

The Legacy of Intercultural and Interreligious Dialogue: From Ricci, Second Vatican Council, Pope Francis to Father Yan Po Tak

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Abstract: Inspired by the *Matteo Ricci* musical of Fr. Yan Po Tak (Giovanni Giampietro) and the dialogue with Fr. Yan in the middle of 2019, the author integrated the methodology of autoethnography and macrohistory in tracing the legacy of intercultural and interreligious dialogue initiated by Ricci, and inherited by the Second Vatican Council and Pope Francis. Ricci developed the practice of cultural evangelization, which Fr. Yan adopted as his spiritual model of missionary work in Hong Kong. In discussing the connectedness of Fr. Yan with Ricci, the paper identified the concept of a “traveler” and “pilgrim” which Fr. Yan emphasized in his reflections on Ricci’s life and work. This concept was developed later in the paper when it discussed the eschatological vision of the Pilgrim Church which the Council advocated.

As an important pioneer of cultural evangelization, Ricci’s evangelization was described as pragmatic, flexible, accommodating and effective. The strategy of inculturation evolved into a process of intercultural and interreligious dialogue.

When the Council initiated the vision of new evangelization, new ecumenism and the Church as the “new people of God”, it created a pivotal direction to reach out to, and engage in the world through intercultural and interreligious dialogue. By integrating the teaching of major conciliar documents including *Lumen Gentium* (Dogmatic Constitution on the Church), *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World) and *Nostra Aetate* (Declaration on the Relation of the Church to Non-Christian Religions), this article illustrates the formation of the ecclesiological foundation of intercultural and interreligious dialogue: “The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflects a ray of that Truth which enlightens all men....The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the social-cultural values found among these men.” (NA, no.2)

Following this legacy, Pope Francis’s *Evangelii Gaudium* (Joy of the Gospel) could be seen as a renewal of this legacy with his “ecclesiology of openness, inclusivity and dialogue” which embraces elements of liberation and realism, and his social vision of the joy of the gospel. His vision contained two theological types of dialogue, public dialogues for the common good, which embodied the four principles of dialogue (time greater than

space, unity prevails over conflict, realities are more important than ideas, the whole is greater than the part, but it is also greater than the sum of its parts), as well as ecumenical and interreligious dialogues which inherited the vision of the Pilgrim Church. The article ends with reflections on the ecclesiological foundation of the cultural evangelical legacy of faith, hope, love, charity and mercy on which the social vision of the Council and of Pope Francis was based. Through this legacy the future of the Church in China may also be envisioned.

[摘要] 受到恩保德神父構思的利瑪竇音樂劇的啟發及與他於2019年中期的對話，作者結合了自傳式民族志學和宏觀歷史學的方法論來追溯利瑪竇啟動的跨文化和宗教交談的遺產。這遺產由梵蒂岡第二屆大公會議和教宗方濟各所繼承。利瑪竇發展了文化傳福音的實踐，恩神父將其作為他在香港傳教工作的精神模式。在討論恩神父與利瑪竇的連結時，本文確定了恩神父的「旅行者」和「朝聖者」的概念與利瑪竇的淵源。恩神父反思利瑪竇的生活和工作時也強調了這一點。在稍後討論大公會議提倡具末世特質的「旅途教會」的概念時將再提出。

作為文化福傳的先驅，利瑪竇福傳的生活和方法被認為是務實、靈活、可調節和有效的。他的文化傳福傳策略演變為日後跨文化和宗教交談的過程。當大公會議提出新的福傳、新的普世主義和教會為「天主的新子民」的願景時，利瑪竇的文化福傳遺產提供了一個重要的方向，即通過跨文化和宗教的交談、接觸和參與世界之中。大公會議的三份主要文件，包括《教會憲章》、《論教會在現代世界牧職憲章》和《教會與非基督宗教態度宣言》，為跨文化和宗教交談提供了清楚而有力的教會學基礎：

「天主教絕不摒棄這些宗教裡的真的聖的因素，並且懷著誠懇的敬意，考慮他們的作事與生活方式，以及他們的規誡與教理。這一切雖然在許多方面與天主教所堅持、所教導的有所不同，但往往反映著普照全人類的真理之光。……因此，教會勸告其子女們，應以明智與愛德，同其他宗教的信徒交談與合作，為基督徒的信仰與生活作見證，同時承認、維護並宣導那些宗教徒所擁有的精神與道德，以及社會文化的價值(NA, 2)。」

教宗方濟各的《福音的喜樂》繼承並更新了這個以跨文化和宗教交談進行的新福傳遺產。他的「開放、包容和對話的教會學」，包含了解放和現實主義的要素，尤其《福音的喜樂》之中的社會視野，包含了兩種神學交談的類型，即為公共利益而進行的公共交談，應依據四個基本原則（時間大於空間、團結超越衝突、現實比觀念更重要、整體大過部分，亦大過部分加起來的總和）進行；至於普世和宗教的交流，則繼承了大公會議的「旅途教會」的願景。最後，本文初步的反思，認為大公會議和教宗方濟各的社會願景所依據的教會學基礎是這個信、望、愛、仁慈和慈悲的文化福傳遺產，亦有助設想中國教會的未來。

1 Introduction

In mid-2019 to early 2020, *Matteo Ricci The Musical: Dream Big, Dream Together* (神人共織夢：利瑪竇音樂劇) was performed in Hong Kong and created a wave of positive responses not only from the Catholic faithful but also the community in general. There were a number of reasons for the impact of the performance, including the popularity of Fr. Yan Po Tak 恩保德神父 (Giovanni Giampietro, PIME), who has been in Hong Kong since 1958.¹ He was passionate to act and bring out the intercultural significance of missionary work through his personal testimony and historical figures like Ricci. In 2016, he led a four-day pilgrimage tracing the footsteps of Ricci, which was recorded fully by Bonfire World Charitable Fund.² The enthusiastic response may also be due to the overall context of the evolving relationship between the Vatican and China in the last two years bringing out some fundamental issues, both theological and otherwise, behind the evangelization work in China since the time of Ricci, especially after the Second World War.

The world has been changing so rapidly since the beginning of the 20th Century with the two World Wars having a significant impact. As a major historical landmark,

1 Fr. Giovanni Giampietro, PIME is a missionary from Italy. He prefers to be called Fr. Yan Po Tak, English transliteration of his Chinese name 恩保德. Below we will use Fr. Yan when mentioning him.

2 Bonfire World Charitable Fund. http://www.bonfire-world.com/pilgrim16/Ricci_pilgrimage/mobile/index.html?fbclid=IwAR3KHd3C7osZXDTHaPy7LQqrfliljMFllrx-1ELFfHL686FgnXSbtGq95Qc#p=1

the Second Vatican Council responded to these changes. Yet the global historical stride of changes has surpassed any interdisciplinary attempt at grasping and responding to these changes which have implications in terms of both time (in different chronological timing) and space (global, local and “glo-cal”). It is in this world historical context of development that one may appreciate the implication that the vision of the Second Vatican Council has yet to be played out and more fully demonstrated. This is possibly one of the more holistic perspectives that may help one to appreciate the significance of the work of Pope Francis with his reforms, which follow closely the legacy of the Council.

