

Inculturation of the Church in China: The Case of Taiwan

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Introduction



Fr. Batairwa Kubuya Paulin SX at the 10th European Catholic China Colloquium in Siegburg.
Photo: China-Zentrum archives.

Sitting on this panel and pondering on the inculturation of the Church in China evokes in me sentiments filled with honor and wonder. It is natural that both the Department of Religious Studies of Fu Jen Catholic University and the Conference of Bishops of Taiwan, the two institutions I am associated with, ponder seriously on issues related to the inculturation of the Church in the Chinese environment. I am aware that starting from the 1970s, inculturation has been one of the open battlegrounds for contextual theologies. Cohorts of scholars, theoreticians as well as pastoral leaders have striven to make Christianity a religion at home in the Taiwanese context. Their efforts unveil an undeniable awareness: Inculturation is a process co-natural to the proclamation of the Gospel because culture and context impact each other. The

preaching and the reception of the Gospel do not occur in a void, but rather in a context built up with cultural residues, categories and practices capable of conditioning the reception of the Gospel. Hence, inculturation is a necessity inherent in evangelization. As a

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result, neglecting the cultural dimension in the process of evangelization can be compared to welcoming a guest in a family while the hosting family members are absent. The guest remains at a loss for lack of components that would help his/her insertion and acquaintance with the milieu. Advocates of inculturation often attempt to downgrade portrayals of the Gospel, of Christianity and the Church to the level of perennial guests.

China, Hong Kong and Taipei are three geographical zones in the Church and Christian faith that are striving to take shape within the Chinese context. The merits of the present panel will consist in bringing forth the challenges and opportunities encountered in these specific zones and pondering on how they have shaped the kinds of inculturation attempts that have taken place in those zones.

As for my part, I will ponder on the situation of Taiwan, bearing in mind that the present panel is to focus on the “inculturation of the Church in China” and not on the general theme of the inculturation of the Gospel. I see in this nuance an invitation to an ecclesiology in context, illustrating the models of Church emerging in the various Chinese situations under consideration, and assessing the ability of those Churches to be at home within their respective milieus.

Needless to say, such an ecclesiology can only be fragmentary. It can't pretend to offer a comprehensive synthesis of endeavors of inculturation in China, nor claim to provide revolutionary novelties that would have the last word on the theology/ecclesiology of inculturation in China. Though a member of the present panel, I am also a learner, searching for answers to enigmas inherent to the dynamics of inculturating the Church in China. To this end, my inquiry will follow the following pattern: Which China? Which Church? And, how at home?

1. Which China?

Responses to how the Church is being inculturated in China can largely depend on one's conception of China. China presently represents a majestic country, renowned for its fast-growing economy and its expected impact in world politics.¹ The official image one gets of China today is that of a great nation of 1.3 billion people, rooted in thousands of years of history and tradition, and internally sharing one common vision. Close observations of this large picture, however, warn of the danger of speaking of China as a homogeneous reality. China is diverse and plural in many ways and for many reasons. Conceptions of what China is differ depending on ethnical, sociological, political, ideological and religious convictions. People with close contact to Chinese situations or immersed in its contexts are rather careful with generalizations about China. Moreover, they also refrain from claims of possessing an exhaustive and comprehensive understanding of present-day China. Instead of speaking of “China,” they prefer to dwell on particular situations within the Chinese context. To use Felix Wilfred's words, they are inclined to a fragmentary way;

¹ www.youtube.com/watch?v=2B9t1hhhoCc.

that is, “a path to totality starting from fragments, from our experience and from our concerns.”²

I inscribed the question “which China?” in that methodological logic, not denying the existence of China as such, but concentrating in humility on Taiwan as the specific context in which I am immersed. Thus far, for Taiwanese Christians, the Republic of China – Taiwan has provided the Chinese context for the development of their locally inculturated Church. The Taiwanese environment has shaped their experience of being a local Church and defined the setting to ascertain it as a Church at home.

2. Which Church? The Local Church of Taiwan

The complexity mentioned about China as a specific locale impacts on the notion and reality of being an inculturated Church in Taiwan. To clarify further this observation, I would ponder on the following questions: Is the experience of being a local Church homogenous both in China and in Taiwan? Does the inculturation of the Church in these milieus encounter similar concerns? Has the Church provided homogenous answers? Or simply said, beyond the polemics of socio-political ideologies, to what extent can the Church of Taiwan be considered a Chinese Church?

