



KOINONIA



One bread, one body, one Lord, one faith, one baptism,
one God and Father of all. • 1 Cor. 10:17, Eph. 4:5

Vol 12 Issue 37

Lent - Easter A.D.2019



THE PASCHAL TRIDUUM



Editorial

Sometimes integrity requires that we march alone in the service of God's Kingdom. Alone and yet not alone as we continue our march with our Lord and Savior with the Scripture and Apostolic Tradition for our guide. But should we? That's the question.

This year marks the 11th year of Koinonia, celebrating what the Lord has accomplished for His Kingdom through the Holy Catholic Church Anglican Rite these past four decades.

Integrity and Faithfulness alone are the virtues which make us ready to meet our Lord and Savior at His Second Coming. The Holy Catholic Church Anglican Rite has been blessed with this gift from God

This integrity helps us cherish the value of life and the destination eternal life, so that we may live and die by it and for it. The Importance of Being Human addresses this precious and God given gift and our church's stand on this precious gift.

We have been blessed with new and young clergy who are already accomplishing great things in fostering the faith once delivered through education of the young be it in California or in the Far East or by the Franciscan Friars in Ecuador and Columbia. The compassion of Christ is shared by the faithful priest in Thailand in caring for Christians who have fled Christian Persecution in the Islamic country of origin and struggling with their aslym status. The Scripture says: this poor man called and the Lord answered Him and that the Lord does hear the cry of the poor especially those who are His followers.

Bishop Joseph's historic perspective on Anglicanism in China ponders on the missed opportunities of establishing God's Kingdom in the far east, given the struggle that the church is undergoing currently. And our march with integrity continues on. The Kingdom of God is well and active within the HCCAR, Thanks be to God!

Happy Reading! Wishing you and your family all the Blessings of the Passion Death and Resurrection of our Lord during this Holy Season!

Bishop Leo & Holly Michael

Holy Trinity Anglican Seminary welcomes you!



Holy Trinity Anglican Seminary (HTAS) is owned and administrated by the Holy Catholic Church Anglican Rite of the diocese of Holy Trinity and Great Plains. It's location in Kansas City, mid-America makes travel easy to meet the campus schedule. It forms part of a long tradition of the Holy Catholic Church of Anglican Rite and continues this important work of evangelization of the Kingdom of Christ in the United

States of America and beyond its mission territories.

With the advancement of communications, Holy Trinity Anglican Seminary will offer online and on campus training for its students. Holy Trinity Anglican Seminary firmly believes that Good Formation will ensure FRUITFUL Ministry. Keeping in mind the Great Commission of the Lord, HTAS will train its candidates in strong Scriptural foundation, Sacramental worship in the Apostolic Tradition as enunciated in the conservative Anglican Tradition. With qualified faculty and commitment to the cause of priestly formation, Holy Trinity Anglican Seminary is set to impart the traditional Anglican orthodoxy even in the emerging social and pastoral challenges. The seminary will also offer courses for lay students as well.

The Seminary primarily serves the Holy Catholic Church Anglican Rite while students belonging to other denominations are welcome to participate in our program of study and reflection. The Holy Trinity Anglican Seminary will soon be accredited with a view to conferring the Bachelor's Degree in Theology.

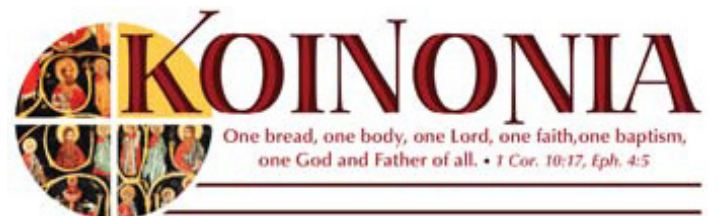
Holy Catholic Church pays special attention to the formation of her ministers. Church directives require that candidate to the priesthood undergo a minimum of three years devoted to an intense and specifically priestly formation. These directives are implemented at this seminary, with particular emphasis on the Anglican traditions of the Holy Catholic Church.



Holy Catholic Church Anglican Rite welcomes Fr. Babu Nasir & family and all God's faithful in Thailand and Deacon Robert Harrison & family of Ocala, FL



This past week we received a surprising text message from Hon. Mark and Tibbie Kinner from the Holy Land. What a blessing and a surprise it was to receive this happy note from them: "Cannot put into words of how we are feeling about going to Bethlehem and the Church of the Holy Nativity" Thanks for sharing these wonderful images. (left the Kinnners, above the site of the Birth of our Lord)



In the Koinonia masthead, the circle with the cross in the center symbolizes the paten and the diverse elements which form a whole. The Mosaic represents the great cloud of witnesses and the church tradition. The red in the letters represents the blood of Christ with the font comprised of individual pieces of letters that are not joined until the blood unifies them. Koinonia is the official publication of the Anglican Province of the Holy Catholic Church-Anglican Rite (HCCAR) aka Anglican Rite Catholic Church. It is published quarterly at St. James Anglican Church, 8107 S. Holmes Road, Kansas City, MO 64131. Phone: 816.361.7242 Fax: 816.361.2144. Editors: The Rt. Rev. Leo Michael & Holly Michael, Koinonia header: Phil Gilbreath; email: koinonia@holycatholicanglican.org or visit us on the web at: www.holycatholicanglican.org Cover picture: Golgotha by Pordenone -the Frescoes in the Cremona Cathedral (1520-22).

*The
Importance
of
Being
Human...*

*Rt. Rev. Leo Michael
Bishop of the Diocese of Holy Trinity & Great Plains
Holy Catholic Church Anglican Rite*



*Before I formed thee in the belly
I knew thee; and before thou
camest forth out of the womb
I sanctified thee*

Jeremiah 3:5

photo by myjaykay

www.holycatholicanglican.org

William Shakespeare, the bard, likened the world to a stage with all humans having their exits and entrances, each playing a part with seven acts or seven ages. He describes, “from an infant mewling and puking in the nurse’s arms to the last age of second childhood, sans teeth, sans eyes, sans taste, sans everything.” This is life as we know it, from the moment we are born till we die. While there are strides made to end terminal illness and sustain healthy longevity, there is also an effort to snuff out human life in the womb or even after birth. Such is the paradox in all realms of human existence, be it physical, spiritual, moral, intellectual and the scientific progress.

On one hand, it’s popular to trace our genealogy and take comfort in the inherited healthy genes of our ancestry, and on the other hand we are heralding in the right to annihilate the newborn generation.

Playing with someone else’s destiny because we have the power to do it under the auspices of women’s rights is playing God. However, we do have the power to protect life. What if someone else had determined our non-ex-

istence versus our existence.

The abortion clock has been ticking and the number of murdered children is on the uptick and has been justified by Roe v Wade. (See above)

As though aborting a child in the womb is not enough, the life of the newborn baby is also in jeopardy. The saga of human savagery of sacrificing the newborn in certain tribes would seem to be a thing of the past. However, there is a resurgence of the same, now backed by new laws.

There has always been a debate about which trimester a fetus could be viable prior to aborting it. Now there are state laws endorsing the annihilation of the newborn even after birth.

How about the other end of the spectrum of life? This past Christmas, our nonagenarian neighbor, being pushed by his daughter in a wheelchair, stopped by our apartment to share some Christmas cheer, ringing his jingle bells. We sat around the piano and sang Carols.

The daughter had given up her job as a Vice President of a company and rented an apartment to care for her father. She hired nurses and aids to help

tend to him through the day and night. While visiting them, we heard Alexa remind them that it was time for meds. Never have I seen such organized care by a loving daughter.

One day, dressed in cassock surplice and stole to administer Holy Communion, his look of shock had us realizing that he must have thought I was coming to perform his last rites.

In a few weeks, we got the word that he was admitted in the hospital. What I'm going to share is what is so very vital. He was taken into a Christian hospital for

er it is within the womb of the mother or a baby born fully alive. Young people are encouraged to kill themselves and post videos on the social media. The elderly are not always provided the care that they deserve and need or are overmedicated to their demise.

Some of the states like New York and North Carolina have gone to the extent of saying no to the life of a newborn if the mother decides the child should die.

Life is a gift from God. In the secret of our mother's womb, God fashioned our every part.(Psalm 139) The author of life is not you, not me, not the medics nor



an UTI but was admitted in the ICU and even while the daughter demanded that it wasn't necessary to insert a tube down his throat, they did it anyway. From there on began the downward spiral of my friend. Dehydrating as the days went on, we saw him fading.

Thinking that the pastoral care department would come to this daughter's aid, I called for the chaplain. Later I learned that he was more protective of the hospital employees and the cover up of their mistake of inserting the tube and pushing medications that he didn't need, than addressing the patient or the patient's family knowing what was the best care for their father. The daughter surely knew what specific care her father needed but was not listened to by the hospital staff. I had served in the Bio Ethical committee in hospitals and never had I seen a family having to fight for the life of their loved one.

