Culture?

❖ Human Activity:

- Natural (spring from human nature) – the basic activities common to all (thinking, laughing, etc)
- Cultural - how we do these and what we make ourselves to be. Human activities can be cultural activities. They go together. Nature and culture are linked in the reality of the person. Nature flows into culture.

❖ Relates to the idea of the inner life or inner world – interior wealth.

❖ A manifestation of human nature



Manifestations of human nature in culture

Expressive actions: express our inner life/inner wealth – (eg respect for self & others manifests in etiquette, courtesy, language, etc.

Making: producing works, eg buildings, paintings, food preparation

Symbols: meanings – eg avoiding eye contact expresses shiftiness or dishonesty in some cultures & respect in others; a clenched fist means victory in some cultures & a challenge in others. Language.

History: Human beings are historical beings. Actions vary over time.

Ethos: all cultures have an ethos, a system of evaluation. None are value neutral.

World-view: a way of looking at, or understanding the world

Religion: human beings are religious beings

Cultural Relativism & Cultural Sensitivity

Truth/Human nature underlies the subjective expressions of culture.

Culture is not just an expression of subjectivity but also an expression of truth from a subjective point of view.

- ✓ As culture is an expression of human nature, we can evaluate certain cultural practices as 'wrong' or harmful if they are contrary to human nature. (Human sacrifice? Sati? FGM?)
- ✓ Universal Cultural Patterns
 - Utensils
 - Norms to Regulate Human Relations & individual & social activity
 - Language



Cultural Sensitivity v Cultural Relativism

CULTURAL SENSITIVITY

Cultural practices are expressions of human nature

CULTURAL RELATIVISM

Ethical beliefs are cultural beliefs.

P1: All people are equal

P2: Different peoples have different cultural practices

C: Therefore all cultural practices are equal.



Photo by pavan.gupta on Unsplash



Cultures possess values.

Practices and traditions are observed because they are perceived to be valuable. We measure things and do things in reference to those values.

There is a hierarchy of values

The more intensely and profoundly they are held or affect us, the higher they are.

Sources of values:

Values followed in our society

Values received through education (family, institutions, etc)

Values discovered through personal experience (self & personal friends)

Values are manifested in personal lifestyles & these become models for others.



- ❖ Communities build up a treasury of experiences, practices & knowledge in pursuing their common goal.
- ❖ Transmitted from one generation to another
- ❖ Link to the past & use it for the future.
- ❖ Institutions preserve it.



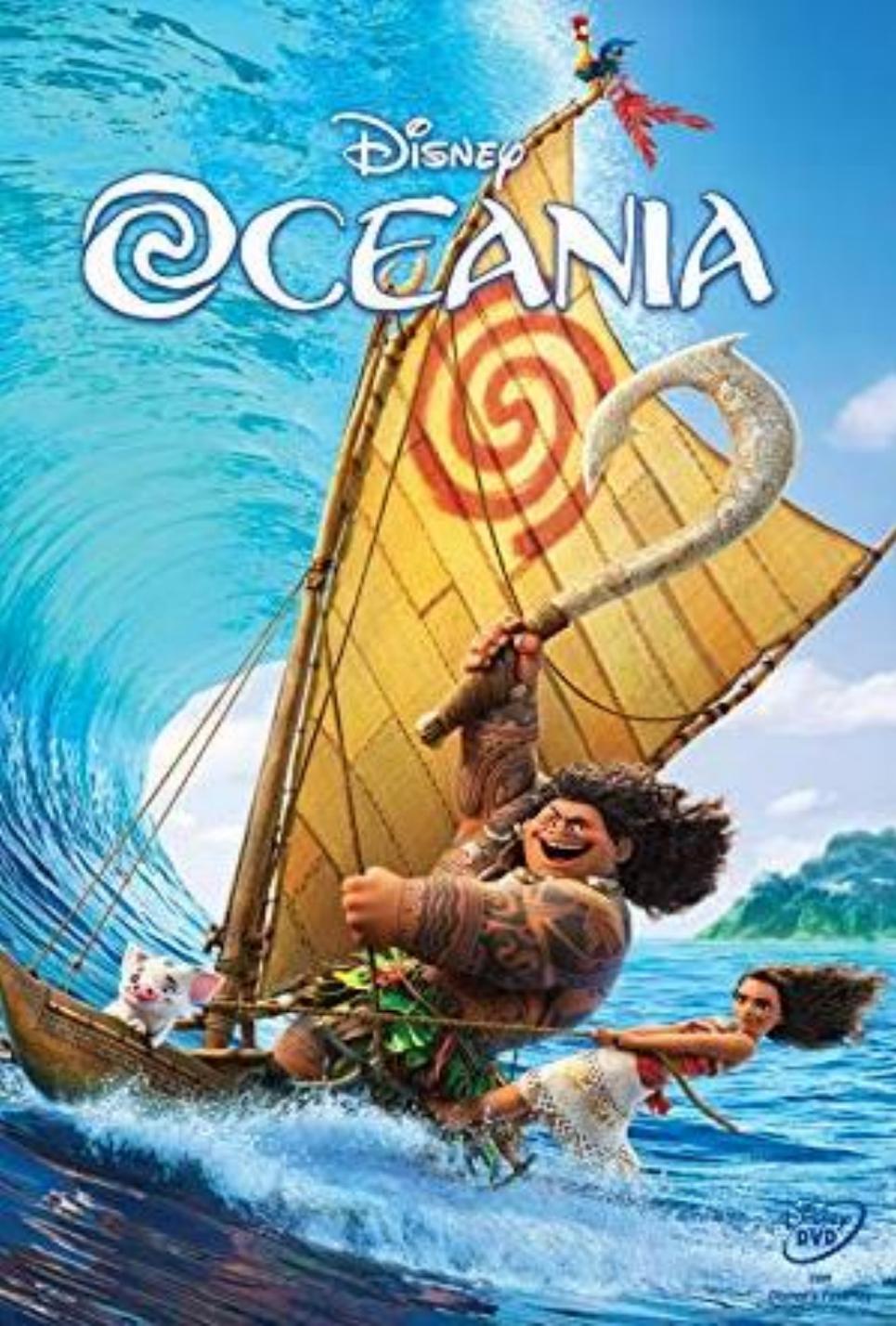
Transmission of Culture & Values

- *The lack of historical memory is a serious shortcoming in our society. A mentality that can only say, “Then was then, this is now”, is ultimately immature. Knowing & judging past events is the only way to build a meaningful future.*
- *Listening to the elderly tell their stories is good for children & young people; it makes them feel connected to the living history of their families, their neighbourhoods & their country.*
- *A family that fails to respect & cherish its grandparents, its living memory, is already in decline, whereas a family that remembers has a future. A society that has no room for the elderly or discards them because they create problems, has a deadly virus; it is torn from its roots.*
- *Our contemporary experience of being orphans as a result of cultural discontinuity, uprootedness & the collapse of the certainties that shape our lives, challenges us to make our families places where children can sink roots in the rich soil of a collective history.*

Pope Francis, *Amoris Laetitia*, 9.3.2016



What is inculturation?
What is not inculturation?