With limited knowledge about the work of Ricci, the Council and that of the Pope, the present paper was inspired by the musical performance and the contribution of Fr. Yan to attempt humbly to discuss several themes of intercultural and interreligious dialogue as a legacy from Ricci, the Council to Pope Francis in the present context of Hong Kong. I was enlightened by the talks of Fr. Yan at the four workshops organized jointly by Yuan Dao Study Society and the Holy Spirit Study Centre after the performance in the middle of 2019. Fully acknowledging the breadth and depth of the legacy from Ricci and the Second Vatican Council to Pope Francis, the present paper does not intend to have any specialized individualized analysis of the above, but will only focus on the major motifs in the legacy of intercultural and interreligious dialogue for the purpose of discussion. They are the new evangelization as

intercultural-interreligious dialogue and the concept of the “Pilgrim Church” as advocated in *Lumen Gentium* (Dogmatic Constitution of the Church) of the Council.

In terms of methodology, the present paper adopts two approaches. First, a macrohistorical approach which seeks to look at long-term trends in history seeking out different potential patterns, including linear, cyclical and spiral, for comparative study, following the legacy of Oswald Spengler, Arnold Toynbee, and a more recent attempt by Johan Galtung and Sohail Inayatullah in tracing twenty of history’s most fascinating and penetrating thinkers.³ In the present paper, the macrohistorical approach does not look for patterns of development but for underlying dynamics of interactions among the actors (Ricci, Second Vatican Council, Pope Francis, Fr. Yan and the author himself with their historical contexts).

The second approach is autoethnographical. Autoethnobiography is both a process and product, a way of doing and representing research. Autoethnographers combine aspects of autobiography and ethnography: similar to autobiographers, they value personal experience and evocative writing; similar to ethnographers, they work to provide dense descriptions of cultural experience not only of the individual but also a reflection of the culture of his or her

3 Johan Galtung and Sohail Inayatullah, *Macrohistory and Macrohistorians: Perspectives on Individual, Social and Civilizational Change* (Westport, Connecticut, London: Praeger, 1997).

community and time. Autoethnography can take a myriad of forms, all of which depend on the autoethnographer's goals for a project. In the present paper, I integrate personal experience into the reflection on the teaching of Fr. Yan, and through this reflection discuss the legacy of Ricci, the Council and Pope Francis.

2 New Evangelization as Intercultural-Interreligious Dialogue

In the workshops on the Ricci Musical organized by the Yuan Dao Study Society and Holy Spirit Study Centre, Fr. Yan highlighted his past service in Hong Kong, which can be more fully appreciated through his talks at the Ricci pilgrimage he led in 2016. By reviewing his personal experience in comparison to that of Ricci, he addressed some of the fundamental issues of intercultural contact and transformation as a foreign missionary in different times (Ricci in 16th Century and Yan in 20th/21st Centuries) and space (Ricci in the Mainland and Yan in Hong Kong). One of the keys was the role of a “traveler” in the evangelical journey, with the heart of a pilgrim in a foreign land facing all the challenges of cultural immersion. Fr. Yan mentioned in the talks of his wish to be the “second” Ricci as they were both travelers and pilgrims. With this insight, the interacting concepts of travel, pilgrimage and evangelization could be seen as a doorway to open up to a new perspective to reflect on the legacy of Ricci, the Council and Pope Francis. In the encyclical letter *Lumen Fidei* (The Light of Faith), no. 35,

Pope Francis brought up the two key concepts which were embraced in this paper, “the path” and “dialogue”. “The light of faith in Jesus also illumines the path of all those who seek God, and makes a specifically Christian contribution to dialogue with the followers of different religions.... Religious man is a wayfarer; he must be ready to let himself be led, to come out of himself and to find the God of perpetual surprises.” Later in the paper, reference will be made to the “Pilgrim Church” evoked by Vatican Council II and inherited by Pope Francis.

2.1 Reading from My Personal Experience

Taking an autoethnographical approach, making a link to my personal experience, these interacting concepts can be reinterpreted through the theoretical framework which I developed in my book published in Chinese *Lüxing: Kua Wenhua Xiangxiang* [Cross-cultural Imagination of Travel].⁴

In the drafting of my book, travel (*luxing* 旅行) as an act of movement in time and space was divided into three categories by based on the Chinese word *you* 游 (which has a series of meanings in itself) : tourism (*luyou* 旅游), trudge (*xingyou* 行游) and journey (*shenyou* 神游). Tourism included vacations and leisure trips. Trudge was used to translate the Chinese term of “*xingyou*,” broadly covering

4 Kwok Siu Tong 郭少棠 (Guo Shaotang), *Lüxing: Kua Wenhua Xiangxiang* [旅行：跨文化想像 Cross-cultural Imagination of Travel] (Beijing: Peking University Press, 2005) °

a wide-range of functional and targeted travel for non-leisure purposes from business trips, military expeditions, diplomatic missions, religious pilgrimage, to migration and exile. Thirdly, journey was not a physical act of travel but a conscious one of spiritual travel, imaginative travel, cyber travel, travel between life and death. After numerous reviews of the manuscript and typeset for printing, I was still not satisfied with the English translation of the Chinese term “*xingyou*” to “trudge” when I realized that the Chinese term could not be adequately translated because its origin was in the ancient practice of Buddhist monks traveling in pilgrimage and in search for wisdom and enlightenment. I gave up the original manuscript and started a new process of research into the etymological origins of all the major Chinese words and terms involved, as well as a focused comparative study of major studies in travel in both languages. At the end, I decided to rewrite a new manuscript in English and then translate it back into Chinese for final publication. The experience revealed that during years of my work in comparative history and culture, the intercultural dynamics of my teaching and research may have developed into something hybridized without my awareness. Hence, one could see very clearly the challenges which Ricci faced when he was carrying out his translation.

Moreover, it helped also to highlight the work of Fr. Yan in the early 1960s when he was appointed by Bishop Lorenzo Bianchi to join the group of clergy and laity to provide a set of Chinese hymns under the spirit and guidance

of *Sacrosanctum Concilium* (Constitution on the Sacred Liturgy). In 2011, Fr. Yan recalled the work during that period with a leading lay composer, Lam Lok Pui, (林樂培) who contributed greatly to the use of Cantonese instead of classical Chinese to be read in Mandarin/Putonghua.⁵ In this short essay, a lot of valuable information and insights of this kind of intercultural evangelical work under the spirit of the Council could be found. In particular, Fr. Yan brought up the translation by Ricci of *Our Lord's Prayer* from Latin into classical Chinese. In this context, he seriously discussed and argued with Lam over the term “*you huo*” (誘惑 temptation) being composed too long and whether two beats should be cut. Lam insisted on his position, and then Fr. Yan later agreed that was the right decision.