I have elsewhere described the Church of Taiwan as a minority and yet influential Church.³ This was in function of the tiny numbers of converts and their evident impact and contribution to society. To that portrayal, I would add two main imminent challenges, namely ageing and shortage of personnel. Nonetheless, this Church has consistently remained Catholic – in full communion with the universal Church; sharing, receiving and being enriched by members from other countries. One might have heard of a witty caricature of the Catholic Church of Taiwan: the bishops are Taiwanese, the local priests are imported from surrounding countries (Vietnam, Philippines and Korea) and the Christians are Filipinos. Could this be the whole picture of the Taiwanese Church? Moreover, can such a description give space for any possible link between this local Church and the experience of being a Church in general in China? The larger picture of the Taiwanese Church is in fact related and intertwined with the history of Taiwan as such.

Speaking of direct or indirect implications of China on the experience of being a Church in Taiwan, I will mention three historical events that have had an enduring impact on the Taiwanese Church. The first is the conquest of Taiwan by Zheng Chenggong (Koxinga). It led to the extinction of the first efforts of evangelization of Taiwan and paved the way to the introduction of deities and divinities at the core of popular religion in Taiwan. The second is the influx of Christians and religious institutions following the debacle of the troops of the Kuomintang (KMT) from 1949 on. And last, is the call and mission Pope John Paul II assigned to Taiwan in the 1980s, calling on the Taiwanese Church to serve as a bridge Church to China.

2 Felix Wilfred, “Jesus-Interpretation in Asia: Some Fragmentary Reflections on Fragments,” in: *Quest* 5 (May 2006) 1, p. 3.

3 Batairwa Kubuya Paulin, “The Dialogic Dimension of Catholic Engagement in Taiwan,” in: *Ching Feng, New Series* 11 (2012) 2, p. 148.

a. Zheng Chenggong's Lasting Impact on Taiwanese Catholicism

Till the sixteenth century, animism and shamanism constituted the only forms of religions known and practiced by the dwellers of the Island. The first marks of another religion occurred at the beginning of the 17th Century, when Spanish (Catholic 1623) and Dutch (Protestant 1626) missionaries brought Christianity to the Island. Those first missionary efforts were brought to end by Zheng Chenggong (Koxinga) – a Chinese Ming loyalist who captured Taiwan from the Dutch in 1661. Seen from a religious perspective, Zheng's endeavour was more than a political or military victory. It channelled the popular religious culture of Southeast China on the Island. Chinese migrants, mostly from Fujian and Guangdong, brought their local cults, ancestral shrines and kinship gods. Legends of prominent deities such as Goddess Mazu, Guanggong and Wang Ye (Royal Lords) were incorporated in the story of the conquest and made part of the daily life of the settlement. These folk religions set the background against which Christianity was reintroduced in the 19th century (Catholicism in 1859 and Presbyterianism in 1865). As a consequence, Christianity could only spread among minority groups, especially the Aborigines. From then on, these religions were part of the obstacles which the evangelizing activity of the Church had to cope with. Further, worldviews of other traditions, such as Buddhism, Daoism, Islam and other New Religious Movements – founded inside of Taiwan or brought in from surrounding countries –, came in and were blended into the daily life of the people. Consequently, to be a wise and well-inserted Catholic today in Taiwan, one must adequately engage and interact with the practitioners of those religions from the recesses of his/her faith. They shape the convictions and psyche of the people, including Catholics.⁴

b. The “Local Church” in the Aftermath of the KMT's Retreat to Taiwan

The retreat of the KMT troops to Taiwan brought a tremendous impact on the development and self-awareness of the Church in Taiwan. The KMT troops brought along numbers of clergy, missionaries and lay people, who could not stand the prevailing communist and atheistic ideology that Mao Zedong was spreading over China. Their arrival increased Church personnel and wealth, diversified the types of missionary presences and approaches, and resulted in a sudden increase of believers.⁵ It also occasioned a mushrooming of parishes and Church institutions between the 1950s and the 1960s. The outcome was tremendous and complex. San Roman, a Dominican historian, in his history of the Catholic Church in Taiwan, narrated the development of the Church till 1949.⁶ When I inquired why he did not include the later development, he answered that what occurred after 1949 was too complex to account for. Unfortunately, current self-evaluation of the

4 See Batairwa K. Paulin (Bao Lin 鮑霖), “Faith Horizon of Taiwanese Lay Catholics,” in: *Xin shiji zongjiao yanjiu* 新世紀宗教研究 13 (2015) 3, p. 95.