Inculturation

The gradual way in which the Gospel is 'incarnated' in various cultures. It affects the way in which the Gospel is preached, understood & lived.

A dialogue between the Gospel & culture

- Respecting the Gospel & the culture
- Identifying what is & what is not of Christ
- Christianity welcomes all that is genuinely human, rejects whatever is sinful.
- Christian values take root in various cultures. Some cultural values must be purified to find a place in a genuinely Christian culture.
- Every culture needs to be purified & transformed by Christian values.
- The positive values & forms found in cultures enrich the way the Gospel is preached, understood & lived.

The Gospel is a genuine liberation from all the disorders caused by sin, & a call to the fullness of truth. Cultures are not diminished by this encounter; they are prompted to open themselves to the newness of the Gospel's truth & to develop in new ways. Transformed by the Spirit of Christ, cultures attain the fullness of life to which their deepest values had always looked & for which their people had always hoped.

Without Christ, no human culture can become what it truly is.

Ecclesia in Oceania, 16.

Authentic Inculturation

A. Cultures offers values & forms which can enrich the way the Gospel is preached, understood & lived.

B. The Gospel challenges cultures & requires that some values & forms change.

The Word made flesh is foreign to no culture & must be preached to all cultures.
Just as the Word made flesh entered history and dwelt among us, his Gospel enters deeply into the life & culture of those who hear, listen & believe.

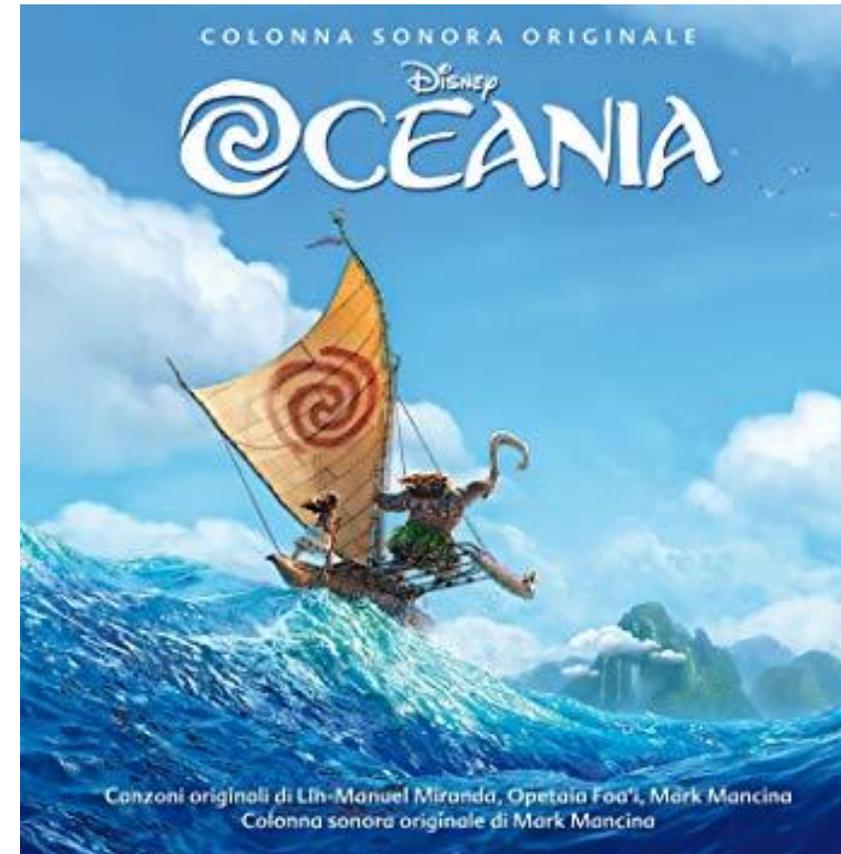
In each culture the unchanging truths of the Christian faith will be lived in a unique way.

The Church must respect each culture & never ask the people to renounce it.

The Church invites people to *express* the living word of Jesus in ways that speak to their heart & minds.

The Gospel is not opposed to any culture, as if engaging a culture the Gospel would strip it of its native riches & force it to adopt forms which are alien to it.

It is vital that the Church insert herself fully into culture & from within bring about the process of purification & transformation.



Inculturation: *Ecclesia in Oceania*



Catholicism does not smother what is good & original in human culture. It accepts, respects & uses the genius of each people, which adds variety & beauty to the one Church of Christ.

The Gospel speaks all languages, respects & embraces all cultures, supports them in everything human, & when necessary, purifies them.

Understand & present the truth of Christ drawing on the cultures of the region. The faith & life of the Church are expressed in legitimate forms appropriate to each culture.

The many cultures provide insights which help the Church to understand & express the Gospel.

This is guided by fidelity to Christ & to the authentic Tradition of the Church.

Genuine inculturation must be done with the guidance of the universal Church. Local Churches should express the faith & life of the Church in legitimate forms appropriate to indigenous cultures. New expressions & forms should be tested & approved by the competent authorities. Once approved, these authentic forms of inculturation enable people to experience in their own way the abundant life offered by Jesus Christ.

Priests, deacons & catechists: be familiar with the culture of the people they serve. They should be trained in ways that do not separate them from the circumstances of ordinary people. They are called to a service of sensitive pastoral work which allows the Christian community to welcome, live & pass on the faith in its own culture in harmony with the Gospel & the communion of the universal Church.