That brings us to the question of Life itself. Who gives it? Who takes it? Why should we care for it?

The world is becoming less tolerant to life wheth-

any secular authority, but God.

St. Irenaeus of 2nd Century says that the glory of God is a human being fully alive. It means that every human being must be allowed to live and the life should not be threatened by personal choice or the coercive dictates of society.

And so, Abortion is an abomination and so is the suicide of young teens, and so is the murder of any human being and so is the life of the vulnerable seniors in their old age. Life is precious, life is God given and therefore leave it to God to call us back home.

We as a church condemn every form of violence against the life of the unborn, the newborn, the young and the old. We condemn any group or movement of whatever ideology that subscribes to the annihilation of human life whether it is feticide, infanticide, homicide. Here we stand. We stand by the principle that God is the originator of life and he alone has the authority take away our life. Life is precious, receive it, embrace it, cherish it, respect it and live it to the full! <><

Lent with the Canterbury Kids

*A Report From St. Paul's Anglican Church and
Canterbury Christian School
Los Altos, California*

Fr. Steve Macias HCCAR



Since 1974, Canterbury Christian School has offered a traditional Anglican education for elementary school children. While we live in an age where churches offer specialized programs for each age group, Canterbury continues to train students using the prayers and rhythm of the historic prayer book and church calendar. While this is increasingly rare today, it is how the Christians of the last two thousand years ensured that children would grow up properly catechized. Children as young as four-years old come to Canterbury to be immersed in the faith and traditions of our fathers. They memorize prayers from our 1928 American Book of Common Prayer that they then recite daily during morning prayer in the chapel. Students are trained to be altar servers, how to sing our historic hymns, understand the doctrinal foundation of the Gospel, and follow the ebb and flow of the liturgical seasons.

To prepare for the season of Lent, the students created coin banks out of milk cartons. They have these as a reminder that Lent is a season for giving alms and serving others. Throughout the forty-day season they

collect coins for the needy and less fortunate in our community. The last week before Easter Break the students bring back their cartons and the collected coins are distributed to local charities. Last year, the students collected over \$1,000.00 during Lent.

The season of Lent began not only with an emphasis on alms, but also on worship. On Ash Wednesday the students and staff gathered in the sanctuary of St. Paul's for an all-school service. The students, kindergartners included, kneeled and joined together in offering a recitation of the Litany and the imposition of the blessed ashes. The younger students are always eager for an opportunity to contribute in the liturgy whether it be a song or a response. The physical and tangible acts of the Anglican liturgy like the imposition of ashes help students connect what is read from the scriptures and preached from the pulpit to their own lives and experiences. The movement and participation keeps even the youngest of our students attentive during the service. Likely the most boring part for our children was in waiting in line as I worked my way down the line of nearly one-hundred students imposing ashes. They understand that the



season of Lent has begun. They can even see it on their classmates' foreheads.

Not only do we observe Ash Wednesday, but we also encourage the students to offer to the Lord their own Lenten fasts. To help them understand the importance of our fasting traditions, the school only serves non-meat items for lunch on Fridays during Lent. While it is often difficult to see cheese pizza and fish sticks as a terribly difficult fasting rule, it gives us an opportunity each week to remind the students that Lent is all about Jesus. I remind them from the pulpit during chapel that we give up the flesh of animals, because Jesus gave up his flesh for us. Again these deliberate reminders are landmarks formed in the minds of children and form a deep catechesis that shapes their entire understanding of what it means to be a Christian. We are teaching them that Jesus affects every aspect of our lives. Our time, finances, and even what we eat are all to be submitted to the Lord. That there is nothing in the Christian life that is outside of his care and instruction. I believe this is a much needed lesson for Christians today who attempt to separate Sunday from the rest of our lives. Our students are being taught the entirety of their lives are built upon the foundations of the Christian faith.

My hope is that their formation as Christians in the Anglican tradition will also serve the future generations of traditional Anglican Churches. Many of our Canterbury School families are from evangelical and other non-traditional churches and Canterbury's chap-

el services are quite different than what they would normally experience on a Sunday morning. By attending our Christian School, these children and their families are exposed to an entire tradition and history that would not otherwise have experienced. It is one of the ways that our Parish continues to benefit from our investment in Christian education.

While many churches like ours continue to struggle to find and attract new families, Canterbury's reputation as a traditional Christian school continues to attract new families to our campus every year. Our classes for the Fall have already filled and we are currently wait-listing families that want their children to experience a traditional Christian education. And this is happening in California's Silicon Valley - what is usually considered an area hostile to conservative Christianity. And we continue to seek new opportunities to introduce our ancient faith to new audiences through the Christian School.

Recently, we hosted a choral evensong service with the children of Canterbury serving as our choir. Evensong is a short service and one that is more accessible to individuals who may be new to traditional forms of worship. While the service is short and easy to understand, it also offers a special opportunity to experience the beauty and majesty of the prayer book. To prepare, we hosted an all-school choir workshop during a school day with the students. They learned how to sing a plainchant version of the Lord's Prayer, practiced singing the suffrages, and even learned a new anthem from the 1940 hymnal. Then we invited their families and members of our community to come hear them sing evensong during a service at St. Paul's. The evensong service held on a Friday night was our most well-attended service for the entire year! After evensong, one parent of a first grader remarked that he had never before experienced such a beautiful service and it changed his whole perception of the Anglican Church.

There is quite a lot of work to be done. As the priest at St. Paul's and the Headmaster at Canterbury Christian School, my weeks are certainly full. But each week is also full of God's blessings. I get to invest in their spiritual formation as I prepare our daily chapel lessons, as I hear students profess their faith in Jesus, and see their spiritual lives flourish here at our school. As we approach Easter, I am thankful for the opportunity to serve in such a ministry. My prayer is that the future of North American Anglicanism is being planted in the hearts, minds, and experiences of these children at Canterbury. <><



Manoram International School

An Holy Catholic Church Anglican Rite Undertaking

Manoram International School is an English-language high school designed for Chinese young people, staffed by British, American, Philippino and Thai teachers with over 200 years of combined experience! MIS is triply accredited through the local Thai Government, AI, an American accreditation agency, and the British Department of Education. Thailand is also an important part of China's "One Belt, One Road" initiative that is part of a larger English-speaking world. It is the perfect launching pad into western-style education in a place that is affordable for the Chinese, close to their home, comfortable, and with delicious local cuisine! For Chinese parents looking for a safe, reasonable and scholarly pathway for their children, Thailand provides some unique options that should be





泰国政府的认可



泰国国家教育部



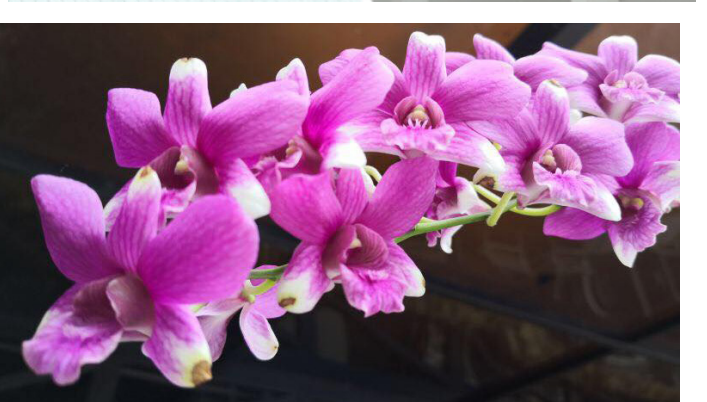
英国国家教育部



泰国国王教育基金会



美国联邦教育局认可



considered!

Manorom - a small town located in Chainat Province, Central Thailand, on the Chao Praya River Approximately 3 hours North of Bangkok, about 30 mins drive from local cities Chainat and Uthai Thani Surrounded by lush green rice fields and melodious birdsong, yet within easy reach of modern conveniences, Manorom is the perfect study environment.