In the same essay, Fr. Yan expressed his wish that one day when Ricci was declared a saint, the Cantonese version of *Our Lord's Prayer* will be sung in St. Peter's Square in the Vatican. Of course, during the pilgrimage of the Bonfire World Charitable Fund, he asked the group to pray in Ricci's classical Chinese version of *Our Lords' Prayer* in commemoration of this historic achievement in the evangelical history of the Church. It is also with this background that one can appreciate the intercultural work of Fr. Yan especially in the last thirty years to use popular, especially musical, means to evangelize among the young

5 Yan Po Tak, “Tianjujin yu Lin Lepui” [Our Lord's Prayer and Lam Lok Pui], https://musicasacra.org.hk/publish/ Dominglam7_tw.html.

people, not only in Hong Kong, but in Canada and Southeast Asia, providing spiritual direction to the Friends of Jesus Passover (FOJP) group of Catholic young, and ultimately the production of the two musicals of St. Francis of Assisi and Matteo Ricci.

Personally, I received my calling in the mid-1960s when I started to integrate my Jesuit education with the Chinese cultural and Confucian teaching of Professors Qian Mu (錢穆), Tang Junyi (唐君毅) and Mu Zhongsan (牟宗三) preparing three missions: an academic career of comparative Chinese and European history and culture, an educational career to advocate a new kind of education for China, and lastly to search for intercultural and interfaith dialogue between Chinese culture and Christianity. After being trained as a comparative historian, I taught and published extensively in these areas. Because of my belief that the future of Chinese culture and Christianity has to be sought in China as a whole, and Hong Kong can be a valuable gateway, and a bridge to link up China with the world, I had prepared to serve on the Mainland towards the end of my academic career. My vocation was fulfilled in the mid-2000 when I left Hong Kong to start to serve in three Mainland universities and other educational institutions for over 15 years. The academic and educational preparation in Hong Kong and overseas helped contribute in limited and humble ways to the Chinese community and people. This brief autoethnographic note serves merely to shed some light on my personal and professional interest in the

topic under study. The conversation and dialogue with Fr. Yan has been enlightening and spirit-lifting for me. At the beginning of his missionary work, Fr. Yan wanted to go to China and he ended up finding China in Hong Kong. To me, Hong Kong was a strategically important part of China and yet, major work of educational innovation and cultural revival had to be carried out on the Mainland. Hong Kong could be an interculturalizing agent, but the process had to be realized in the Mainland. This view can find support in the vision of Ricci, Pope Francis and Fr. Yan. It is precisely at this point where autoethnographic study has the potential of contributing to this line of macrohistorical analysis. The two approaches together helped confirm the significance of intercultural and interreligious dialogue in the process of evangelization.

2.2 Life and Method of Ricci's Missionary Work

Much has been written on Ricci's strategy and method of evangelization. It is not the aim of the present paper to review his overall strategy or method, but to look at how his life in China may reveal some of the complexities of intercultural and interreligious dialogue in the process of evangelization.

The first study specifically chosen is a short study written in 1914 by Katherine Renich on the life and method of Ricci's missionary work. As a rudimentary study in history, though written a century ago and without going into any theoretical or theological reflection, Renich provides a

simple and basic analysis of the methods used by Ricci about how Ricci “found the ways to enter first the country, then the homes and finally into the religious life of the people.”⁶ These methods included: business methods (including means of financial support and the establishment of mission stations), social methods (including customs and visits), educational methods (including Ricci’s personal ability and work as a teacher), and religious methods (including the character of Ricci, charity of the mission, the preaching of Ricci, the teaching of the missionaries, rites of the deputation work and miraculous ideas). Tracing the work of Ricci, Renich demonstrated simply and directly that Ricci realized his religious missionary work through a comprehensive range of methods. The religious methods which Ricci adopted illustrated his ability to promote interreligious dialogue through social-cultural methods. Generally speaking, the intercultural strategy which he emphasized created the environment in which his interreligious efforts could succeed. Furthermore, this revealed a deeper level of the relationship between the intercultural and the interreligious aspects, an issue to be taken up later in this paper.

The second study chosen is a high-quality conference paper solidly analyzing Ricci’s missionary methods, the *modo soave*, by Gianni Criveller, PIME. Criveller compared Ricci to Paul of Tarsus in that both had “precise

6 Katherine Renich, *The Life and Methods of Matteo Ricci, Jesuit Missionary to China, 1582-1610*, M.A. Thesis in History, University of Illinois, 1914. <http://www.fondazioneintorcetta.info/pdf/biblioteca-virtuale/documento977/lifemethods.pdf>, 2.

objectives which they sought to achieve with great determination, but they were flexible about the means of accomplishing them, adapting strategies and approaches to their various situations and experiences.”⁷

Criveller stated clearly that Ricci was “a pragmatic man, partially changed this initial method, adapting it to the context in which he lived and to new circumstances..... He took advice from Chinese friends and associates and continued a systematic study of Chinese culture. In this respect he was a humanist of the Renaissance, an early modern pragmatic man.”⁸

The special qualities of Ricci’s method and strategy of evangelization allowed him to plant the seeds of intercultural, and to a lesser extent, interreligious dialogue which became the foundation for all future evangelization work in China. His intercultural sensitivities and creativity in accommodation were essential to his success. The method of accommodation had its theological roots in Thomist thought and in the writings of Erasmus of Rotterdam. He explained to Girolamo Costa about his writing of *On Friendship* (1595), that he had to “adapt [accommodai]” himself and to change where it was needed, “some of our philosophers’ sayings and sentences, and took some from our own Society.”⁹

7 Gianni Criveller, PIME, “The Missionary Method of Matteo Ricci,” *Tripod*, Vol. 30, No. 158 (Autumn 2010): 14.

8 Criveller, “The Missionary Method of Matteo Ricci,” 23.

9 Criveller, “The Missionary Method of Matteo Ricci,” 26.

The legacy of intercultural dialogue for evangelization was initiated and Ricci's contribution to intercultural dialogue for cultural evangelization has been well recognized. However, in order to fully appreciate the deeper implication of Ricci's strategy of intercultural dialogue, the complex and closely knit relationship between the concepts of intercultural and interreligious dialogue has to be further explored. In the following section on the appeal of the Second Vatican Council to the world of intercultural and interreligious dialogue, a more focused discussion will be carried out. This is to look at why intercultural dialogue provided a broader context for which interreligious dialogue can be realized. After all, religion is a product and major component of culture. Hence ultimately the final emergence of the Rites Controversy showed that intercultural and interreligious issues were closely connected. Ricci contributed to this breakthrough in evangelization by first creating a bridge of understanding between Chinese and Christian cultural and wisdom tradition. It was through this bridging of understanding with experiential exchanges that religious elements could be transferred and translated. It was also at this point that the Council inherited the legacy of Ricci by bringing out fully the significance and implications of intercultural and interreligious dialogue. Fr. Yan, as a self-acclaimed follower of Ricci and a firm supporter of the teachings of the Council, clearly demonstrated this close linkage between intercultural and interreligious dialogue. He lived out this theoretical and theological relationship

that through intercultural dialogue, he succeeded in demonstrating the spirit of interreligious dialogue in his missionary work in Hong Kong.