'Go and make disciples of all nations' (Mt 28:19)

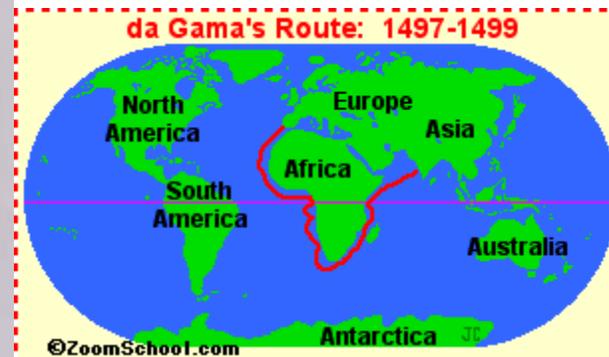
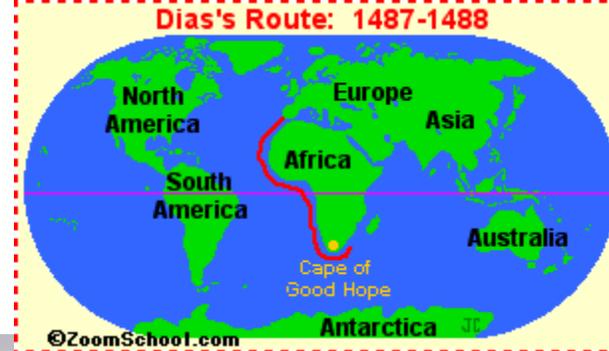
Age of Exploration:

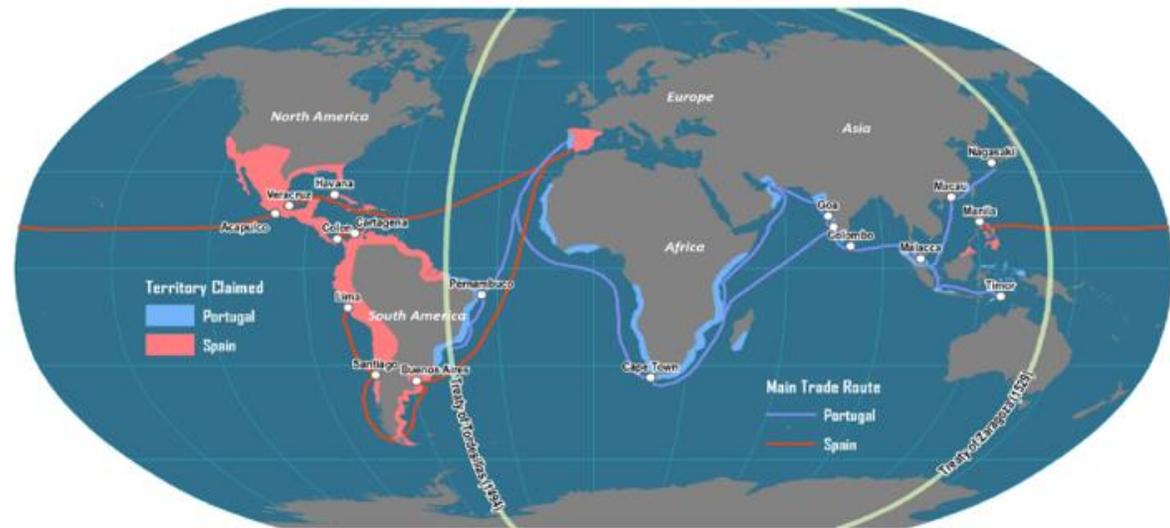
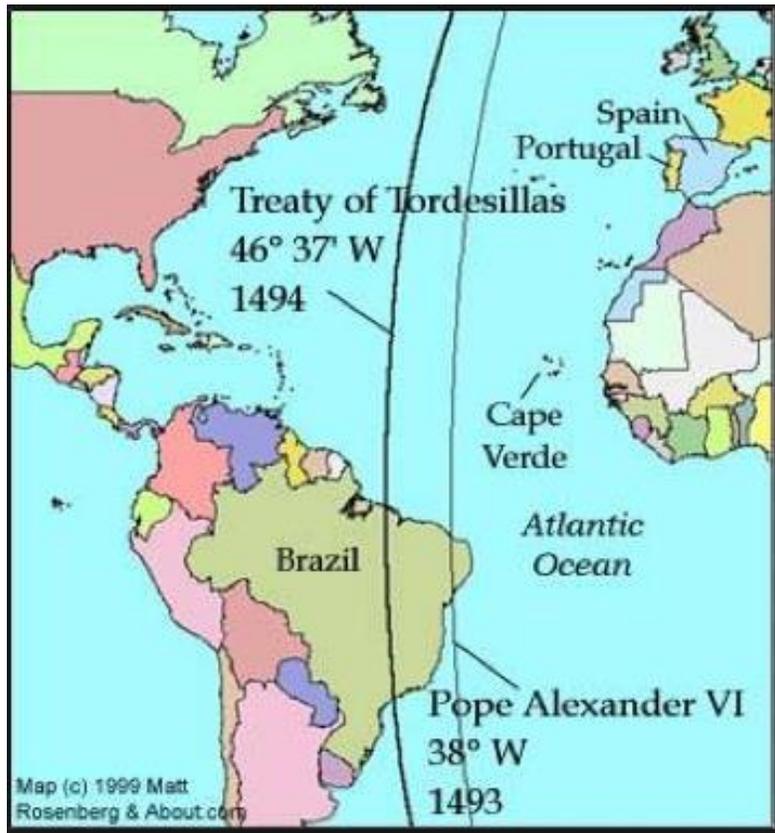
- Fall of Constantinople 1453: trade with the East increasingly difficult
- Voyages of Diaz, Columbus, Vasco da Gama, Magellan
- Spanish & Portuguese dominance

Evangelization

- Missionary expeditions follow European exploration.
- Missionaries: old & new orders
- 1622: *Propaganda Fide*: promote missions
- 1627: Urbaniana University, Rome: educate missionary priests

Theology & Human Rights: Francisco de Vitoria, Bartholomew de las Casas





Colonization & Evangelization

Early Evangelization in Africa & America

- Patronato Real/ Portuguese Padroado
- Portuguese
- Advantages & problems for the Church fulfilling its mission?
 - Funding missions, trips, building of churches, hospitals, etc
 - Political control:
 - All communication between the Holy See & the missions to go through the Crown
 - Using the Church for political aims (establishing control, unity, etc) eg Vice-king of Peru tried to use the Jesuits to enforce political goals & made their work difficult when they resisted)
 - Crown controls entry of all missionaries, appoints priests, bishops, etc.
 - If religious spirit or political advantages end the Church suffers – eg Portuguese-controlled Africa (positions not filled, missionaries not allowed to enter, money diverted from the Church; Church controlled but neglected); persecution of the Jesuits starved the missions).
 - Identification of Church & State, Christianity & Conquerors.
- The *Encomienda* & Slavery, Reductions
- The Jesuits: Missionary Methodology
- Native Clergy & Hierarchy
- Inculturation, Dialogue, Fray Bernadino de Sahagun: *General History of the Things of New Spain*.



Glorification of the Immaculate Conception, Francisco Antonio Vallejo, 18th c.
Church & State, Tiara & Crown, Pope & King, Archbishop & Viceroy of Mexico.

Slavery and St. Peter Claver

- The Portuguese, Dutch, and English brought many Africans to Europe and later North America as slaves.
- St. Peter Claver tried to help the suffering of slaves and baptized many.