Originally a hospital and nurse training school, the school campus has an illustrious history of service to the local and international community since 1951

School facilities include several spacious learning centres, library, music, art, auditorium, basketball court, soccer field, kitchen and dining areas, plus on-site clinic with doctor in residence.<><





OUR CHURCH FAMILY IN ECUADOR

The Priestly Ministry of the Religious Denomination FRANCISCAN ORDER OF THE DIVINE COMPASSION - PROVINCIA NUESTRA SEÑORA DE LOS ÁNGELES, OF THE HOLY CATHOLIC CHURCH ANGLICAN RITE, is protected by articles 11, 19 and 66: 8 and 11 of the Political Constitution of the Republic of Ecuador, Supreme Decree 212, of July 21, 1937 and the Regulation of Religious Cults, Executive Decree 1682, of January 11, 2000, and Executive Decree 410 of July 14, 2010, of the Republic of Ecuador ; and the Special Personería (Ecclesiastical) No.1158 of December 17, 2015, issued by the Ministry of Justice, Human Rights and Worship, by which the Republic of Ecuador recognizes the Franciscan Order of Divine Compassion -Province of Our Lady of Angeles, of the Holy Catholic Church Anglican Rite, as a duly regulated Religious Entity

The FRANCISCAN ORDER OF THE DIVINE COMPASSION - NUESTRA SEÑORADELOS ÁNGELES PROVINCE, is a Religious Order within the Anglican Continuing Movement. Its members live their lives under the vows of obedience, poverty, chastity with or without celibacy. The Order is under the patronage of the Blessed Virgin Mary, of St. Francis of Assisi and St. Clare, to announce and make known the Gospel of our Lord Jesus Christ and the faith that was once and for all given to all through the saints .

The FRANCISCAN ORDER OF THE DIVINE COMPASSION - OUR LADY OF LOS ANGELES PROVINCE, is a community of clergy and laity in communion with



the Anglican tradition that lives the Franciscan spirit of joy and penance for the glory of God the Father, Son and Holy Spirit, and for the benefit of the One, Holy, Catholic and Apostolic Church of Christ.

The Franciscan Order of Divine Compassion -province OUR LADY OF ANGELS, lives an open charisma, but

with priority to those that nobody wants, attention poorest among the poor and rejected by the church and society.

Each brother, made his choice of religious life, gives himself completely, in absolute poverty, to serve all the marginalized, the despised and the weakest. In them each religious finds the living and real image of Christ, poor and Crucified.

OH FRANCISCO, SWEET FATHER, FROM HEAVEN BLESS YOUR FRIARS, AND MAKE US ALL BROTHERS, IN YOUR PEACE AND GOOD!
FOLLOWING OF CHRIST

The life of the brothers is "to follow Jesus Christ more closely, moved by the Holy Spirit", faithful to his own vocation, in a continuous path of conversion, according to the form observed and proposed by St. Francis of Assisi.

The brother, led by the Spirit, becomes a disciple of



the Lord, considering him as the only Master of his life of penance.

The Rule and Life of the brothers is to observe the Holy Gospel (cf. 2 R 1, 1), following Christ who is poor and humble (cf. 1 R 9,1).

Each brother bases his life and formation on the Gospel and on the Rule, meditated and welcomed in his heart in the light of the example and the Writings of Saint Francis and his followers.

The evangelical way of life of the brothers according to the Rule of St. Francis is interpreted and applied in today's world by the General Constitutions of our Order and the Anglican tradition.

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TOTAL DELIVERY TO GOD



The following letter was addressed to the Roman Catholic Archbishop of Ecuador by Bishop Luis Garcia Medina in defence of the ministry of our Anglican Franciscan Friars in Ecuador



Rt. Rev. Luis Carlos García Medina
 Presiding Bishop for South America
 including the territory of Ecuador.
 Episcopal Headquarters in Barranquilla
 Colombia

To
 His excellency
 Mgr LUIS CABRERA HERRERA,
 the Archbishop of the Roman Catholic Church in Guayaquil.

Greetings!

First of all, our gratitude for your pastoral work advanced in this part of the world to the people of God that has been entrusted to your care.

I want to share with Your Excellency the following that I published in the Facebook page of your Priest César Aníbal PIECHESTEIN, who has expressed some concerns about our Franciscan and Ecclesial reality in Ecuador.

Also with the intent of this letter is one of information and solidarity in opposition to all those who want to confuse and deceive. This is not part of our custom as a Christian church that professes the Catholic Faith in the Beauty of our Liturgy, as referred to His Holiness Benedict XVI in his Bull. Cordial Greeting in Christ The Lord Owner of Life and Source of Truth.

I would like to confirm faithfully that Father Julio Cesar Sánchez, of the Anglican Franciscan Community, does NOT actually belong to the Roman Catholic Church, or the Vatican. Father Julio is an AngloCatholic Priest belonging to the Order of the Franciscans. With Catholic Faith, which does not refer to the institution of the Vatican, that is to say the Latin Church, but belongs to the One, Catholic and Apostolic Church in the Beauty of the Anglican Rite, with its own Rite and Identity. The Constitution and the Natural and now Legal Laws allow us to understand the participation that the different churches make in our days in this century and those to come, making insertion in the communities in need of pastoral and spiritual attention. Our sole desire is to heed the Lord's call in His Great Commission: Go and Make Disciples of all peoples. Peace I leave with you the Peace I give you. That is really the important thing no matter what Christian denomination you belong to.

Religious Freedom is crucial in these times when the children of God are so needy and thirst for Justice. A spiritual thirst but also material. Christians, especially those of us who embrace the Catholic Faith, are called to act as brothers, without divisions, without sectarianism, that we love each other as Brothers, children of the same God and preaching the Gospel of the same Savior Christ, Way, Truth and Life. . Let's put aside all kinds of sectarianism, rivalry and preach

To follow more closely the footsteps of Jesus Christ and faithfully observe the Holy Gospel, the brothers live the covenant with God by consecrating themselves totally to Him in the Church, through religious profession, for the good of men.

The brother is called to observe the Holy Gospel "living in obedience, without anything of his own and in chastity", helped by the grace of the Lord and by the vigor of fraternal charity, according to the spirit of Saint Francis.

To follow Christ, "who placed his will in the Father's" (2CF 10), the younger brothers renounce themselves and enter into Obedience by promising to obey the Lord God, serve and obey one another, and obey the Ministers. and servants of the Fraternity.

They radically strip themselves of themselves and of anything, and live as minors "among the poor and weak" (1 R 9,2), announcing to the world the beatitudes with joy. The brother progressively acquires personal availability to share "everything he has" (Acts 3: 6), as a servant and subject to every human creature by God, leading a humble, laborious and sober life.

SPIRIT OF PRAYER AND DEVOTION

The life of following the brothers is supported by an experience of faith, nourished by the Word of God and the personal encounter with the mystery of God in Jesus Christ by the power of the Holy Spirit. <><



with our lives giving testimony of the Love of God manifested in his son Jesus Christ. We do not fight against the separated brothers, the Buddhists, the Muslims because we do not do it among those of us who profess the same faith, the Universal, that is what is authentically Catholic: Believed by all, in all times and in all places as expounded by Saint Vincent de Lerins, Father of the Church. It is more in many cases we study in Rome in the Leonian or other institutions are Romans, Presbyterians or Anglicans ... the same faith in different Rite or Liturgy. We do it in the Beauty of the Anglican Liturgy.

Appropriately we have registered an apostille document with the Ministry of Foreign Affairs to accredit our credentials delegated directly from our Central Curia in Kansas City, presided by Our Bishop + Leo Michael. We thank all the brothers in Christ for ceasing all kinds of discrimination or persecution. We will make a timely visit to the Ecclesiastical Authorities in Guayaquil with the unique desire for Christian solidarity and respect. I know that everyone in charity and formation understands these issues, which also demonstrate your spirit in education, training and charity.

Cordial Greeting in Christ Jesus welcoming them to the embrace maternal of Mary and her Protective Mantle.

+ **Luis Carlos García Medina,**

*Bishop The Holy Catholic Church of the Anglican Rite,
Holy Catholic Church, Anglican Rite.*

*Episcopal Headquarters in Barranquilla Colombia
Presiding Bishop for South America including the territory of Ecuador. <><*

Fr. Babu Nasir at work among migrant Christian Families, Thailand

My name is Nasir Gill, I am from Lahore Pakistan. I was working as a Catechist with Roman Catholic Church Arch Diocese of Lahore Pakistan for almost 16 years Jan 1998 to Dec 2013. In Pakistan Catechists work like a Sub Deacons and Pastors. Five years before



me and my family left our home land due to serious threat and religious persecution because my nephew married to a Muslim girl now she is Christian. This

is totally unacceptable in Muslim dominated society. Now we are registered asylum seekers with UNHCR in Bangkok Thailand.