Closing the discussion on Ricci, a final point deserves to be pointed out. Behind the adaptation and accommodation strategy was Ricci's faith that his work was blessed by God, in spite of all the difficulties and challenges he faced during his 28 years of walking on an unknown and uncertain journey. Even when there were moments of doubt about why God did not help him in crisis, the belief that God was present in his work gave him the confidence to feel and think his journey through, with the wisdom of pragmatism and a balance between reality and the ideal. Later in this paper, in the section on Pope Francis, it will be pointed out that when Pope Francis prescribed the four axioms or principles of dialogue, among the four, the principles of "Time is greater than space" and "Realities are more important than ideas" are relevant to the understanding of the strategy of evangelization of both Ricci and Fr. Yan. As the space for their missionary work was large but still limited, the meaning of their work had to be reviewed in terms of time, with the passing of history showing how significant their work might be. Also, they recognized the realities in which they launched their work. Their strategies were practical, flexible, accommodating and effective. It was through experience in the real world that their intercultural dialogue took them closer to successful evangelization.

2.3 The Notion of Intercultural and Interreligious Dialogue since Vatican II

Moving from Ricci to Second Vatican Council, it is well-known that *Nostra Aetate* (Declaration on the Relation of the Church to Non-Christian Religions, NA) was a formal statement on this principle of evangelization. “The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflects a ray of that Truth which enlightens all men.The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the social-cultural values found among these men” (no. 2).

It was in this powerful and clear statement that the close relationship between concepts of intercultural and interreligious dialogue can be found. “Those ways of conduct and of life” correspond closely to “the good things, spiritual and moral, as well as the social-cultural values among these men.” Religious precepts and teachings had to be practiced and assessed in contexts with different spiritual, moral and social-cultural values. Interreligious dialogue can be viewed as distinct, but yet also a part of intercultural

dialogue. The intercultural and interreligious processes can be parallel, simultaneous and interactive, with intercultural understanding providing a more solid foundation for interreligious dialogue. Ricci's work demonstrated vividly these features of the processes.

This powerful and clear statement on interreligious dialogue found its ecclesiological foundation in *Lumen Gentium* (Dogmatic Constitution on the Church, LG) and *Gaudium et Spes*, (Pastoral Constitution on the Church in the Modern World, GS), two core documents of the Council.

In chapter two (no. 53-62) of *Gaudium et Spes*, under the heading of “promotion of culture”, the relationship between the new people of God as the Church with the culture of today's world was given a fuller elaboration. This includes the situation of today's world, and some principles of the right promotion of culture. The core message covered the statement on the relationship between culture and the Gospel. It was stated that “Likewise, the Church, living in various circumstances in the course of time, has used the discoveries of different cultures so that in her preaching she might spread and explain the message of Christ to all nations, that she might examine it and more deeply understand it, that she might give it better expression in liturgical celebration in the varied life of the faithful” (no. 58). On the recognition of everyone's right to culture and its implementation, human beings, especially Christians were urged to “work diligently for fundamental decisions

to be taken in economic and political affairs, both on the national and international level which will everywhere recognize and satisfy the right of all to a human and social culture in conformity with the dignity of the human person without any discrimination of race, sex, nation, religion or social condition” (no. 60). This formed the basis on which intercultural and interreligious communication and dialogue should be promoted in conformity with universal human dignity without discrimination. The main issue then was how evangelization and culture would be envisioned.

In his exhortation *Catechesi Tradendae* (Catechesis in Our Time) in 1979, Pope John Paul II brought up the two terms of “acculturation” and “inculturation” and recognized that evangelization in general, is “called to bring the power of the Gospel into the very heart of culture — and cultures. For this purpose, catechesis will seek to know these cultures and their essential components; it will learn their most significant expressions; it will respect their particular values and riches.”¹⁰

2.4 Impact in Asia and Beyond

It is well-recognized that the path to promote interreligious dialogue after the Council has not been straight and without challenges. Yet, the movement of interreligious dialogue continued. Inspired by these influential efforts to

10 John Paul II, *Catechesi Tradendae* (Catechesis in Our Time) apostolic exhortation, October 16, 1979, no. 53.

promote interreligious dialogue, different kinds of institutions were set up by the Catholic community to support this spiritual direction. In India where the religious and cultural traditions are providing a rich and challenging ground for interfaith communication, the Jesuits (the Society of Jesus) set up the “Research Institute of Culture and Religion Dialogues” jointly founded by Loyola University and the Madras University to train the people needed for intercultural and interreligious dialogues. They have published a book to be used as a tool for this purpose. The manual emphasizes the reality of the plurality of religions in the Indian context and the significance of religions in dialogue. It provided a basic set of guidelines advising how to develop religious dialogue as an art of inter-being. Supporting users of this manual, the author attached important documents and articles for their reference including an article on Asian perspectives on interreligious dialogue with simple and practical advice as how to sustain such dialogues effectively.¹¹

Intercultural and interreligious dialogue is given high regard in Asia. A recent study in 2007 by Bernardus Rukiyanto, S.J, from the Indonesian Driyarkara School of Philosophy wrote about “Interculturation as Threefold Dialogue: Learning Experience from the Church in Asia,” in which he presented the understanding of interculturation according to the Catholic Church in Asia as reflected in the

11 Vincent Sekhar, SJ, *Practice of Interreligious Dialogue: A Formative Manual of Education and Training of Clergy and Religious* (Bangalore: Claretian Publications, 2006), 163-166.

documents of the Federation of Asian Bishops Conferences (FABC).¹² He attempted to refine Thomas Grenham's study of interculturalism in the latter's book, *The Unknown God: Religious and Theological Interculturalism*. For Grenham, the concept of inculturation was narrower since it did not fully account for the complicated reality of the interaction between Christian cultures and other cultures and religions. Interculturalism meant that "diverse cultures with plural religious perspectives interact with each other for the betterment of humankind locally and globally."¹³ The objective of interculturalism was to "discover the intercultural face of God residing in the midst of diversely constructed human cultures and religious perspectives."¹⁴ It presupposed that values of the Gospel were already reflected in the cultural life and the religious experience of the peoples of the world.