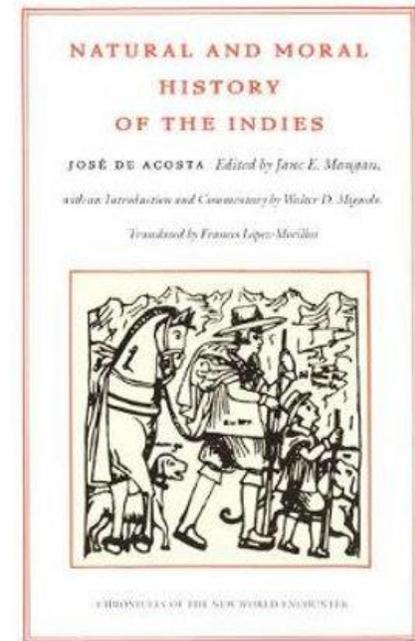


Jose de Acosta (1540-1600) on the Conquest: *Natural & Moral History of the Indies*

Spanish Jesuit, theologian & missionary in Peru & Mexico. Saw the lives & actions of Spaniards & sometimes criticized their interactions with the native peoples.

Observed the 'common & harmful delusion' among settlers,

that they are brutes & bestial folk, & lacking in understanding or with so little that it scarcely merits the name. Many & very notable abuses have been committed upon them as a consequence of this false belief, treating them as little better than animals & considering them unworthy of any sort of respect.



Bernadino de Sahagun, *General History of the Things of New Spain*.

Part of God's Saving Plan

Divine Providence was at work in the Conquest for the salvation of the Indian people. Wrote the *History* to educate the Spanish King & encourage him in his religious responsibilities as ruler:

May the peoples there be all the more aided & favoured by the people of Spain, to whose charge divine & lofty Providence has entrusted them...

If we look at everything that has been brought to Christianity in both East & West in our time, we will see how little sureness & firmness there has been in the Christian religion wherever the newly converted have had entire freedom to act according to their own wishes. Christianity is undoubtedly increasing & improving among the Indians who have been conquered & is giving more fruit every day, while in other places that have had different beginnings it is declining & threatening ruin.

God draws good out of evil & makes the subjection of the Indians redound to their good & salvation.

At a time when we preachers of the Gospel are so cold and lacking in spirit, ... there are merchants and soldiers who, inspired by greed and power, seek and find new people to whom we may go with our spiritual wares.

The Church is increased 'by the human and earthly means of men who seek themselves rather than Christ';

If the first entry of the Gospel did not always occur with the sincerity & Christian means that it should have, God's mercy made good out of evil & caused the subjection of the Indians to be their whole cure & salvation...



Human Sacrifice, Bernadino de Sahagun: *General History of the Things of New Spain*

Cultural Sensitivity v Suppression or Assimilation

To govern well, Spanish rulers must know the people, laws & customs. Allow people to retain legitimate laws & customs; avoid imposing unnecessary new laws or customs.

Those who rule these people both temporally & spiritually ought to treat them as Christ imparted his law, with his easy yoke & light burden, & ought not to load them with more than they can carry. ... In whatever does not contradict the law of Christ & his Holy Church, they ought to be governed according to their statutes. ... In whatever does not contradict the law of Christ & his Holy Church, they ought to be governed according to their statutes ...

Through ignorance of these [local laws & customs], errors ... have been committed This, in addition to being an offence & an unreasonable thing done to them, causes great harm, for it makes us Spaniards abhorred as men who are & always have been their enemies in both good & evil.



Ritual Drumming, Bernadino de Sahagun: *General History of the Things of New Spain*.

Optimistic vision of a people capable of salvation. Although the people had

many barbaric traits & baseless beliefs, there were many others worthy of admiration; these clearly give us to understand that they have a natural capacity to receive good instruction & that they even surpass in large measure many of our own republics.

Prepared European readers for unfamiliar cultural practices, recalling the classical pagan societies exalted by humanist culture, which were eventually Christianised.

If anyone is astonished by some of the Indians' rites & customs & scorns them as ignorant or wicked or detests them as inhuman & diabolical, let him look to the Greeks & Romans, who ruled the world, & he will easily find the same or very similar customs, & sometimes worse ones.

While Acosta saw the Conquest & Spanish rule as providential, his evangelization was not part of a programme of cultural assimilation but respectful of what was consistent with natural law & the faith, & open to a gradual process of inculturation.





Canary Islands

Africa

Coastal

Uganda

Congo

Portuguese & Italian Missionaries

Problems with the Padroado

Great missionary expansion takes place in the 19th century

Disease, along with hostile Muslims and pagans, made it very difficult to evangelize Africa, but the Church would thrive there in later centuries.

Apparition of the Virgin to the Guanches, Canary Islands, 18th c.

Evangelization of the Americas

1st Bishop: Santo Domingo, 1511.

Our Lady of Guadalupe, 1531 appears to Juan Diego Cuauhtlatoatzin, 1531.

Evangelization sponsored by the Spanish Crown

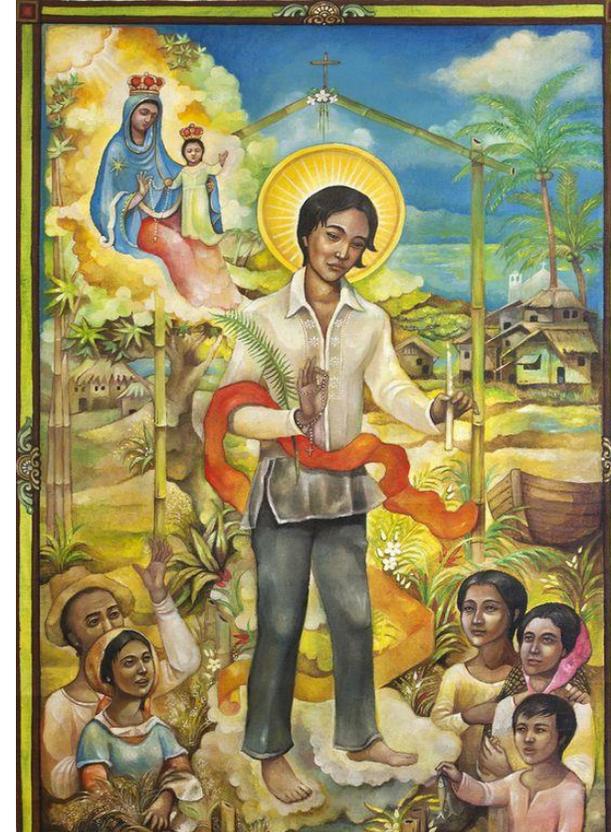
Issues: treatment by colonists, slavery, inculturation. The School of Salamanca & the defence of human rights; Bartholomew de las Casas