When we arrived in Thailand, I discovered a large group of Pakistani Christians but there was no one to



teach and preach about Catholic faith in their own language. I started serving my community independently as a Catechist. Then I started contact with other Bishops. Meanwhile I contacted Abp David Crabtree. He appointed me as a Deacon here in Bangkok Thailand and one year later on 13th May 2016 he came to Bangkok Thailand and Ordained me as a Priest. I am working for Pakistani Christian asylum seekers & refugees who were forced to leave their homes, houses, properties due to religious persecution in Pakistan by extremely radicalized Muslim elements. I am also one of asylum seekers trying to survive in Thailand. <><



THE HOLY WEEK





IN CHINESE ART

*by Luke Chen of Dao Feng
Shan Monastery in the
New Territories, Hong*



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CHINESE ANGLICANISM

Part Two of a Three-Part Series on the History of the Anglican Church in China

By the Rt. Rev. Joseph (of the Missionary Jurisdiction of East Asia -HCCAR)

Fr. Ferdinand Verbiest, SJ, third generation astronomer from Fr. Mateo Ricci, SJ, serving in the court of the Kang Xi Emperor, as a Mandarin of the first order third level (blue robes with white crane embroidery panel). He was two whole levels lower than his compatriot, Fr. Adam Schall von Bell (red robes with white crane), because his pronunciation of spoken Chinese tones struck the Emperor as "foreign" and not as "pure" as von Bell.



As explained in the first article, Christianity has an ancient and important history in China, but unlike in the

West, where it became a dominant ideology early on, in China it has maintained a decentralized and disempowered position for centuries, a barely remembered footnote to a history that the Chinese themselves would often like

to expunge from their cultural memory. As a religion, it has done far less to capture the common imagination than Buddhism, and as a governmental and political ideology, it failed to supplant the benign agnosticism of Confucianism. Both of the incompatible eastern worldviews, one Indian and the other native Chinese, were sown together into a synthesis by the Neo-Confucians (Zhu Xi and Zhang Zai) of the Song Dynasty, and although often logically at odds, they have been emulsified by the dualism of Taoism, which insists that eternally warring “black and white principles” are the natural state of the physical world. This mixed religious philosophy, called “San Jiao” (三教) in the Neo-Confucian Synthesis was the dominant political ideology of China and the Imperial Examination System from the early 1110’s until the fall of the Qing Dynasty in 1911. In the West, the Church Fathers were able to balance Christian Truth with the philosophical resources of the Greek and Roman cultures through the decisions of the Ecumenical Councils, but Christianity has still not been able to work out the same process in an East Asian context.

Thus, Christianity, as it has developed in the West, with both its scholastic clarity and its Trinitarian/Incarnational understanding of cosmology, failed to find a “market” for the order that it developed when held in tandem with an imperial system throughout the West, the “Economia” of the Constantinian Synthesis. The Byzantine theology of “Symphonia” and the Roman vision of the “Civitas Dei” all point to this seamless Divine/Human economy of grace that is manifested in Christian Civilization under the rule of a servant emperor (this was the ideal behind the Byzantine Emperor and the Holy Roman Emperor, pictured in the persons of such mighty righteous rulers as Constantine, Theodorus, Haraclius, and Justinian). While the Chinese Confucians also had a concept of a priestly intercessor of an Emperor, who mediates by the mechanism of the ancient “Western Gate Sacrifices¹”, they failed to grasp the way in which the emperor serves as the physical servant to the spiritual source of Grace; seeing instead, the emperor as a spiritual role who mediates for the continued bestowal of physical benefits and blessings. In many ways, the early Christian Mission in China was characterized as a search for a second Constantine, with this common vision of finding imperial sponsorship as the thread of

¹These were the yearly prayers and sacrifices that the Chinese Emperor offered on the part of the people to Heaven, and was his chief “activity” in the year. He prepared extensively for the role, fasting, praying, censing and bathing, and wearing new clothing that could only be worn once. Heaven was the only Deity in the Chinese Pantheon that could not be depicted, and the “Temple of Heaven” was a three-leveled, round, cosmically central shrine, accompanied by an altar built upon three levels to the west, and a “singing hall” to the east, as well as a massive complex to honor all the righteous dead to the south. This complex forms a Greek Cross, and was at the center of the imperial cult. This cult goes back to the establishment of the Zhou Dynasty and was probably an import from the priestly kings of the Hindu Kush, whose governmental theory also included a “Heavenly Mandate” acquired through virtue, and whose symbol was a cross with potens, which developed in the Chinese tradition from the graveyard marking of kings, 卐 into 卐, the symbol for divining power.

continuity between the Syriac Mission of the 7th-9th centuries and the Jesuit Mission of the 17th-18th centuries. They both desired to bless the Empire and to be accepted and sponsored by the Emperor.

With the Fall of the Qing Dynasty and Manchuria, the imperial system was discontinued, while its focus on merit and studiousness, and the general understanding of political authority being for the procurement of physical benefits, has remained the constant and now underlies the extreme education focus and desire for success within mainstream Chinese culture. Unlike during dynastic times where state religion and worship were considered key components of a well-regulated social order, under the current Communist government, there is no consideration for a theological reality or the real religious needs of the people. Instead, the State acts as the ultimate Law Giver and the ultimate purpose for human life, all existing for the safety and enrichment of the individual. This new social contract sees religion, not as the source of values and the bringer of peace, but as a cultural relic of feudal oppression and a source of social unrest. Many of these views were already apparent in the Qing Dynasty’s multiple bans upon Catholic Christianity, seeing it, as the current administration openly declares, as a mechanism for foreign influence, a troubler of the common people’s minds, and a way in which an undesirable element in society acquire power over the weak-minded and the uneducated.²

Ming Dynasty Christianity

In the West, as the Reformation set the world on fire and religious schisms became an ever-present reality, many Roman Catholic thinkers and mystics began the painful process of examining the faults within the Roman Church that caused such a dramatic break with the established modes of history and ravaged the culture of Christendom. As the Council of Trent labored on over many years, what was immediately apparent that the moral corruption of the Church was largely to blame, and that prompted a move to purify the Church and make the training of priests much less of a laze faire process, and a strict, if not puritanical, ascetical discipline. This was not the “Counter Reformation”, but the “Catholic Reformation” in which many elements of the superstitious Christianity of the uneducated masses began to be challenged with the light of Aristotelian “Non-Contradiction” through the popularization of the writings of St. Thomas Aquinas. In the midst of this great conflict in France, Ignatius of Layola and Francis Xavier began to internalize these lessons, and attempted to counter the Protestant heresy at the same time. They established a loose confra-

² Comparing the revised edict against Christianity in China from the later Qing Emperors with recent statements by the Central Politburo and President Xi Jinping’s speech earlier this year shows the re-occurring theme of Christianity being seen, primarily, as a tool of foreign powers to break up the harmony of the Chinese civilization and not as a genuine attempt to establish a universal brotherhood of love and equality.

ternity, and then, based upon the papal dispensation that they received, started a full-scale Counter Reformation operation, which was meant to bolster the flagging powers of the Pope through scholarship and politically strategic involvement. The Society of Jesus, or Jesuits as they would come to be called, were a unique socio-political organization of highly elite and disciplined intellectual churchmen who would be the Counter-Reformation Pretorian Guard of the papal claims. It became clear that the Roman Catholic had halved its number of faithful, and so, to increase its chances of survival and influence, it would have to look outside of Europe to establish a New Christendom.

Nothing can be said about this movement without mentioning the person and practice of St. Ignatius of Loyola, the son of an impoverished Basque nobleman, soldier and commander, monk and ascetic. He invented a method of contemplation when recovering from a war wound, dedicated himself to the cause of propagating true Catholicism in the face of Protestant militarism, and went back to school in France to submit himself to remedial education, so as to qualify for priestly ordination. In the process of learning theology, as a man twenty years older than his classmates, he attracted seven disciples, compadres, who swore with him to make pilgrimage to and serve in the Holy City of Jerusalem, and if this were not possible, to present themselves to the Pope to be used in any way he saw fit. Their route was blocked to the Holy City, and so they made good on their promise, being admitted by the Pope as an order of teachers and preachers, primarily focused on educating the clergy in theology, philosophy, and missions, all centered around the Pope's approval of Ignatius' method, "The Spiritual Exercises," which, unlike any monastic practice before or since, turns ascetics into a highly competent, highly confident, methodically proficient, militarized team of missionaries, set from the outset for infiltration, inculcation and influence. St. Ignatius was hugely influential as an educator in his own lifetime, and his influence only increased through the many colleges and universities that his order established.

Almost from its very outset, it became clear that the empires of China and India would have to be brought into the fold, and thus, with Ignatius as European head, his good friend and fellow Jesuit founder, Francis Xavier, undertook the journey to the East and the conversion of the pagan civilizations into confederates of Catholic Christendom. To do this, it was clear, was not so much of a folk-mission as a political embassy, for the heads of state would have to convert in order to provide military and financial assistance to take back the northern lands from Protestants and the Christian east from the Turks. Thus, Jesuits were not sent to the poor, the downtrodden, the rich in faith, but to the elite victors of every culture,

highly trained in arts secular and sacred, equipped with a new way of "telling the truth" when compelled (outwardly lying and stating the truth in their minds), to become the political emissaries of every culture and an elite class of linguistic and logistical experts who would sew together the loose string of Catholic-friendly pearls into an impenetrable wall of support for the Pope and his theological claims.