Grenham gave six principles for interculturalism: (1) conviction within Christian tradition; (2) mutual respect and collaborative partnerships; (3) listening and providing a compassionate advocacy; (4) kenosis: emptying out prejudice; (5) being able to manage conflict appropriately;

12 Bernardus Rukiyanto, S.J., "Interculturalism as Threefold Dialogue: Learning Experience from the Church in Asia", https://www.researchgate.net/publication/295236534_Interculturalism_as_Threefold_Dialogue_Learning_Experience_from_the_Church_in_AsiaInterculturalism.

13 Thomas Grenham, *The Unknown God: Religious and Theological Interculturalism* (Bern: Peter Lang, 2005), 69.

14 *Ibid.*, 69.

and, (6) learning to understand and accept diversity.¹⁵ Rukiyanto took a more inclusive view and adopted the view of the Federation of Asian Bishops Conferences that interculturalisation involved a threefold dialogue: dialogue with cultures (inculturation), dialogue with other religions (interreligious dialogue), and dialogue with the poor (human liberation).¹⁶ The discussion in the work of Rukiyanto and Grenham recalled the earlier reference to the 1984, International Theological Commission reflection on “Selected Themes of Ecclesiology on the Occasion of the Twentieth Anniversary of the Closing of the Second Vatican Council,” in which Pope John Paul II discussed on the terms of “acculturation” and “inculturation”. This confirmed once again the close relationship between intercultural and interreligious dialogue. As explained later in the paper, the evangelizing vision of inculturation was to be taken by Pope Francis in his Apostolic Exhortation *Evangelii Gaudium* (EG) under the heading of “Challenges to inculturating our faith.”

The first two levels of dialogue for Rukiyanto, in fact, were actualized by Ricci who contributed greatly on the level of dialogue with Chinese culture, with Confucianism and Daoism (inculturation), and at the same time, the beginnings of dialogue with other religions (interreligious dialogue) by engaging in debates with the Buddhists. Of course, he had taken a confrontational approach when

15 Ibid., 236-240.

16 Rukiyanto, 166.

engaging the Buddhists for strategic reasons. He did try to learn and live as a monk at the beginning of his journey in China. Ricci's evangelical strategy was engaging, pragmatic, flexible and effective. Behind his wide range of intercultural activities, there was fundamental faith, hope and love as an evangelizing agent of the Gospel. It was not only the action that counted, but his commitment to his faith and belief that carried him through the 28 years of struggle on his journey.

Taking this deeper meaning of intercultural and interreligious dialogue as revealed in Ricci's life, the Second Vatican Council created a new context for dialogue, and introduced a new horizon for the Church's new evangelization. *Gaudium et Spes* took the Church from a historical milieu of Europe of the 18th century to the pre-Second World War to the doorway of the modern world. The period between the 1960s and the 1970s in the Euro-American socio-intellectual community was a special era. Taking the approach of macrohistory, one can see that the post Second World War era of the 1940s to the 1960s was also the age when a number of major global political, technological and intellectual developments occurred. In politics, the nascent international community was overshadowed by the Cold War, a global process of decolonization, the blossoming of the democratic movement of youth with the New Age and Counter Culture. In technology, the beginning of the computer age with the birth of optical fibers and into the digital age. The landing on the moon by the Americans and Russians represented hidden

progress in military technology, which was later transformed into civil applications. The innovation of the world wide web was one of the first popular usages which helped change the world of communications. Intellectually, the progress of deconstructive postmodernism and cultural studies, and the reflection on landmark changes in human history continued. It was in this historical milieu that the Council emerged as a visionary religious response to the new world to come by particularly acknowledging a future of openness, inclusivity and interconnectedness.

2.5 Foundation of Intercultural and Interreligious Dialogue

The appeal to intercultural and interreligious dialogue, however, was not primarily motivated by political considerations. *Gaudium et Spes* talked about hope and anguish in this changing world, recognized profound changes in social, psychological, moral and religious realms, and finally committed the Church to take up its spiritual vocation to provide humanity with a new vision to address these changes. This embraced an overall affirmation of the dignity of the human person as humanity's essential nature, the dignity of the intellect to be perfected by truth and wisdom, and the dignity of moral conscience. For the moral conscience, it "is the most secret core and sanctuary of a man. There he is alone with God. Whose voices echo in his depths. In a wonderful manner conscience reveals that law is fulfilled by love of God and neighbor" (no. 16). With these as

its foundation, the conciliar document emphasized that “God, Who has fatherly concern for everyone, has willed that all men should constitute one family and treat one another in a spirit of brotherhood.” (no. 24) While individual and human society were interdependent, the promotion of the common good was based on this spirit of brotherhood. “Respect and love ought to be extended also to those who think or act differently than we do in social, political and even religious matters. In fact, the more deeply we come to understand their ways of thinking through such courtesy and love, the more easily will we be able to enter into dialogue with them.” (no. 28) Love was the core, and it was linked with charity. “Indeed love itself compels the disciples of Christ to speak the saving truth to all men...God alone is the judge and searcher of hearts, for that reason He forbids us to make judgments about the internal guilt of anyone.” (no. 28) This formed the theological and spiritual basis on which social justice and the fundamental equality of all human beings were to be built. “Indeed human institutions themselves must be accommodated by degrees to the highest of all realities, spiritual ones, even though meanwhile, a long enough time will be required before they arrive at the desired goal.” (no. 29) This greatly diverged from the hard and tightly structured ideology that prevailed during the era of the Cold War when the Council took place. It was understandable that in the Cold War era, politics overwhelmed religion. In communist countries, religion was severely repressed. Political power struggled and ideological confrontation dominated the

period. Not until the end of the last century, with the landmark changes to communist countries, did a new era of dialogue emerge. In the reflective remarks presented at the end of this paper, it will be pointed out that the evangelical vision of the Council did create a clear impact on the world. The effort of the Church to move into the modern world has contributed not only to the Christian community, but also to the rest of the world, among religions in different countries and in the international community. It was also true that even in the last twenty years with global politics continuously pushing for dialogue, the ideological Cold War mentality, in fact, still survives. As Pope Francis emphasized, “Time is greater than space.” The cultural evangelical mission of Ricci and the eschatological vision of the Council remain strongly in the heart of the Pope.

From the above, *Gaudium et Spes* provides a very important and deep theological foundation on which intercultural and interreligious dialogue, and social justice and human equality should be envisioned. They are not acts of to be socio-political nature, but as a new kind of evangelization, which require love and charity as the core beliefs. The dignity of the moral conscience was not seen as based on legal or philosophical principles, but one based on belief that God is love, charity and mercy. This was the true spirit of evangelization for the new people of God. The social vision of the Council taken up and revitalized by Pope Francis’s *Evangelii Gaudium* will be further discussed in the next section of this paper.