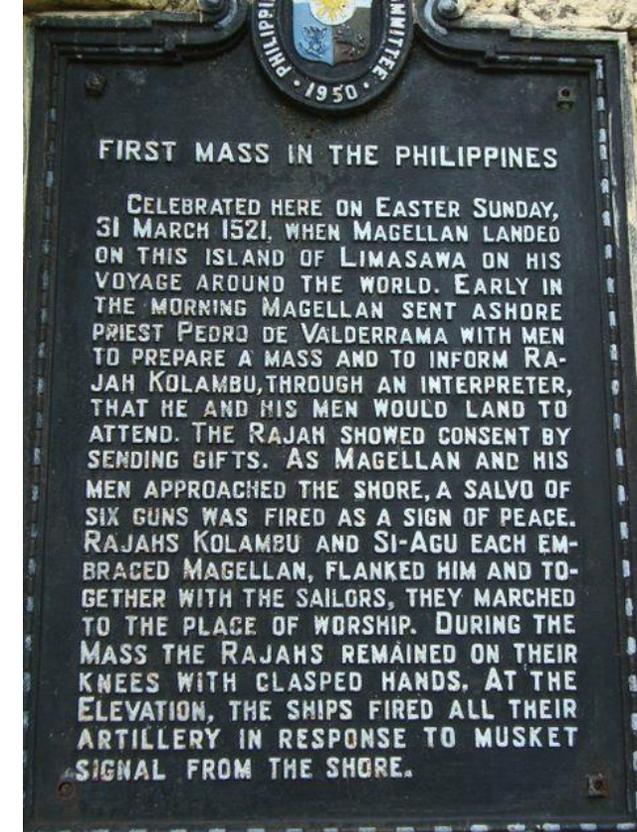
The Miracle of Guadalupe



Hara (Juana) Mumamay, Manuel Panares.



St Lorenzo Ruiz



FIRST MASS IN THE PHILIPPINES

CELEBRATED HERE ON EASTER SUNDAY, 31 MARCH 1521, WHEN MAGELLAN LANDED ON THIS ISLAND OF LIMASAWA ON HIS VOYAGE AROUND THE WORLD. EARLY IN THE MORNING MAGELLAN SENT ASHORE PRIEST PEDRO DE VALDERRAMA WITH MEN TO PREPARE A MASS AND TO INFORM RAJAH KOLAMBU, THROUGH AN INTERPRETER, THAT HE AND HIS MEN WOULD LAND TO ATTEND. THE RAJAH SHOWED CONSENT BY SENDING GIFTS. AS MAGELLAN AND HIS MEN APPROACHED THE SHORE, A SALVO OF SIX GUNS WAS FIRED AS A SIGN OF PEACE. RAJAHS KOLAMBU AND SI-AGU EACH EMBRACED MAGELLAN, FLANKED HIM AND TOGETHER WITH THE SAILORS, THEY MARCHED TO THE PLACE OF WORSHIP. DURING THE MASS THE RAJAHS REMAINED ON THEIR KNEES WITH CLASPED HANDS. AT THE ELEVATION, THE SHIPS FIRED ALL THEIR ARTILLERY IN RESPONSE TO MUSKET SIGNAL FROM THE SHORE.

Evangelization of the Philippines

- Evangelized by Spain
- Augustinian missionaries: 1565
- University of St Thomas, 1611 (Dominicans)
- Missionary activity had the most success in the Spanish colony of the Philippines, where a university was founded, living conditions improved, and the people are still faithful today.

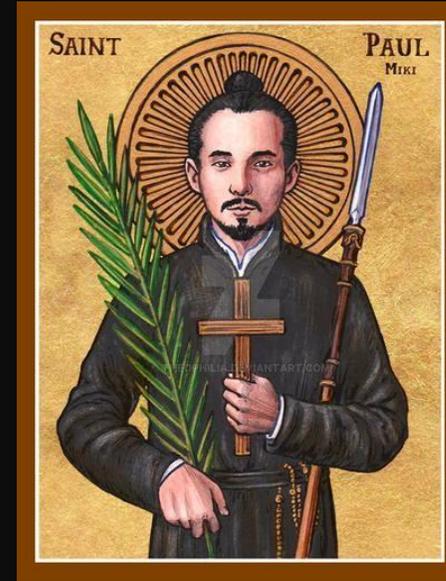


St Francis Xavier & Evangelization in Asia

- *Ecclesia in Asia*
- *Ecclesia in Oceania*
- Missionaries to India were glad to encounter the “St. Thomas Christians” but faced difficulties evangelizing.
- The founding Jesuit St. Francis Xavier traveled across India and other parts of Asia, converting many and leaving sound administrative structures to continue his work.
- He struggled to evangelize Japan due to its unique political structure and headed for China instead but died en route.

Japan

- Japan proved difficult to convert as well and, though Christianity enjoyed the favor of the Shogun for a time, persecution arose due to Asian fears of invasion by the West.
- 1549: St Francis Xavier arrives with companions
- Learn language & culture, translate main articles of faith into Japanese
- 1587 @200,000 converts
- 1597: 26 Martyrs of Nagasaki & other martyrs
- 1614: Christianity banned
- 1622: Martyrs; Christianity practised in secret
- Missionaries forced out; Japan closed to the West.
- 1865: Japan reopens to West. French missionaries discover over 50,000 Christians who had kept the Faith alive underground for centuries.





China

- Closed to foreigners
- 1552: St Francis Xavier dies waiting to enter China
- 1583-1610: Jesuits Fr Matthew Ricci & companions in China
 - *The True Meaning of the Lord of Heaven* (天主實義)
 - Strategy for Evangelization in China
- 1692: Christianity fully legalised
- 1724: @ 800,000 Catholics
- Rising Western Imperialism leads to wariness of west
- Persecution resumes, missionary activity declines
- 1800: @300,000 Catholics
- Boxer Uprising martyrs (1898-1900)
- Canonization of 120 Chinese martyrs, Pope John Paul II, 1 October 2000.



Matteo Ricci's map of China, 1602.



The Chinese Convert, Godfrey Kneller
(Chinese Jesuit Michael Shen Fu-Tsung)

Evangelization of China

China was particularly hard to evangelize due to its traditions & culture. Matteo Ricci adopted the local customs in a Christian way. Johann Adam Schall also met with success, & Christianity in China grew for a time with the emperor's blessing.