This Jesuit mission in Japan experienced unparalleled success, unlike any other in history before China, as



(Above: The open-crowned hat designed by Mateo Ricci and Confucian Jesuit followers, made so the Chinese cultural convention of stately headcoverings could be kept while keeping the biblical commandment to pray and worship with head uncovered. It is the only hat created to be worn for the entirety of the Liturgy in Christian history!)

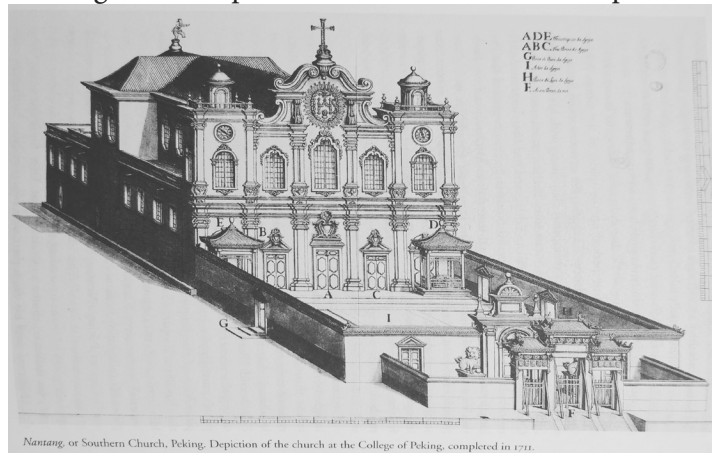
the illiterate peasants blindly followed their Shogun overlords. Oda Nobunaga was positively influenced by the Jesuits and the secular war-making knowledge, and gave access to the hearts and minds of his people, who were quickly swept up into a theological embrace that explained the overarching ideas behind Christianity in ways that a native Japanese could both accept and also propagate easily. This method of communicating beat the Protestants at their own game, for inconvenient concepts of papal supremacy and the problems of Christian history were not even brought up, and popular, pious practices, stories and miracles were taught from the beginning, all in a form as



close to the native religion as possible. This meant that names and images were appropriated, and comfortable Pagans, with a little extra biblical explanation, could be made practicing Catholics in very little time, provided that they allowed for the continued work of Jesuit priests in their midst, who were taught to “catechize after baptism.” All went well as long as the Shogun was aligned with the Christians politically, but as Christianity became stronger and ideologically became more apparently different than the Zen Buddhism that had long ruled the Japanese islands, the stakes were higher for the local clerical class, who used the change of leadership at the Oda Shogun’s death and the naturally xenophobic and racist tendencies of people to argue for the outlawing of Christianity with the ascent of Toyotomi Hideyoshi and Iesu Tokugawa. What followed was one of the most harrowing chapters in Christian history, with thousands crucified on the roads to Nagasaki, hundreds of thousands of Christians tortured in unimaginable ways, and iron icons of the Blessed Virgin and Child, Fumie, be ritually trampled for over two hundred years afterwards. Those Christians who did survive carved crucifixes on the backs of Buddha statues and “bowed through them” when checked by the local authorities, so as to appear as pious Buddhist laity and avoid decapitation or worse.

Even as they were successful in Japan, the Jesuits never forgot the greater mission, which was the eventual conversion of the greatest empire in history, China, the “Middle Kingdom.” St. Francis died while waiting to be admitted to the Mainland from the “foreign holding is-

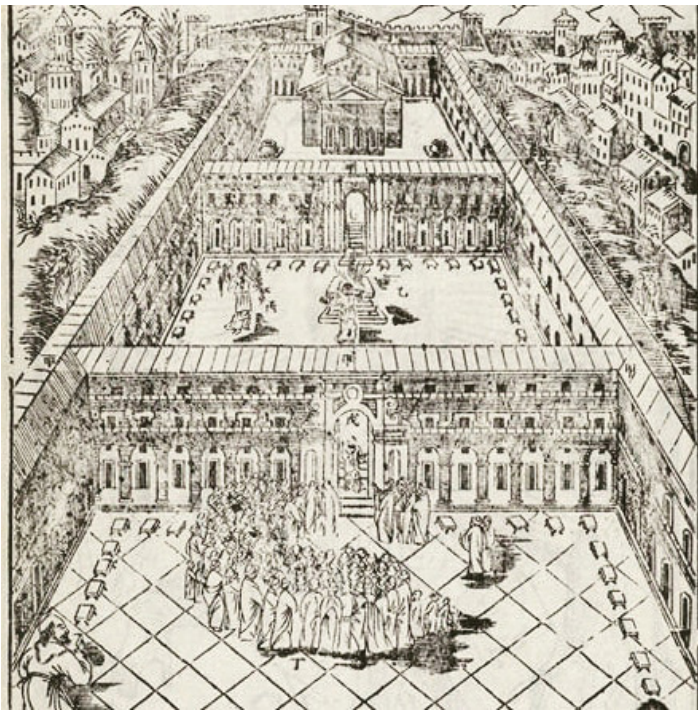
land” of Shuangchuan near current day Guangdong. Forty years after his death from malaria, Mateo Ricci and Michele Ruggieri, two highly skilled Jesuit priests, also waited on the same island for permission to arrive on the Mainland as court scientists. The brilliant Italian scholar, Alessandro Valignano, had trained them in Rome and they waited for three years before being allowed to meet with the local Mandarin authority. The local official was so impressed by their knowledge of astronomy, mathematics and language, that the government in the import assayers office employed the monks. They wore the orange robes of Buddhist monks and tried to hide their foreign doctrine through local pieties, setting up a temple in which they displayed an icon of the Virgin and Child, which was taken to be the Buddhist Bodhisattva Guanyin (Kanon). It was only after the Grand Censor, the highest Mandarin scholar official in the land, called them to Beijing to serve as imperial astronomers that they laid aside their Buddhist habit to don the blue silk robes of the Confucian Scholar. This not only provided them with much greater status, but gave them access to a truly international Confucian imperial governance system that linked Japan, Korea, Mongolia, Turkestan, Tibet, Nepal, Vietnam, Thailand, the jungles of Laos, Cambodia, Philippines, Indonesia and Malaysia to the central courts of the “Son of Heaven” who gave trade and military protection to those states who recognized him as ultimate sovereign. It was slow going in China due to Ming Zhu Di’s protectionist and nationalistic policies,



which had been set during the Zenith of China’s influence worldwide. In 1421, Admiral Zheng He, a Muslim eunuch from Yunnan Province, led a fleet to Africa for rare animals, slaves, spices, and hardwoods, and seven years later, in 1428, Ming Zhu Di, the founding Emperor of the Ming Dynasty, closed all overseas trade and restricted access to the Silk Road because of a series of Buddhist dreams that he had were confirmed when his newly constructed capital in Beijing burnt down in a lightning storm. He then moved to Nanjing in the South and never returned to the Northern Capital, so beloved by the Mongols. When the

Jesuits reached China in the 1560's, the country had already been sealed off for a hundred and forty years!

Mateo Ricci's life work defines the parameters of the Jesuit Mission in China, not only because his life encapsulates the span of roles, scholarship, conversions, catechesis, and the initial establishment of a state-recognized



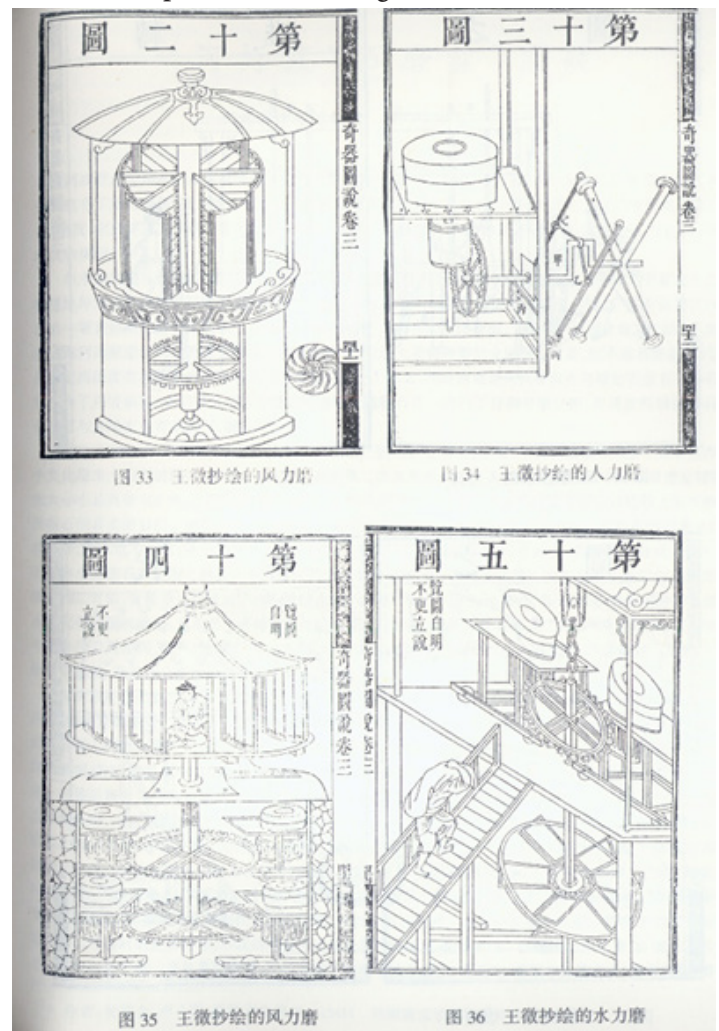
and sponsored church presence, but also on a deeper level, Mateo Ricci discovered the essential boundaries of the Chinese Soul. Drawing on the training he received in Rome and again in Goa, Portuguese India, from his master, Alessandro Valignano³, Ricci drew up a "rule"⁴ which was mutually comprehensible and agreeable between the Christian and Chinese leaders, which then formed the basis of an entire liturgical expression of Christianity that was ancient in its pattern, local in its expression, respectful (even loving) to the receiving culture, and able to balance the necessities of an orderly Chinese State with the doctrinal foundation of Christian Faith. This would be called "The Way of Ricci" by the Kang Xi Emperor over a hundred and forty years later, and would be the standard that the empire would hold for all Christian missionaries.