The emphasis on intercultural and interreligious dialogue in Pope Francis, directly inherited from the Council became a pathway to look at his ecclesiological vision, especially how his teaching of the joy, love and mercy of the Gospel, as well as how the process of evangelizing culture, in the long-term, expounded the concept of “pilgrim church” as stated in *Lumen Gentium*. The following section will reflect on and link up with the legacy of Ricci and the Council. In this way, the historical significance of the teaching of Pope Francis, especially his vision to rejuvenate the relationship between China and Vatican can be appreciated from a new perspective without being tainted by politics nor ideology.

3 From the Ecclesiology of Dialogue to the Pilgrim Church

With the legacy of the Second Vatican Council on his shoulders, Pope Francis looked at the issue of inculturation in his Apostolic Exhortation *Evangelii Gaudium* under the heading of “Challenges to inculturating our faith.” He directly addressed this issue: “It is imperative to evangelize cultures in order to inculturate the Gospel... Each culture and social group needs purification and growth.”¹⁷

In *Pope Francis and the Future of Catholicism: Evangelii Gaudium and the Papal Agenda*, edited by Gerard Mannion, *Evangelii Gaudium* was the focus of analysis, especially in Pope Francis’s vision of new evangelization

¹⁷ Pope Francis, Apostolic Exhortation *Evangelii Gaudium*, no. 69.

through dialogue and the deeper implication of intercultural and interreligious evangelization for the ecclesiology of the Pilgrim Church. Mannion analyzed how Pope Francis' gospel-centered vision permeated the ecclesiology of *Evangelii Gaudium* which put the gospel into practice throughout. "The document turns back and forth between traditional ecclesiological issues and questions alongside more pressing and pertinent issues of our times, just as it alternates back and forth between concerns treated somewhat separately in Vatican II's *Lumen Gentium* and *Gaudium et Spes*."¹⁸

3.1 Ecclesiology of Openness, Inclusivity and Dialogue

To Mannion, Pope Francis deliberately evoked the spirit of *Gaudium et Spes* encouraging the Church to "go forth", engaging, outreaching and serving others (EG, no.78). He abandoned the "neo-exclusivism" of his immediate predecessors which "negatively impacted ecumenical and interreligious dialogue alike".¹⁹ Pope Francis rejuvenated the legacy of the Council by initiating "an ecclesiology of openness, inclusivity and dialogue". By "embracing the ecclesiological legacy of Vatican II" and that of the

18 Gerard Mannion, "Francis's Ecclesiological Revolution: A New Way of Being Church, a New Way of Being Pope" in Gerard Mannion, ed., *Pope Francis and the Future of Catholicism: Evangelii Gaudium and the Papal Agenda* (Cambridge, UK: Cambridge University Press, 2017), 101.

19 Ibid., 103.

“ecclesiology of liberation”, Pope Francis was advocating an “ecclesiological realism”. which Mannion cited in full no. 49 of *Evangelii Gaudium*. Mannion explained that “in the previous two pontificates there was an ecclesiological shift from the open church of Vatican II to increased centralization. Francis’s agenda is reversing this and moving the church from a vicious to a virtuous ecclesiological circle in a short space of time....by following the mandate laid down for him by the many discussions in the College of Cardinals prior to the conclave that elected him.”²⁰

In the same book, John Borelli’s analysis emphasized the close affiliation of *Evangelii Gaudium* with intercultural and interreligious dialogue. Dialogue, from Second Vatican Council legacy, goes deeper into the core values of the Gospel and the concept of “Pilgrim Church,” as Borelli continued to elaborate in his concluding statement, “Speaking as a shepherd, teacher, and retreat master, Pope Francis guides everyone wishing to join this pilgrimage from inner discernment, through acknowledgement of imperfections and conversion, to resolution to follow the example of Christ, toward serving a world in great need....In conveying the joy of the gospel while rallying Catholics to a pilgrimage and accompaniment with others towards discernment, reform and action, Pope Francis is fulfilling the role of [Yves] Congar’s true prophet.”²¹ From these quotations, one can see the close

20 Ibid., 121-122.

21 Ibid., 243.

linkage between dialogue, the core messages of gospel and the church on pilgrimage.

Again, in the anthology edited by Mannion, Dennis Doyle and Massimo Faggioli wrote separately about Pope Francis's vision of the Church as "the People of God." In comparing him to John Paul II and Benedict XVI, Doyle stated that Pope Francis gave a "renewed emphasis to the Church understood as the People of God."²² Faggioli analyzed at length²³ how *Evangelii Gaudium* inherited the legacy of the Council through *Gaudium et Spes* and *Lumen Gentium*, by emphasizing God's universal will of salvation. In no. 115, "The People of God is incarnate in the peoples of the earth, each of which has its own culture. The concept of culture is valuable for grasping the various expressions of the Christian life present in God's people..... Each people in the course of its history develops its culture with legitimate autonomy."

Faggioli specifically commended the commitment of the ecclesiology of *Evangelii Gaudium* to a "dynamic idea" of the structure of the Church as demonstrated in the exhortation's fourth chapter on the social dimension of evangelization. In this chapter, quoting the Second Vatican conciliar document *Unitatis Redintegratio* (Decree

22 Dennis M. Doyle, "Pope Francis's New Vision for the Church as Expressed in *Evangelii Gaudium*," in *Pope Francis and the Future of Catholicism*, 25.

23 Massimo Faggioli, "*Evangelii Gaudium* as an Act of Reception of Vatican II," in *Pope Francis and the Future of Catholicism*, 44-48.

on Ecumenism), Pope Francis talked about ecumenism and provided valuable insights and inspiration as to the future direction of the Church in ecumenism and new evangelization through intercultural, intra-Christian and interreligious dialogue. “In this dialogue, ever friendly and sincere, attention must always be paid to the essential bond between dialogue and proclamation, which leads the Church to maintain and intensify her relationship with non-Christians.....Evangelization and interreligious dialogue, far from being opposed, mutually support and nourish one another.” (EG, no.251)

In finalizing his discussion on Pope Francis’s vision on culture, church and community in evangelizing, Faggioli described the social dimension of evangelization as stated in part III of chapter IV of *Evangelii Gaudium* “a condensed summary of Vatican II in four axioms”.²⁴ They were “Time is greater than space”, “Unity prevails over conflict”, “Realities are more important than ideas”, and “The whole is greater than the sum of its parts”. Faggioli pointed out that in EG, no. 223, “Giving priority in time means being concerned about initiating process rather than possessing space”, Pope Francis created a reception of the new awareness expressed by the Council about historicity. Further in EG, no. 233, “Realities are greater than ideas. This principle has to do with the incarnation of the word and its being put into practice.” To Faggioli, this principle was “the closest

24 Faggioli, “*Evangelii Gaudium* as an Act of Reception of Vatican II,” 47.

to the theological culture of Vatican II, especially to the core of *Gaudium et Spes* existential-ontological theses”. In summing up his interpretation of the four principles, Figgioli stated directly that the principle of time is greater than space embodied the shift from a purely metaphysical approach to God’s revelation to the “history of salvation”, and that of realities more important than ideas represented “the shift from the deductive to the inductive method”.²⁵