Sts Paul Chen (1838-1861) & Augustine Zhao Rong

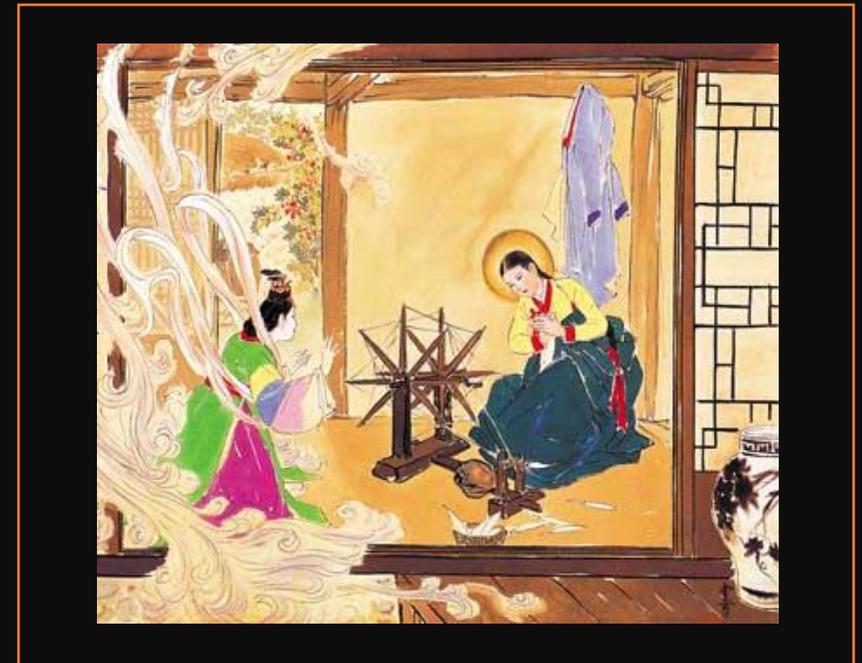
- **St Paul Chen:** young convert from a poor family. He entered the seminary & was martyred.
- **St Augustine Zhao Rong:** Chinese diocesan priest. A soldier who escorted Monsignor Dufresse from Chengdu to Beijing, he was moved by his patience & asked to be baptised. Once baptised, he was sent to the seminary & then ordained a priest. Arrested, he suffered cruel tortures & died in 1815.



St Paul Chen (1838-1861)

Korea

- Early contacts with Christianity and conversions
- Chinese Fr Zhou Wen Mo preaches the Gospel in Korea. Martyred 1794.
- 103 martyrs canonized by Pope John Paul II in 1984, including St Andrew Taegon Kim:
 - 1st Korean priest
 - Studied theology & ordained in China
 - Martyred 1846 at 25.



India & Sri Lanka

- Apostle St Thomas
- 1500 Goa: Portuguese trading port
- 1533: Diocese & seminary for forming native clergy
- 1542: Pope sends St Francis Xavier to Indian. 10 yrs in India then Malacca
- 1605: Fr Roberto de Nobili (Jesuit) – language & culture
- Challenges of the caste system
- Last census: @25,000,000 Christians (2.3%) India; @ 1,800,000 Christians (7%) Sri Lanka
- India's many complex cultures posed a challenge for missionaries, who had to adapt to the local language and customs.
- Robert de Nobili carefully studied the upper class, called Brahmins, and managed to convert many when he showed that Christianity was not only for the lower classes.
- India remained strictly divided by class. Western critiques of the class system led to a decline of Christianity in India.

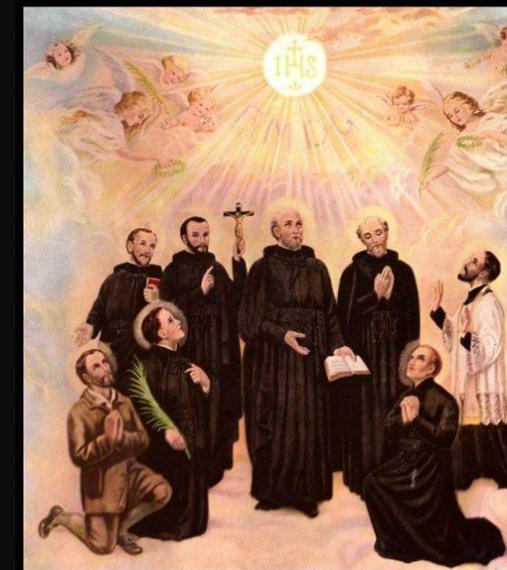


North America

- Spanish missions in California & New Mexico
- French colonisation & missions along the Mississippi River (St. Louis, New Orleans (1718).
- English Catholics flee persecution to settle in Maryland
- First diocese established late 18th century
- Canada: England & France. French evangelization & English Catholics
- St Kateri Tekakwitha (1656–1680)
- The North American Martyrs (mid 17th c)



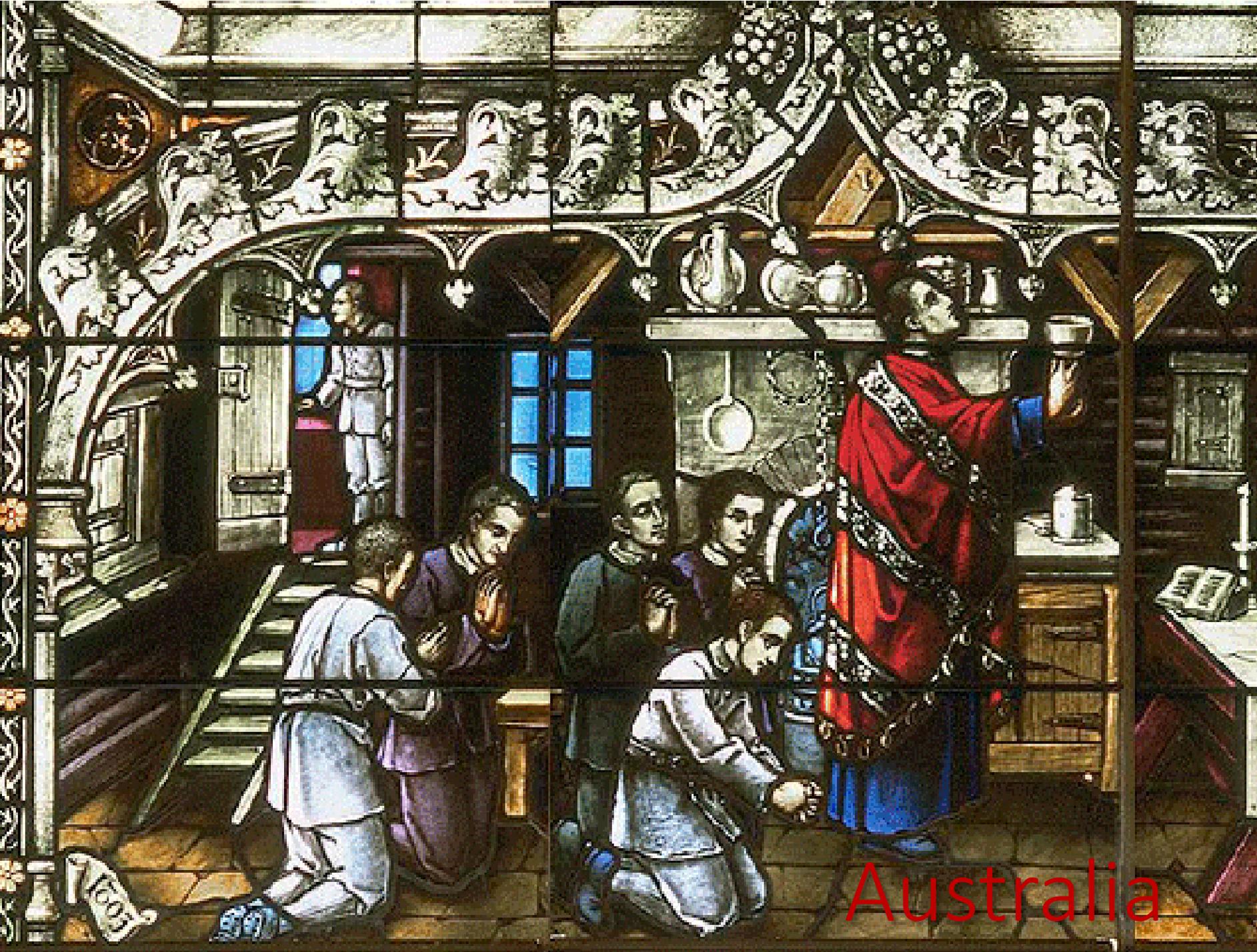
Saint Kateri Tekakwitha, Claude Chauchetiere, 1696.