After mastering Literary Chinese, Ricci undertook his magnum opus, "The True Meaning of the Lord of Heaven" (天主實義), in which, in a friendly and unassuming voice, he explained Thomism and a Christian cosmology within the confines of Confucian philosophy.³ is his published directives, "Resoluciones", "Il Cerimoniale per i Missionari del Giappone" and his missionary propaganda piece, "Sumario de las cosas Japon", quoted in the book "A Vision Betrayed: The Jesuits in Japan and China, 1542-1742," by Andrew C. Ross, where the author proves decisively that the key component of the missionary approach was defined by the term "Modo Soave." (pg 186). Also seen in Mary Laven's "Mission to China: Matteo Ricci and the Jesuit Encounter with the East," pgs 16-19

44. A secular Chinese vision for this perspective was written by Ricci in his earliest and most influential Chinese scholarly work, called "The Art of Friendship," or 交友論 (Jiaoyou Lun).

cal categories in a clear and even Chinese prose. It was so stylistically affective that even the Confucian enemies of Christianity would compile as one of the "One Hundred Confucian Classics" during the reign of the Qian Long Emperor. Many converted to Christianity after reading this treatise, convinced that Ricci had rediscovered "Original Confucianism" and a "Better Path." Even in places like Korea and Vietnam, where Confucianism had taken hold as the official governing ideology, little brotherhoods of confessing Christians sprang up after reading this work. Korea's first Christians were martyred after reading "The True Meaning of the Lord of Heaven" and receiving baptism from a "hidden" Chinese Franciscan monk. They were later betrayed by envious courtesans who coveted their influence with the Crown Prince, and they were unwilling to reject Christ in the presence of the Korean King, bringing down the full wrath of the conservative Neo-Confucian monarch, and martyrdom by being skinned alive, drawn and quartered.

In many ways, Ricci's simplicity completely bypassed the difficulties of post-Reformation Catholicism, brought biblical stories and language back to the fore, and allowed for the accommodation of local language, culture and practice, honoring the Chinese ancestors for





their material and spiritual contributions, and allowing for the Chinese identity to continue unabated through this memory. This approach directly resulted in the “Chinese Rite” with prayers taken from the ancient “Book of Songs” that was collated by Confucius, vestments taken from the Chinese imperial tradition⁵, Scripture translated into the high scholarly language, and church buildings based on Ming “Temple of Heaven” architecture. It was truly a meeting of the best of both worlds, and many, highly talented and strategically placed intellectuals and geniuses converted to this new faith, believing that the proper worship of heaven, so central to the Confucian ethic, had been restored. Ricci oversaw, in his lifetime, a flowering of cultural, literary and ascetical disciplines in a completely new context, one in which he navigated with the philosophical clarity and spiritual insight of a patristic father. It looked as if a New Christendom would, indeed, form in his lifetime and that the purpose for which St. Francis Xavier had offered up his life would be realized.

Into this understanding came the earthshattering discovery of the Nestorian Stele in Xi’an, which happened right as the Emperor institutionalized the Catholic Faith. This finding shocked the Chinese authorities to the core and riveted the Jesuit Missionaries and the rest of the western world by extension. Fr. Alvero Semedo⁶, another bright Italian who spoke and read impeccable Mandarin, went to the site and confirmed its authenticity with the local authorities, taking the first rubbings, which made

⁵Including a horsehair hat with a special hole in the crown, so that the Chinese convention that sacred rituals could be accomplished with respect and good order through the use of a ceremonial hat and the Christian commandment against praying with the head covered could both be kept, as was approved by Pope Paul V himself during the missionary report of Fr. Nicolas Trigault. Andrew C. Ross, “A Vision Betrayed: The Jesuits in Japan and China, 1542-1742” pg 162-163

⁶IBID, pg 164

their way back to Europe eventually, providing a symbol around which the Catholic West could rally a missionary labor force for the cause of the Jesuit mission. Athanasius Kirscher published the Chinese text and its Latin translation and the book caused a sensation in Catholic countries, where it was seen as proof of Catholicism universality and its previous success in ancient China⁷. Its roots in Syriac Christianity were not yet clearly understood, and even with the Syriac inscriptions being studied by such luminaries as Leibniz and Descartes, its lack of any objectionable heretical content was clear to all examining parties. Thus, the Jesuit Mission could claim, not only to be reestablishing the worship that Confucius himself had preserved and promulgated, but that they were also reestablishing the Ancient Church of China, which had been given legal status in China’s most cosmopolitan and influential age, by the very founder of the Tang Dynasty – Tang Taizong! The significance of this was not lost on either China or the West.

After Ricci’s unfortunate and early death from exhaustion on May 11th, 1624, another important Jesuit figure, this time of German stock, was to stand in the gap and perform Ricci’s duties as foreign astronomer and calendarist – Fr.



Mateo Ricci and Xu Guangqi

Johan Adam Schall von Bell. In many ways, saintly Mateo’s passing away was also providential, since China fell to the Manchurians during this interim, and Schall von Bell was able to attach himself securely to the northern faction, which destroyed the Ming Dynasty and ruled China from 1636 until 1911. If anything, the Jesuits strove to continue what Ricci had started, and the locals quickly revered Mateo as a Saint, who they called the “Faith Root Father.”

⁷ French Enlightenment Philosopher, Voltaire, would spend quite a lot of time trying to destroy the authenticity of this find in the public imagination, because he desperately desired the ideal state, which he had identified with China, to be completely secular and untouched by the “ravages of Christianity.”

The China Mission was marked by extreme highs and extreme lows between 1627 and 1635, in which there was a near conversion of the Chongzhen Emperor, Zhu Youjian, who allowed his entire household to be baptized before the invading Manchu's killed them all.⁸ Then there was the conversion of his younger brother, the last Emperor of China, Zhu Youlang (The Yongli Emperor) under the watch of Polish Jesuit, Fr. Michal Boym, and then the hasty christening of "Constantine I", the infant crown prince of China's Ming Dynasty. Fr. Boym was sent on behalf of the Emperor, pleading with European powers, Spain, Portugal and finally, the Pope, for military aid, but the cries of the Christian emperor were unheard by all western powers, who were troubled by the recent successes of the English and Dutch. A broken and fretting Fr. Boym returned to China, only to find that his beloved converts were all dead, and that the child emperor, China's Constantine, had disappeared into history with his nurse, never to be heard from again, bearing the hopes of a Christian Chinese Empire into obscurity. Fr. Michal Boym died three days later of a broken heart.⁹

Qing Dynasty Christianity

The Manchurians set up a new dynasty and called in "Da Qing" (Great Brilliance) and ruled amicably from the beginning. They employed the Confucian Scholars as officials as their predecessors had done, rebuilt public works destroyed in the years of war, and imposed a lighter taxation than the Ming, encouraging business and trade with countries far and wide. This new "outward thinking" and the new role of Buddhism as the official faith of the Manchurians, challenged the Neo-Confucianism of the Han Chinese, and in many ways, made them more conservative and reactionary towards outside thought. The ruler was, after all, a "foreigner" to the Han way of thinking. The Jesuits, however, were immediately seen as assets and allies to this new regime, and were given positions in court equal to the Han. Schall von Bell became a Mandarin of the 1st Order 1st Rank, meaning that he was, technically, one of the highest rulers in the land. Fr. Ferdinand Verbiest, who followed him, was also of extremely high rank, but, because of his slightly less-than-perfect Chinese, was demoted a whole rank.