5 See M.C. Chang, “The Internal Development of the Taiwanese Church: 1950s–1960s,” in: Francis K.H. So – Beatrice K.F. Leung – Mary Ellen Mylod (eds.), *The Catholic Church in Taiwan: Problems and Prospects*, Singapore: Palgrave MacMillan 2018, pp. 28-29.

6 For a concise history of the Catholic Church in Taiwan see www.catholic.org.tw/dominicanfamily/taiwan_history_english.htm (accessed on July 15, 2019).

Taiwanese Church refers nostalgically to that sporadic growth, forgetting its uncommon nature.

Nonetheless, that period also had its own challenges to reckon with: It introduced particular concerns of the Chinese Church to Taiwan. It took time for a number of Catholics (Mainlanders) to feel at home in Taiwan. They were guests in Taiwan, who shared the dream of returning home as soon as the KMT would re-establish its sovereignty over China. For some of them, their presence in Taiwan was only transient, and, though they would invest in Taiwan, the mental framework would still be that of a Chinese Church in displacement and waiting to return to the Motherland. In other words, it was a kind of a Church in captivity yearning to regain its freedom. Still, while in captivity, it also helped establish the structure of the Taiwanese Church.⁷ To accommodate the bishops who had come from China, Taiwan was organized into seven dioceses, and Mazu and Kinmen as two apostolic vicariates. Moreover, the concerns of the Chinese bishops and Christians were imported to Taiwan. For instance, to foster a Catholic version of the Three Selves,⁸ Archbishop Antonio Riberi, the envoy of the Holy See, created the Chinese Church Hierarchy in April 1946.⁹ Unfortunately, it was a short-lived organization there. Riberi was expelled from Mainland China and moved to Taipei in 1952. With this shift, Taipei would enter history since Riberi would seek ways to re-establish the Catholic Central Bureau, a precursor of the actual Chinese Regional Bishops' Conference. All of a sudden, Taiwan (Taipei) became the center where diverse powers were at stake. Since the arrival of Dominican missionaries, aspirations and claims of the Three-Self Movement have not been heard of in Taiwan. Now the criteria and strategies for the establishment of a local ecclesiastical structure would be discussed and implemented from here. These strategies concerned the entire China, because Taiwan supposedly offered the freedom from control of any political power.

Further discussions regarding the extent to which the Church could implement the strategies could be identified with the Taiwanese Church. On one hand, the timing offered Taiwan a chance to be counted and considered as the center of ecclesiastical power and decision making for the entire China, but on the other hand, some of its specific needs

7 Beatrice K.F. Leung, "The Introduction," in: Francis K.H. So – Beatrice K.F. Leung – Mary Ellen Mylod (eds.), *The Catholic Church in Taiwan: Problems and Prospects*, Singapore: Palgrave MacMillan 2018, p. 4.

8 Towards the end of the 19th Century, the wave of colonialism which spread into mission territories brought along a sense of nationalism – an increase and aggravation of paternalism, doubled with condescendence of missionaries, acted as a slow poison of the relationship between the missionaries and their local collaborators. To curb the sentiments emerging from such a context, Henry Venn (1796–1873, Anglican, Church Missionary Society) and Rufus Anderson (1796–1880, Congregationalist, American Board) prompted the three self- policy as a strategy of indigenization capable of constraining the extreme paternalism with which Western missionaries were managing the churches in mission territories in the early 19th Century. To achieve maturity, indigenous churches had to be self-governing, self-financing and self-propagating. The policy re-emerges at the Edinburgh Mission Conference in 1910 to answer the discontent and frustration the seventeen Asian indigenous leaders were bringing to the surface. The Three Selves became largely the policy adopted to foster indigenous Churches in Asia. With its assertion of self-determination and independence it was very appealing to the independent and anti-colonial movements. Some current appropriation of the three-self policy by local and national authorities lead to the creation of patriotic associations and Church organizations.