The North American Martyrs



- **19th century missionary expansion**
- French missionaries
- St Peter Chanel (1802-1841), French Marist, martyr
- Fr Damian (1840-1889), Belgium Sacred Heart missionary
- Bl. Peter Torot (1912-1945), martyr, PNG
- *Ecclesia in Oceania*

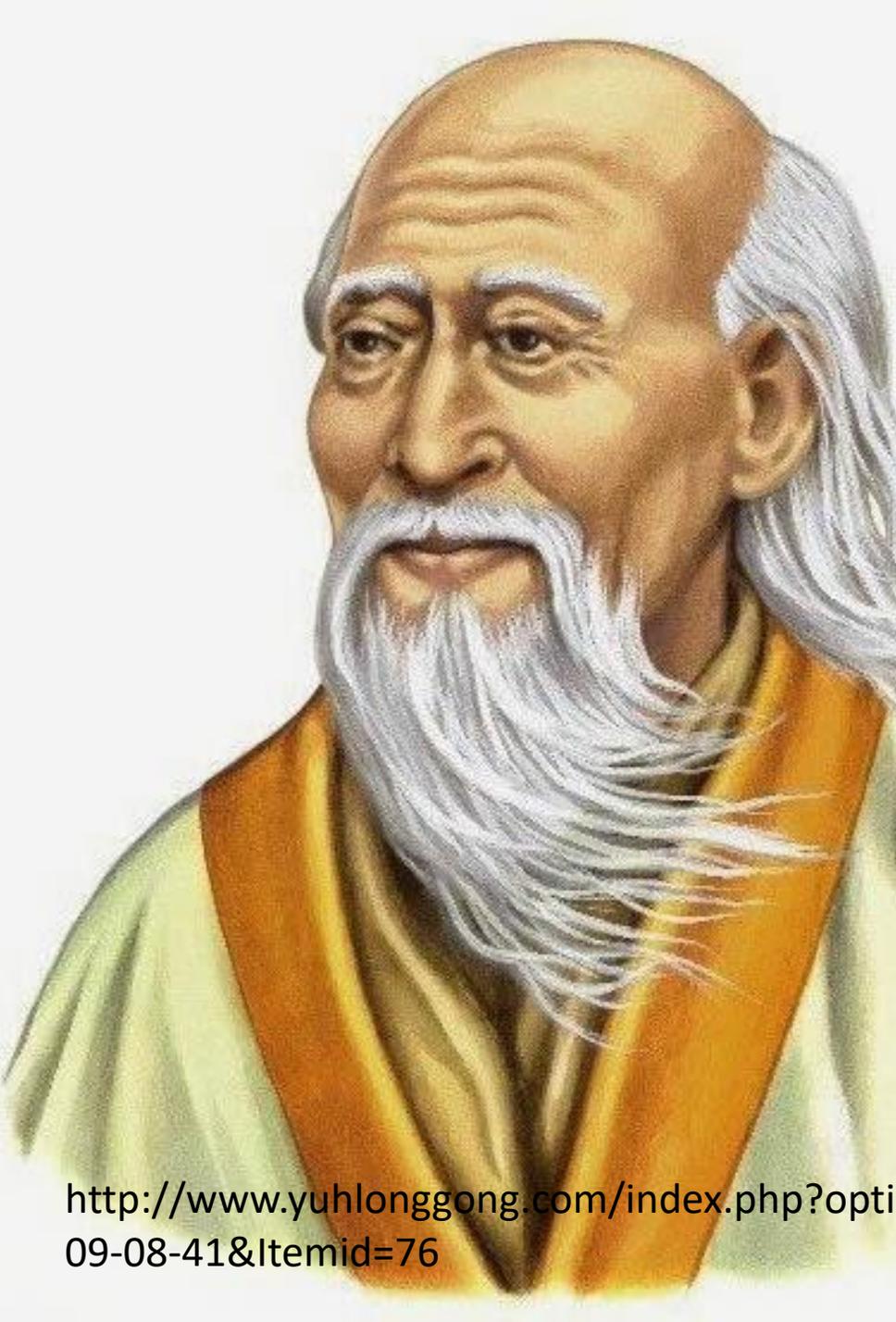


Australia



Confucius 551 BC

- Philosopher KongZi
 - Reverence for ancestors, respect elderly
 - Humanity's deepest needs for belongings and community, conformity
 - Political stability and social order
 - Emphasis on human virtues
 - There's something almighty but never looked into it
- His influence was spread to Korea, Japan, Vietnam around 100 to 500 AD.