The Kang Xi Emperor, who was the grandson of Nuracai, the great Manchurian strategist and conqueror, was raised in intimate familiarity with the Jesuit Mission and was reported by the mission's Han adversaries to spend most of his leisure hours studying mathematics and astronomy with the missionaries.¹⁰ It was even reported

⁸ This was a very famous story in Europe, where the Emperor's family being executed, baptismal water still fresh in their hair, was used a common artistic motif in Northern European, Counter Reformation Art. However, they are barely recognizable to the modern eye, because they are depicted as Caucasian royalty and their palace looks like a Middle Eastern harem garden.

⁹ Liam Matthew Brockey, "Journey to the East: The Jesuit Mission to China 1579-1724," pg 112

¹⁰ Andrew Ross, "A Vision Betrayed: The Jesuits in Japan and China, 1542-1742," pg



(Jesuit astronomers with_Kangxi Emperor 1690-1705)

that Schall was the one who persuaded his father, the Shunzhi Emperor, to make Kang the crown prince (he had two elder brothers).¹¹ Kang Xi always hovered near conversion, but because of family and governmental considerations, was never baptized. He wrote stirring Christian poetry and consistently elevated Christians to positions of power within his administration, but he was always sure to allow Confucian, Taoist and Buddhist clerics and scholars a place at the table. The Jesuit Mission, secure in its positions of official power, was able to get the mendicant orders of Dominicans and Franciscans approved, and churches sprouted all over China. It is estimated that during Kang Xi's reign, as many as ten thousand western missionaries were able to work in China, all pledged to uphold Qing authority and propagate "The Way of Ricci."

When the work of the cross is done, blood flowed like a river,

*Grace from the west flowed a thousand yards deep,
On the midnight road he was subjected to four trials,*

Before the rooster crowed twice, three times betrayed by disciple.

*Five hundred lashes tore every inch of skin,
Two thieves hung on either side, six feet high,
Sadness greater than any had ever known,*

Seven words, one completed task, ten thousand spirits weep. - Kang Xi

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This situation was to change first in Rome, and then affect the conditions in China, for many other Catholic Orders and significant individual theologians took offence at the patronage of an unbaptized king, rejected the ability of Catholic Missionaries to pledge loyalty to a non-Christian, non-Western ruler, and rejected the use of native elements in the liturgy, respect for Confucius and China's familial and governmental ancestors, as well as the sacred use of the vernacular Chinese. These problems had always been on the minds of Catholic theologians, who had elicited two previous rulings from the Pope, one in favor (1615) and another against (1656), the use of the indigenous within the context of Catholic worship. In 1690, when the Jesuits had asked for clarity from Pope Alexander VIII, they were told that the ruling "in favor" was if the situation on the ground was found to be without superstition or idolatry, and the "against" decision was if the missionaries found people actually worshiping Confucius, their ancestors or the Emperor. The situation was left entirely to the local missionaries to interpret.

When the illustrious Martin Martinni returned to Europe in 1655 to build support for the mission, he held conversations with Leibniz and other European luminaries, writing a highly celebrated "Novus Atlas Sinensis," "Sinicae Historiae Decas Prima" (1659), and "Decas Secunda" (1665), all causing a literary phenomenon to sweep Europe and create a tremendous amount of controversy as to the spiritual status of the Chinese people. Martinni insisted that the Chinese historical record was more extensive and accurate than the West, and could be used to correct the Vulgate's chronologies, pointing back to the Septuagint as the most accurate translation of the Bible. Such a claim deeply offended the Roman assumption of superiority and laid the foundation for a sense of alienation between the two cultures. This was followed, in 1669 by the publication of Louis-Daniel Le Comte's well written, but poorly thought-out "Nouveaux Memoires Sur L'Etat Present De La Chine." In this two-volume set of beautifully illustrated folios, Le Comte offered his own (barely literate) translations of the Confucian Rites. The problem occurred with his translation of "commemoration tablet" (used for the names of ancestors) as "idol", as well as employing the Latin "genuflectio" for the Chinese social convention of a respectful "bow" or "curtsy."¹² These translations, especially as they circulated widely with Kircher's new world encyclopedias and the "China Illustrata," which linked Chinese characters to Hermeticism and the Occult, proved to the enemies of the Jesuit Mission, and especially to Monsignor Charles Maigrot, who headed the anti-Chinese Mission campaign, that the social practices of China

¹² Confirmation of these translations were given by a certain Fr. Leonessa, who had served the Apostolic Visitor in 1669, and who also mistranslated certain words, such as "Sheng" for "Holy" instead of "Master" and "Miao" as "Temple" and not "Grand Hall." Ross, "A Vision Betrayed," pg 191.

were basically religious, idolatrous and could not used by Christians in society or be employed in Christian homes.

¹³

In 1700 the Roman Inquisition, a group of Sor-



bonne theologians and the Propaganda Fide found that there should not be a policy of "accommodation" to the Chinese culture, and that the Spanish practice of missions as used in the Philippines, "Tabula Rasa" (blank slate), would be the only appropriate approach for the conversion of heathen peoples. Without further consultation with the Jesuits and at the behest of multiple ecclesial authorities, Pope Clement XI summarily decided to declare that Jesuit practices and the "Way of Ricci" must end on November 20th, 1704.¹⁴ In the words of De Tournon, the Pope's representative to China and the bearer of the bad news, "the Jesuit Mission must be destroyed before it can be replanted in a correct, Catholic form."

For Kang Xi, as Chinese Emperor with openly Christian connections and commitments, this was a disastrous situation. Confucian and Buddhist elements had long waited for such a situation to crop up at court, so that they could challenge his authority. As a skilled statesman, Kang Xi understood the high stakes, and so, after meeting with the Papal Visitor and Cardinal, Archbishop Charles-Thomas Maillard De Tournon¹⁵, Kang Xi declared in a formal declaration that only those who signed an oath to preserve the "Way of Ricci" could remain in China. De Tournon published an official papal decree in Nanjing (which he had secretly carried with him the whole time), as he was leaving the country, that all those

¹³ These developments are discussed in depth in the brilliant book by D.E. Mungello, "Curious Land: Jesuit Accommodation and the Origins of Sinology," pgs 106-133, 134-164, and 329-353, and by Ross' "A Vision Betrayed," pgs 184-199

¹⁴ Liam Matthew Brockey, "Journey to the East: The Jesuit Mission to China 1579-1724," pg 185

¹⁵ Tournon was also the titular Roman Catholic "Patriarch of Antioch" and was the force behind the Portuguese outlawing of the Syriac "Malabar Rite" in India and the establishing of the Missionary Diocese of Mylapore. His influence would affect Catholic Christianity in East Asia and the Subcontinent for 300 years, and would almost successfully de-indigenize and Latinize the Syriac Christian inheritance of India.

who did so were excommunicated and ordered to leave China. Kang Xi requested that the Portuguese authorities imprison De Tournon in Macau for instigating insurrection, and he died there in prison after nine months of being kept under house arrest, just having received a letter from the Pope confirming him as a Cardinal. Kang Xi's response to De Tournon's "Ex Illa Die" publication on behalf of the Pope was a complete dismissal of the relevancy of Christianity to China's polity and an outright banning of Christian Faith from public display.

"Now that I have seen the Legate's proclamation, and it is just the same as Buddhist and Taoist heresies and superstitions. I have never seen such nonsense as this. Henceforth no Westerner may propagate his religion in China. It should be prohibited to avoid more trouble."

De Tournon put the Jesuits in a terrible situation, and they would either swear to uphold what they had already established and be excommunicated, or they could uphold the Pope's decision and be banished. Many decided to swear to Ricci and hope that a later Pope would reconsider the matter, but this never happened and the Roman Catholic presence in China slowly died as the missionaries passed away. A few notable court Jesuits became famous after this episode, such as the genius painter, Fr. Giuseppe Castiglione, who maintained a Jesuit foothold in the court until the 1770's, helped designed the famous Chinese garden "Yuan Ming Yuan," and was the official portrait painter for three emperors, including the magnificent Qian Long Emperor.¹⁶ Roman Catholicism remained inert under the Qing Dynasty until China's defeat in the first Opium War in 1840, in which the foreign powers extracted unfair concession from the Chinese emperor and demanded free access to the inland for both traders and missionaries. Without its own bishops and clergy, the faithful in China existed only on one sacrament – Holy Baptism in the Name of the Trinity.