9 This was a great achievement since the suitability of erecting a Chinese ecclesiastical hierarchy ranked among the priorities of the Synod of Shanghai in 1851. See A. Thomas, *Histoire de la mission de Peking*, Vol. 2, *Depuis l'arrivée des Lazaristes jusqu'à la révolte des boxeurs (1785–1900)*, Paris: Louis Michaud 1925, p. 322.

might have been overlooked: issues related to ancestor veneration and the efforts of inculturation of the local Church in general. First, regarding ancestor veneration – the Dominicans, first evangelizers of Taiwan, had taken a radical position which completely ignored the problem. In fact, converts were simply asked to surrender their ancestor tablets and cut clear from their traditions. Jesuits and other missionaries who came after 1949 had a different approach. They were more accommodating and their position later on found a great support in the contextualized practice of *jitian jingzu* 祭天敬祖 (worship Heaven, venerate ancestors) formula prompted by Cardinal Paul Yu Pin and Archbishop Stanislas Lo Kuang. Both Church leaders believed this formulation to be the most fit Christian rendering of the two dimensions of Chinese filial piety.¹⁰ Accordingly, God is worshiped, because He alone is God, and ancestors are venerated as sign of gratitude and due respect for transmitting life to the progeny.

The second example is about inculturation. Generally speaking, one observes that the main point of reference and recipient group were the Han people and their cultures with less attention being given to other groups. It is the case with the formula of *huitong* 會通 – or conciliation between Christianity and Chinese culture, religion and worldviews. In most cases, the parameters considered in that conciliation were mostly about the Han people, and the archetypes of Confucian values. When Yu Pin, Lo Kuang, and even the erudite Wu Jingxiong, spoke of sinicizing Christianity and Christianizing China, their reflections remained within a Han Confucian framework. Similarly, the assimilation of “Chineseness” with the Han culture went as far as identifying Chinese with the language of an inculturated theology in the Chinese context. The policy of *Shenxue lunji* 神學論集, the journal of the Faculty of Theology of Fu Jen University, is just an example.¹¹ In all these instances, the other groups, mostly the Aborigines, who yet constituted the majority of converts before 1949 did not come to the surface. It took up to the third millennium to launch a journal for indigenous theology, concerned with issues of the inculturation of the Gospel among the Aborigines and highlighting different dynamics encountered by Aborigines in the reception of the Gospel. Unlike the previous types of inculturation fostered by Han people and for the Han people, the protagonists in the establishment of inculturated churches and theologies among the Aborigines have been missionaries (Maryknoll, MEP, Bethlehemites and Jesuits). Their efforts, put together, display a diversity of models of inculturation and Church in Taiwan.

c. Taiwanese Church: A Bridge Church

Another aspect of the experience of being an incarnate Church in Taiwan came from the call and mission Pope John Paul II assigned to Taiwan in the 1980s.¹² He called on the

10 See Paulin Batairwa, *Meaning and Controversy within Chinese Ancestor Religion*, Switzerland: Palgrave McMillan 2018, pp. 130-134.

11 See M.H.L. Wang and B.K.F. Leung, “The Taiwan Catholic Church and the Indigenization Movement,” in: Francis K.H. So – Beatrice K.F. Leung – Mary Ellen Mylod (eds.), *The Catholic Church in Taiwan: Problems and Prospects*, pp. 59-69.

12 Pope John Paul II assigned that mission to the Taiwanese bishops during their special visit to the Vatican in February 1984. See B.K.F. Leung – W.-B. Kuo, “Taiwan Catholic Bishops and the Bridging Endeavor: Origins

Taiwanese Church and its Christians to serve as a bridge Church to those in China. The local Church should not content itself with its achievements but has the responsibility of reaching out and providing for the other Chinese Church across the straits. For that end, the Regional Bishops' Conference of Taiwan created a commission, headed by Bishop Bosco Lin. The commission organized several programs and outreach activities to support efforts of evangelization and catechesis. It worked with Caritas and encouraged those congregations who had communities in the Mainland to collaborate. They strove to send in books and material for liturgies. Where possible, they helped rebuild churches. The most important work of the bridge Church was to help Christianity and the Catholic Church in China to establish a link with the outside world and the universal Church.¹³ With accessibility to information and increase of flow of information and movement, the role of that commission seems more and more outdated. There are even sentiments of fear within some local congregations that a renewed enthusiasm for China – a “China fever” among missionaries – might deplete Taiwan of its taskforces. Whether that fear be founded or not, it remains true that the call of the Pope did help the local Church share and express a kind of concern of unity and sympathy for the sister Church of China. Moreover, today, though not strictly connected to the original idea of bridge Church, the Faculty of Theology of St. Bellarmine – Fu Jen Catholic University has been hosting priests and sisters from China and providing for their theological formation. The bridge has become a two-way street because it is not just Taiwan that reaches out to China, but also the Mainland which comes across to Taiwan, creating another unspoken type of an inculturated Chinese Church. Overall, though, the bridging mission has helped the Taiwanese Church to also fulfill its Catholic vocation, that is, a Church here and there, not only receiving and taking root but also sharing.