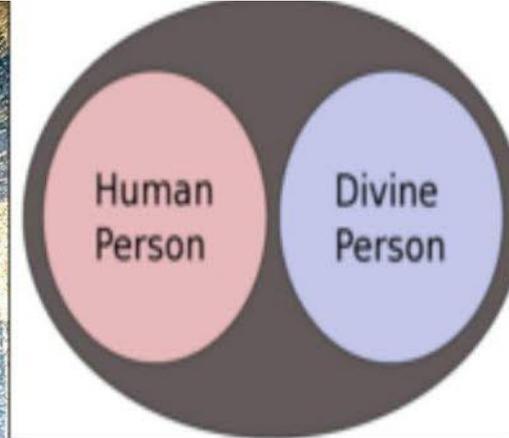
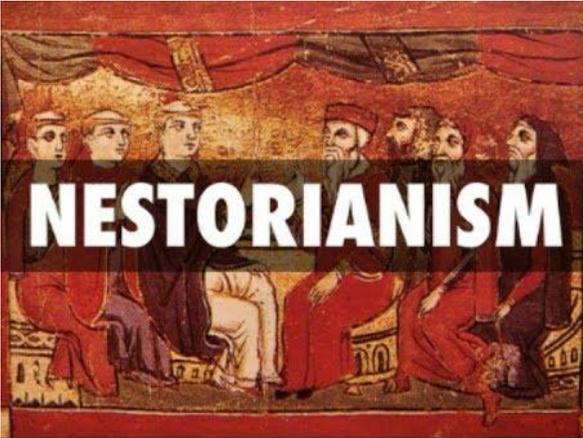


Daoism 400BC

- Religious Philosopher Laozi
- Respect law of nature, follow the example of saintly people, respect ancestor
- Humility and emptiness, no desire.
- Charity
- God in everything

685 AD (Tang Dyansty) Nestorian arrived China

Syriac Christian





1245_{AD} Franciscan in China

- 1243 Pope Innocent IV and Mongol Khans joined together to subdue Muslim Empire.
- Fr Friar Giovanni da Montecorvino convert leader Kuolijisi of Northern Mongol
- First Bishop in Beijing, baptized 6000 people, built churches
- Inculturation of the liturgy by translating the Psalms and New Testament into the language of the Tartars (Mongolian)
- He was by himself for 10 years
- Christian was rejected in Ming Dynasty 1368- 1600



1420_{AD} Temple of Heaven

- the world's largest existing building complex for offering sacrifice to heaven.
- Built by Ming Emperor Yongle
- Emperor was son of heaven.



Year 1552
Francis Xavier
(Spanish Jesuit)
arrived China
but died on
Shangcun
Island



Fr Matteo Ricci, SJ (利瑪竇) 1552 – 1610

- Italian Jesuits
- He took a different approach to evangelization, by learning Chinese
- Was one of the early people to introduce Catholicism in Chinese
- He didn't reject Chinese culture but tried to integrate it into Catholicism
- Wrote a famous book 'On friendship: One hundred maxims for a Chinese prince'
- Was able to engage the Chinese elites, with modern day advances in Western science

Matthaeus Riccius Maceratensis, qui primus e Societate
Evangelium in Sinas invehit obiit Anno Salv.
1610 aetatis 60.

Fr Cochi, Dominican 1631

- Enter Fokien through the Philipines, Dominican made effort for 40 yrs from 1582.

Chinese Rites(17 to 18 Century)

- Localization of Catholicism stopped during the period of the Chinese rites.
- One side (Franciscan and Dominican) believed that the Chinese worshipping their ancestors was wrong as they were worshipping other gods. (Pope)
- The other(Jesuit) argued that ancestral worship was acceptable as they were not worshipping but respecting the elders (Chinese emperor)





Xu Guangqi (徐光啓)
1562-1633

- Friend of Matteo Ricci
- Prime Minister of China
- Translated Western scientific texts
- Helped make Catholicism into an intellectual pursuit
- Also helped Ricci in his work
- Gave immense support to the Jesuits (Xujiahui in Shanghai is his family property)



Ma Xiangbo (馬相伯)

1840 - 1939

- From a leading Catholic Shanghai family (4 major Catholic families)
- Became a Jesuit but left after he believed that Western missionaries did not integrate Catholicism into Chinese society
- Pushed for a more Chinese expression of faith
 - Chinese leadership (Chinese bishops, Chinese religious leaders)
 - Chinese to be spoken and used within Catholic spheres
 - Chinese classics to be studied and understood
- Co-founded Fudan university (復旦) which means a revival of the Aurora Jesuit university in Shanghai (震旦大學), which subsequently merged into Fudan



PUTTING HIS FOOT DOWN.

UNCLE SAM (to the Powers).—Gentlemen, you may cut up this map as much as you like; but remember that I've been to see you and that you can't divide me up into spheres of influence!

'Century of humiliation' 1839 - 1949

- Opium War 1840, the British forced China to trade by winning some battles.
- Afterwards, foreign powers started controlling parts of China.
- Both the Nationalists(?) and Communists parties started with an idea to free China from foreign control
- The Communists won and expelled all foreign forces and vowed never to be controlled by external powers again.
- This is important as it sets the scene for the Vatican and China

Catholic Communist Party Association (CCPA)



- The Communists considered Catholicism with the Pope as their leader, a foreign power with his troops (Legion of Mary 聖母軍, etc) in China, able to stir trouble
- Hence, they expelled all foreigners and created the CCPA to control the church. Every Catholic had to pledge allegiance to the CCPA rather than the Pope.
- This caused a split, an underground and patriotic division.

Sino-Vatican agreement and preceding events

- Pope Benedict released a letter in 2007 to Catholics in China, calling on them to heal the division between underground + patriotic and to become one
- Pops Francis signed a Sino-Vatican agreement (2018), granting permission to China to elect bishops



For:

- The Communist Party is changing;
- You must work with the government, otherwise there is no room for the church.
- The government is not homogeneous, there are different views.

Against:

- The Communist Party will change their minds;
- Will not be able to be independent Church with government control.
- The Communist Party wants to extinguish religion



Communist Party

- Mao's Little Red Book
 - Man can overcome nature/prevail over God.
 - Human virtue from Confucius
- Cultural revolution





Theresa Lui

- Legion of Mary
- Prepared to get marry in 1957 but get jailed in the same year for 15 years, 5 years labour camp, 2 years house arrested.
- Her brother, Paul, was a Neurologist, good friend with priests in Salesian, was jailed and died on the day before release.

Questions

- Many missionaries met with success when they learned about the local culture and adapted to it. Who are some examples of missionaries who did this successfully, and how did they carry out their work of evangelization?
- What unique elements of Chinese and Japanese culture made these countries particularly difficult to evangelize?
- Our Lady of Guadalupe appeared at a unique point in history. What historical factors made her appearance at that time so meaningful to the people of the Americas, and what was the message of her image?

(MTF)