Jesuit Accommodation

The Jesuit "policy of accommodation" arose in quick succession through an evolution of approaches defined by three men ~St. Francis Xavier, who understood the highly developed situation of East Asian culture; Allesandro Valignano, Papal Visitor, who outlined the difference between the "Bianca Gentes" of East Asia contrasted to the "Black Heathen" of India and Africa¹⁷; and, Mateo Ricci, who saw the value, depth and beauty of Chinese Confucian Culture as equal to Greco-Roman Culture and a fit receiver for a new work of God to establish a new Christendom.

¹⁶ Liam Matthew Brockey, "Journey to the East: The Jesuit Mission to China 1579-1724," pgs 195-197

¹⁷ It would seem that Valignano was less motivated by race than his terminology would lead one to assume, since he believed all humans to have a valuable soul and warrant Christian catechesis and conversion. In his writings, he was more discriminatory towards tribal and village inhabiting cultures, and more favorable to civilizational, scientific, and trade-based empires, which he thought of as naturally superior and ready for the process of "Christianismos." Ross, "A Vision Betrayed," pgs 43, 204.

The Jesuit "Policy of Accommodation" arose during the Catholic Reformation as a way to "Restore Christendom" in contrast to the reactionary tendencies of the Spanish "Reconquista" and the following Inquisition. This "Conquista" mentality, born of a long, but ultimately, successful struggle against the Caliphate (unlike the experience of Constantinople), brought about a hardening of Christian culture, a "Christian Warrior" mentality that glorified blood and conquest at the expense of holiness, which preferred subjugation and slavery to missionary mercy and equality. Valignano, as an Italian in Hellenic southern Italy, under Spanish occupation, would have been called "Indio Occidento" (Western Indian) in his youth and treated with disdain by resident Spaniards. This may have been why Valignano did everything in his power to leverage Portuguese discomfort with Spain and the Padroado system of imperial/ecclesial representation to exclude Spanish missionaries from the Far East and to set up a veritable blockade upon Spanish-held Philippines from entering Japan and China.¹⁸

Due to the Italian introspection on the nature of Civilizational Christianity in contrast to Crusading Christianity, the loss of Constantinople, and the fragmentation of the Northern Catholic Church to Protestant factionalism, the policy undertaken by Valignano and Ricci was one of soft persuasion, reason, advantage, and positive reinforcement. It was a war of attrition and never a direct conflict. When, however, Franciscans and Dominicans from New Spain in the Philippine's illegally broke both papal and imperial regulations and illegally took up residence in China, at the behest of the Spanish Crown and Spanish Missionary Bishops, they immediately went about to undo this peaceful enterprise, endeavored to create shows of fantastic piety by parading through the streets with icons, and competed with one another to enrage the secular authority and receive "the crown of martyrdom." Knowing that this was the inevitable result of the different styles of Christianity that had developed, Ricci and his followers worked to keep other Europeans out of China, until China had been Christianized sufficiently to negate the imperialistic claims of arrogant and greedy foreigners. It was, probably, the most enlightened, fair, and compassionate Christian mission that ever occurred on a large scale in all of Christian history. Ricci knew that, if China were to join the Christian Commonwealth and stay within it, rather than fragmenting as Germanic Europe had done, that it would have to repeat the process that the Greco-Hellenic world had gone through, meshing and maintaining the underlying civilizational and philosophical structures,

¹⁸ The Padroado was a department within the Portuguese Imperial administration that interacted with the Pope on behalf of the Crown and translated and mediated all official Church relationships, including the appointment of bishops and the ordination of clergy. In this way, the Portuguese Crown held as much power over their local church in the 16th and 17th centuries as the English Monarch held over the Anglican Church at the same time.



sionaries that did not immediately disavow the form of Chinese Christianity that the Jesuits had worked so hard to propagate. Kang Xi then had him arrested and sent to Macau, where he received news that the Pope had made him a Cardinal, and he died soon after in prison.

With this unfortunate event, the vision of China as a New Christendom died, and the Kang Xi Emperor, who had tried so hard to keep the Christians protected, had sponsored their churches, and had written deeply moving Christian poetry would turn his back on Christ. He was the true Chinese Constantine that could have been. And it was all due to Papal extremes and Western greed, not the rejection of the Chinese people.

Summary

The Western Catholic missionaries to China had astounding scholastic success, from 1583 until 1724, when the Jesuits (and by extension, the Dominicans, Franciscans and Augustinians) were effectively banned from all Chinese territories. While they succeeded in writing, translating, catechizing, receiving permission for the propagation of the Faith, and in building church buildings, they failed to turn their efforts into a popular religion with the support of the village peasant class. In the very few places that this occurred, normally under Franciscan Friars, rather than under Jesuit literati, these common people displayed the strength of character and the long-term endurance that the courtesans lacked.

The scientific and historical implications of the mission are truly astonishing, changing the courses of both civilizations and laying a technical foundation that is fundamentally important to the modern world. Xu Guanqi's singlehanded translation of the totality of Western mathematics into Chinese, and teaching the use of the scientific method has revolutionized, and he is now almost



completely forgotten. Gottfried Leibniz and Jesuit Astronomer, Fr. Joachim Bouvet, discovered and confirmed binary numbers as the basis of the pre-Confucian “Book of Changes” during the course of their long and interest-

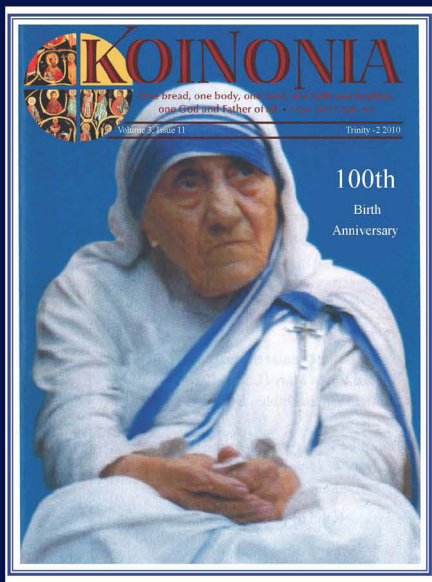
ing correspondence – a base 2 system in which no number greater than 1, which we now use as the foundational principle for digital functions.¹⁹ The first steam engine developed by Westerners was from a Chinese prototype by Johan Adam Schall von Bell, and with further refinement in the West, it would begin the Industrial Revolution when applied to cotton mills and railroad locomotives.²⁰

Much like in Japan, where underground Catholics remained hidden up into the Meiji Reformation, as “Krishitan” cult associated with the practice of Esoteric Buddhism, the Chinese elites who converted had been pushed to the fringes of society and their contributions have been intentionally obscured. Some villages stayed loyal to Catholic Christianity throughout all of the persecution, and they sheltered the occasional secret priest, who would sometimes come to do a rare Eucharist service. The punishment for this kind of illegal activity was death by strangling and the execution of all family members, so the level of active sacrifice for the underground Catholics in China was as great or greater than that experienced by the Early Church under Roman Persecution. There are many, many stories of faithful laypeople that remained faithful until death, and received the crown of life, laying down their lives for their Lord and their Faith.

The next time China opened up, in the 1840's, English Protestants, aligned as they were with the Opium-selling East India Trade Company, and as powerful as the British Empire had become, would enter China on the same political footing as the Roman Catholic Mission, thus creating a unique and confusing environment for China's few underground Christians. While the Anglicans did much to try to rectify the damage done by their countrymen, building the majority of hospitals, schools and universities throughout China, they would never be able to help the Chinese forget the shame that the Opium Wars heaped upon them by sneering, contemptuous Westerners. They would not be able to capture the hearts of the Chinese, who, either as faithful Chinese Catholic stock kept the faith of their Fathers, or, as semi-literate and superstitious villagers who discovered “Sola Scriptura” and the socially leveling power of claiming direct spiritual inspiration discovered, would chose Charismatic and radical Protestant ideology as the basis for their newfound Christian Faith. This unlikely religious alliance directly contributed to the overthrow of the stable, sustainable and family-sheltering Chinese Confucian Order and brought about the cultural chaos from which arose the modern realities of China. <><

¹⁹ D.E. Mungello, “Curious Land: Jesuit Accommodation and the Origins of Sinology,” pgs 312-328

²⁰ Nigel Cameron, “Barbarians and Mandarins: Thirteen Centuries of Western Travellers in China”, pgs 240-245

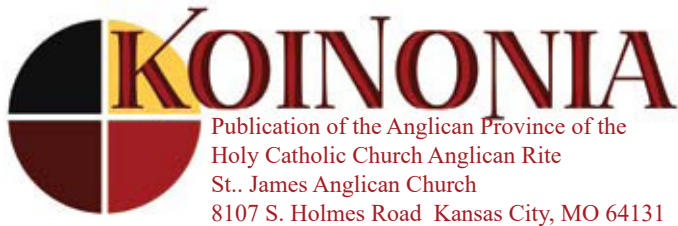


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