These four principles, in fact, had greatly inspired the present paper in using them as the criteria to assess the validity and implication of the legacy from Ricci, to the Vatican II, to Pope Francis to Fr. Yan in the process of the new evangelization. In tracing the linkage between intercultural and interreligious dialogue with the centrality of faith, hope, love and mercy and the Pilgrim Church, chapter four of EG and these four principles are relevant and revealing. Another article in Mannion’s book also helps us understand this important linkage. William Werpehowski’s “The Social Vision of the Joy of the Gospel” analyzed in greater detail the four principles in discussing Pope Francis’s vision of going forth in building a people “devoted to its common good through an ongoing, intergenerational process driven by a desire for integration and the will to achieve this through the growth of a peaceful and multifaceted culture of encounter.”²⁶ Werpehowski concluded that while “in keeping

25 Ibid., 47-48.

26 William Werpehowski, “The Social Vision of the Joy of the Gospel,” in *Pope Francis and the Future of Catholicism*, 139.

with its missionary call to forging, through encounter, dialogue, and a nonnegotiable option for the poor, a people in solidaristic equality”, EG “resists the reduction of a people’s being, becoming, and flourishing to collective self-assertion and a fetishism of immediate, visible results; of hope for unity to a divisive cynicism; of the reality of praxis under God to abstract evasion and illusion; and of genuine community to either life unrooted or a life buried in silos underground.”²⁷

Through the above analysis of the ecclesiological implication of dialogue in *Evangelii Gaudium*, one can perceive how Pope Francis developed clearly the linkage between evangelizing dialogue and the concept of “Pilgrim Church,” a “people of faith on pilgrimage”, as advocated by *Lumen Gentium*. In this Vatican conciliar document, it was stated that all men were called to belong to the new people of God which “takes its citizens from every race, making them citizens of a kingdom which is of a heavenly rather than of an earthly nature” (no. 13). At the same time, at the outset, *Lumen Gentium* claims that the Church “embracing in its bosom sinners, at the same time holy always in need of being purified, always follows the way of penance and renewal.” (no. 8). It was based on the humility and acceptance of imperfection which will not achieve its perfection until the end of history. These fundamental views formed the base on which the eschatological nature of the Pilgrim Church, always searching for union with God in heaven.

27 Werpehowski, “The Social Vision of the Joy of the Gospel,” 142.

3.2 Two Types of Theological Dialogues

Digging deeper into the issue of the practicality of Pope Francis' vision, John Borelli provided more refined differentiation between two types of dialogues in the document: on the one hand, public dialogues for the common good, which the four principles should guide, and on the other hand, ecumenical and interreligious dialogues focused more on a religious and spiritual dimension, even though both were "theological" in character. He believed that Pope Francis spoke of both kinds of dialogue. In the principle of realities more important than ideas, he inclined more towards public dialogue. In the principle of time being greater than space, he was talking more on the interreligious dialogue.²⁸ In assessing EG and Pope Francis's vision, Borelli concluded that "Pope Francis guides everyone wishing to join this pilgrimage from inner discernment, through acknowledgment of imperfections and conversion, to resolution to follow the example of Christ, toward serving a world in great need.... In conveying the joy of the gospel while rallying Catholics to a pilgrimage with others toward discernment, reform and action, Pope Francis is fulfilling the role of Congar's true prophet."²⁹ Yves Congar, an influential theologian at the Vatican II, observed that "the true prophet, the prophet according to the Spirit that gives life to the church, finds a way to do what must be done and listened to. For there is a

28 Ibid., 233.

29 Ibid., 243.

certain tone that does not deceive and that the church can discern as authentic.”³⁰ With this reference, Borelli affirmed not only the inheritance of Pope Francis of the Council, but also the significance of his vision to bring the Church closer into the modern world.

4 Reflective Remarks

The quotation of Borelli on his overall assessment of Pope Francis serves a useful guide to assist me to reflect on the journey of tracing the legacy of Ricci, via the Second Vatican Council, to Pope Francis and to Fr. Yan. By bringing together the analysis of intercultural and interreligious dialogue of Ricci, Pope Francis and Fr. Yan in the context of the Council’s landmark vision of a new people of God for ecumenism as new evangelism, the present paper ventures to identify the following reflective remarks.

First, the contribution of Ricci, though well-known, can be appreciated from a macrohistorical perspective, in his building up of such legacy in the 16th Century which was inherited by the Council, Pope Francis and many faithful including Fr. Yan and the present author.

Second, the landmark bridging of the legacy of this new evangelization and the new people of God as the Pilgrim Church set an important ecclesiological vision for the Church into the modern age and years to come.

30 Ibid., 243.

Third, Ricci and Pope Francis, with their similar Jesuit background, successfully demonstrated the quality of experience (E), understanding (U), judgement (J) and decision (D) which Bernard Lonergan prescribed for the process of discernment in the Ignatian Spiritual Exercise tradition.³¹ Ricci survived and struggled through his actual experience in 16th Century China. He was described as pragmatic, flexible, accommodating and effective when he journeyed into the unknown in the land of the Chinese empire. His journey might have positively demonstrated the four principles which Pope Francis introduced as criteria for intercultural and interreligious dialogue. To Ricci, it would be natural for him to find time greater than space because he could not possibly know where to go and what to do in China. Instead he could only rely on the value which his experience in time could advise him what to do. To him, realities were certainly more important than ideas since whatever theological training he could have achieved, he had to discern his ways ahead through actual experience with the real and yet unpredictable world of China of the time. To him, he was looking for unity and harmony, rather than conflict and division. Finally, as an evangelizer of culture, he was looking at the totality of culture and theology in the spiritual kingdom of God. Ricci set up the models for the values of the Second Vatican Council and carried the seed of the ecclesiological vision of the Pope. As one of the most important pioneers in world history to bridge the cultural

31 Bernard Lonergan, *Method in Theology* (New York: Herder and Herder, 1972), 15.

interflow between China and Europe, he well deserved a special place in the line of sainthood in the Church. For Pope Francis, even for the short period of his papacy so far, I endorse Borelli's concluding statement that the Pope "is fulfilling the role of Yves Congar's true prophet". Moreover, to me, the Pope has lived up to the ideal of a sage in Chinese culture in having integrated knowledge and practice, and contributed to serve as a model for the world through his words and actions.

Fourth, the macrohistorical analysis of the Ricci legacy to the present day may shed some light on the contribution of Pope Francis. This question may also be put together with questions over the recent Vatican's attempt to create a new horizon for its relationship with the Chinese faithful. From the vision of Ricci to the Council, especially to the concept of "Pilgrim Church" in the process of continuous renewal of the new people of God, lessons of faith, charity, love and mercy are essential elements for evangelization, especially when cultures of each and every society are different. If realities are more important than ideas, the contextualization of realities is an inevitable factor to be considered. When the Council was convened, the Cold War was raging with intensive ideological struggle. The world of the 1960's can hardly be recognizable in the world of the 2010's. Nations have changed and knowledge progressed immensely.