3. A Church at Home?

Inculturation, in my simplified understanding, is the process by which Christianity becomes a Church at home. When that occurs, Christians are no longer taken for an estranged community, a group of people alienated from its roots because of their religious practices and convictions or believed to be the running dogs of a foreign ideology. A Church at home uses the recesses of its tradition to express its convictions and celebrate that *homeness*. To what extent can the Taiwanese Church be considered a Church at home? There are several indications by which we can ascertain the attempts of the Taiwanese Church to be a Church at home. I would reiterate that diversity remains the emerging characteristic of that “at homeness” and this factor can be observed in terms of leadership, theology, liturgy and sacred art.

and Development,” in: Francis K.H. So – Beatrice K.F. Leung – Mary Ellen Mylod (eds.), *The Catholic Church in Taiwan: Birth, Growth and Development*, Singapore: Palgrave MacMillan 2018, p. 135.

13 For a concise record of the aid of the Bridge Church to the Mainland, see B.K.F. Leung – W.-B. Kuo, “Taiwan Catholic Bishops and the Bridging Endeavor: Origins and Development,” pp. 143-145.

a. Leadership

As a continuation of the process of localizing/indigenizing the Church mentioned earlier, the heads of the seven dioceses of Taiwan today were chosen from the local clergy. In fact, I recall the comment of a senior Presbyterian pastor, who looking at the composition of the present Catholic hierarchy, praised the Catholic Church for displaying a recognition and affirmation of Taiwan. The comment was made in contrast with the past, when he believed the Roman Catholic Church was headed by Chinese leaders, less rooted in the Taiwanese context. He furthermore praised the renaming of the Bishops' Conference as Taiwan Regional Bishops' Conference (Taiwan diqu zhujiaotuan 臺灣地區主教團).

The present observation, however, should not mislead one to think that all aspects and dimensions of leadership and authority in the Taiwanese Church are by Taiwanese. This is not the case in the religious congregations and even within the structures and services of the local Church, wherein positions and appointments are regulated on the basis of needs, competence and availability. Still, for administrative convenience, it is preferable that a Church organization or institution be headed by a native. And above all, it is crucial for all authorities to abide by the spirit of Catholicity fostered by the representative of the Holy See.

b. Theology

Concern for a Church at home gave rise to reflection on issues of inculturation.¹⁴ I have commented earlier how in the first stage those efforts focused on the Han culture. Now the journal for indigenous theology, which focuses on the Aborigines, is diversifying theological reflection and responding to the fact that Aborigine communities constitute the majority of Taiwanese Catholics. From a pastoral and catechetical perspective, besides the handy presentation of the catechesis of the Catholic Church – as that provided by Mark Fang – one also finds a guide to faith which takes into account the Chinese and scientific background of the Catechumen. Lefevre's *Yishanmen* 一閃門 is an attempt to lead the faith seeker while taking into account his or her Chinese and scientific background. Moreover, taking into account the many religious neighbors of Taiwanese Catholics and the challenges and opportunities that cohabitation brings about, further theological reflections should ponder on a theology of neighborhood. Such a theology will address the questions that the other religions are asking us, and which might impact our sentiment of being at home.

c. Liturgy

Liturgy is the manifest place where integration is felt. Generally speaking, Taiwanese liturgy is very Roman. One could say that the Roman Rite is normative. However, there are instances and areas where one can notice differences. Preparation for the sacrament of marriage has provisions to accommodate the needs of non-Christian spouses. In case of

14 See in particular the concise assessment of theological reflection on inculturation by Aloysius Chang SJ, "The Inculturation of Theology in the Chinese Church," in: *Gregorianum* 63 (1982) 1.

a mixed marriage, the non-baptized spouse is at least aware of the meaning and implications of the sacrament. Moreover, there are more specific accommodations made in the areas of funerals and remembrance of the dead. These were made to provide Catholic alternatives to current practices. For instance, in Aborigine communities, the Church has kept the tradition according to which all matters related to funeral and mourning are held at home. For the Han Chinese, the celebration of funerals includes rites of placing the corpse in the coffin (*rulian* 入殮), blessing of the urn for the ashes, placement of the urn in the columbarium and the seven commended masses (*qiqi* 七七). General commemorations and prayers for the dead are held in November, following the Catholic tradition, on Chinese New Year, around Tomb Sweeping Day and during the Seventh Month of the Lunar Calendar. All these additions are helpful alternatives for a Catholic accommodation in his or her religious and cultural milieu.

The inculturation of liturgy is only possible within the context of a Church at home. For it presupposes that Christians are both aware of the richness of their cultures and traditions and their potential contribution to the enrichment of the Christian faith. It also assumes that Christians can find the best expressions that can make Christian mysteries resonate with the local environment and into local practices. It also considers Christians as knowledgeable of the confines of orthodoxy and the demarcating lines defining and protecting the Christian faith. Would they be called to negotiate and compromise, they would know which rules to set and which priorities to claim.¹⁵

d. Sacred Art

Sacred art is another area for displaying the at homeness of the local Church. The Church can be considered at home when the faith it proclaims is assumed in the artistic imagination of the believers. Again, in this aspect, complexity and diversity are the characteristics of the Taiwanese Church. Conservative voices are faithful to models transplanted from the West in terms of church architecture and artistic presentations. Adherents and protectors of those models have a hard time imagining a portrayal of Christianity within Chinese artistic tones. In many cases, the fear is that the incorporation of a Chinese motive would remind them of the popular religions which they left in converting to the Catholic faith. Such consideration goes as far as the adaptation of incense. They would adamantly refute the introduction and the usage of Chinese incense in the liturgy and stick to the liturgical vessels and ornaments used in the Latin Rite. They find pride in the classification of Christianity as a Western religion and would not take any risk in modeling it or adapting it to local realities. Promoters of Church at home have not embraced such a path. They have ventured to mix ideas and views of Christianity with local traditions. One finds models of churches architecturally inspired from Chinese houses and temples. Archbishop Lo Kuang for instance conceived the Cathedral of Tainan following the model of the Temple of Heaven in Beijing. In the same way, one finds liturgical vestments designed or decorat-

15 In a similar reflection regarding the attitudes of Chinese Protestants and their efforts of answering demands of their cultures, I argued that they were doubly heirs who needed to struggle for a balance of their cultural and religious heritage. See Paulin Batairwa, "Conversion as Negotiation: Chinese Protestant Responses to Ancestor Related Practices," in: *Asia Journal of Theology* 28 (April 2014) 1, pp. 119-136.

ed with local motives. Churches built by the Disciples of Lord Jesus (CDD) founded by Fr. Vincent Lebbe, generally carry a Chinese inspired model. As far as church architecture is concerned, there are also churches in Aborigine communities designed and decorated in accordance to their cultural tastes. The incorporation of local art and design convey the capacity of the local culture to receive and transmit Christian values and ideas. When and where such an incorporation occurs, it also contributes to the domestication of the Church.

Conclusive Summary

The establishment of a Church at home requires a process irreducible to setting up physical structures or imposing how to manage those structures. An inculturated Church can only emerge as the outcome of an organic process, wherein the Catholic faith and ideals are brought into interaction with the challenges and aspirations of the contexts of the believers. The Chinese context wherein the Church intends to be inserted and inculturated is complex and particular. To accept the inculturation of the Church as an organic process is also to acknowledge that it cannot be an easy way. Growth entails a continuous regeneration, with some entities dying so to give life to newness. The encroachment of the founding values of the Church and local context must proceed through a purification and trimming. At times the process might be painful, but necessary. Without it the mutual enrichment between Gospel values and local cultures and contexts would never materialize. Finally, in crafting that living fusion of values and richness, the process must always seek for a balance wherein diverse kinds of fidelity are at play: fidelity to the Christian views and to the Catholicity of the Church, which implies both collegiality (universality) and contextuality/locality.