If Pope Francis's four principles of dialogue can be better understood in this part of the world, the Chinese

faithful may be able to gain more insights from the spirit and legacy of Ricci, the Council and Pope Francis for discernment. In academia, the progress of knowledge for analysis, interpretation, innovation and application has developed and grown tremendously in terms of both quantity and quality. One of the more relevant aspects of this progress was the giving up of the theoretical tendency of “essentialization”, using a postmodern cultural studies term, which basically was manipulated to create labels to oversimplify the contents of objects under study.

Fifth, the evangelical vision of the Council has already changed the world. The effort of the Church to move into the modern world has contributed not only to the Christian community, but also to the rest of the world, among religions in different countries and the international community. In 1979, at the third assembly of the Parliament of the World’s Religions, the famous Princeton Declaration was signed appealing for us to use “religion for peace”. The United Nations issued a document on the promotion of intercultural and interfaith dialogue and chose 2001 as the Year of Dialogue among Civilizations.³² Different countries and organizations came to support this global effort, including the Center for Humanitarian Dialogue in Geneva, the UN Alliance of Civilizations (with support from Spain), and

32 See “United Nations Year of Dialogue among Civilizations, 2001 Launched with Headquarters Round Table Discussion,” 5 September 2000, United Nations press release, <https://www.un.org/press/en/2000/20000905.ga9747.doc.html>

the USA's Global Dialogue Institute. In China, through the continuous efforts by Tu Weiming (杜維明), and later supported by Xu Jialu (許嘉璐), Nishan, Shandong province, the birthplace of Confucius, developed into the site of the world inter-civilization dialogue for China. Later, Songshan, Henan province, another famous historical site, also joined in to organize its biannual forum of intercultural dialogue. I was personally involved in the work of Tu in Peking University and Songshan. Universities in Hong Kong, especially the Chinese University of Hong Kong and the then Hong Kong Institute of Education, also contributed to this trend of intercultural and interreligious dialogues in the last twenty years. The Vatican II certainly inspired a lot of Catholic clergy in Hong Kong, including the generation who grew up and served in the 1960s and 1970s. Fr. Yan is a distinguished testimony to this influence. He takes up a vocation of cultural evangelization by living out the spirit of Ricci to become an intercultural and interreligious missionary serving the Chinese community in Hong Kong and Southeast Asia. He is a son of the Council too not only living out the spirit of intercultural and interreligious dialogue but more importantly, with love, charity and mercy.

Sixth, the revelation of theological virtues inspired by the life of Ricci, the spirit of the Council and the teaching of Pope Francis may go beyond these global developments. On a deeper level, what lies behind and in the heart of this legacy? For Ricci, his struggle was sustained by his love for God and the Chinese people he might have or have not met.

He must have maintained a spirit of humility on which he built up his faith and hope. He had mercy and compassion for the Chinese people which could help him overcome all the difficulties and challenges. For the Council, the deeper meaning of intercultural and interreligious dialogue, as well as the social teaching of fraternity, justice and human rights was framed and built on the foundation of humility, faith, love and mercy.

The Church, as manifested in Pope Francis's social vision of love, fraternity and hope for the common good, is not expected to take up a political role but that of new evangelization and ecumenism to place its faith and trust in God under the four principles emphasizing time, realities, unity and whole. Under this legacy of Ricci, the Council and Pope Francis, the Church's new evangelical mission in China will transcend the immediate challenges of the present, but the principles of time and realities are particularly relevant in viewing the changing paradigms of different contexts of time. Even though historical memories with ideological overtones may still linger on, the process of contextualization requires paradigm shifting with time. The world today is drastically different from that of the Council under the Cold War. On the Pope's vision of searching for a new future for the church in China, the spirit of Ricci and the Council needs to be remembered.

This social vision of the Council revitalized by Pope Francis contrasts greatly to some of the political ideological

currents of the present day, including fundamentalism, tribalism and conservative nationalism. When the Council affirmed the dignity of the human person as humanity's essential nature, the dignity of the intellect to be perfected by truth and wisdom, the dignity of moral conscience, advocating a sacred relationship between culture and the Gospel, Pope Francis echoed with an appeal of a "new Areopagi" where "believers and non-believers are able to engage in dialogue about fundamental issues of ethics, art and science, and about the search for transcendence" (EG, no 257). The legacy of dialogue of Ricci, the Council and Pope Francis is open, inclusive, spiritual and foundationally eschatological. Overlooking the progress of knowledge in culture but hanging on or returning to the Cold War mentality of the post Second World War period in its revived forms in the 21st Century of today, in fact, has pulled history back for half a century.

Seventh, Pope Francis's ecclesiological vision and teaching can also be seen as an effort to bring the Church of Second Vatican Council a step further into the world of postmodernity. The missionary work of Fr. Yan bears witness to this process of the spirit of the Council moving into a new era for Hong Kong. His musical production of Ricci, by no means incidental, is a response to the evangelical vision of the Pope in the spirit of the Council. Hong Kong is experiencing the most challenging stage of its decolonization, a process which, for the faithful in the city, new paradigms need to be developed. The legacy of Ricci,

the Council and Pope Francis is timely and inspirational. As mentioned at the beginning of this paper, in *Lumen Fidei*, no. 35, Pope Francis reminded the believers that “Religious man is a wayfarer; he must be ready to let himself be led, to come out of himself and to find the God of perpetual surprises.” This is also the legacy of the intercultural and interreligious dialogue of Ricci and the Council. The Pilgrim Church evoked by the Council and inherited by Pope Francis is eschatological. Non-believers may need to have imagination and empathy to appreciate the journey.

In fact, this is the message which the Ricci musical carried in response to the calling of the intercultural and interreligious dialogue of faith, hope, love and mercy. Ricci and Fr. Yan called themselves travelers, in fact all the faithful are strolling on the journey following the Pilgrim Church. As my book on travel points out, from *Xingyou* (targeted travel) to *Shenyou* (spiritual journey) going beyond time and space, transcending realities and ideas, brings life to unity and totality. Ultimately, it is the journey drawing the world nearer to Jesus representing the way, the truth and the life. In *Lumen Fidei*, no. 34, this way is illuminated by the light of love which will bring truth and truth will set you free (John 8:32). “The light of love proper to faith can illumine the questions of our own time about truth. Truth nowadays is often reduced to the subjective authenticity of the individual, valid only for the life of the individual.... But if truth is a truth of love, if it is a truth disclosed in personal encounter with the Other and with others, then it can be set free from

its enclosure in individuals and become part of the common good.” The dialogue with God forms the foundation of dialogue with others. Neither requires imagination nor empathy. What is needed is faith, hope and love.