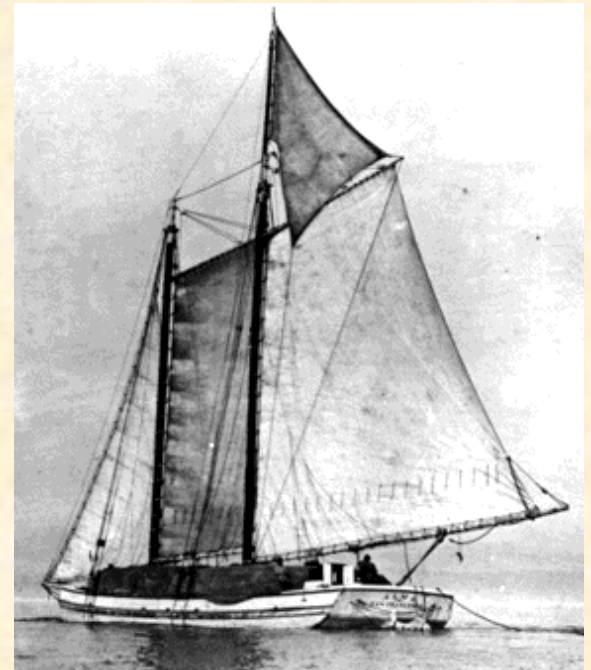


## **Lesson 5**

# **Reformation, Exploration and Contextualization**

**1500-1800 AD**



## ***Mission representative of the Period***



**Matteo Ricci** ('Li Matou') – 1552-1610

During a Period of reform and expansion Ricci explored new approaches in mission contextualization.

*“Allowing the context to determine the form of religion.”*

# The essence of Ricci

Italian, Jesuit, scholar, missionary to China, one of the first 'contextualists' – became like the Buddhists to 'win' them to RC faith - considered one of the most respected missionaries in China - won favour with maintenance of clocks for the emperor

1. Learned Chinese language
2. Studied Chinese religions in Chinese
  - a. Pronounced Buddhism as incompatible with Christianity
  - b. Considered Confucianism as an ethic compatible with Christianity
3. Used two biblical models or rationales for Cross Cultural connection
  - a. Jesus among the Jewish rabbis in the temple
  - b. Paul at Athens (Acts 17) -- Meet people where they are at
4. Approached the imperial court (Hierarchical nature of Chinese society)
  - a. Connected with the influencers
5. Engaged the Chinese philosophers (Worldview issues)
  - a. He didn't attack them, not that he agreed, he didn't burn any bridges
6. Studied the interests of the Chinese people
  - a. Imported a Western clock because Chinese were intrigued by time
7. Dressed like a Confucian scholar
8. Earned the respect necessary for 27 years of missionary service

# Highlights of Matteo Ricci's story

Born on October 16, 1552 in Macerata, Italy

Jesuit School in Macerata in 1561. He went to Rome in 1568 to study law but he was attracted to the (Society of Jesus) Jesuit religious order which he joined in 1571. He wanted to be a soldier of God and do missions (19 yrs old)

Joined a religious society, the Sodality of the Blessed Virgin, and lived by their rules

Continued his studies in Rome, studying mathematics, astronomy, Asian society and languages

During the age of exploration, he wanted to travel

Set out on his sea voyages in 1577.

He arrived first in Portugal where he studied at the University of Coimbra for a while.

1578, he sailed to the Portuguese city of Goa on the west coast of India.

studied languages and for the priesthood, and he was ordained in 1580.

Went to China in 1582

Ricci worked in China for 27 years

He wrote down all he experienced and learned

Journals, Letters, and Treatise: The True Meaning of the Lord of Heaven

Died in China in 1610 and buried in a place of honor

# Historical Highlights of 1500-1800 AD

	Book Text: World History	For more info go to Events	For more info go to E		
<b>Latin America</b>	Inca Empire (cap. Cuzco) Aztec Empire (cap. Tenochtitlan)	Pizarro in Peru Cortez in Mexico	Jesuit State in Paraguay <b>SPANISH COLONIAL EMPIRE</b> Inca Revolt Independence struggle US/Mexican War		
<b>North America</b>	blue = links	Columbus in America California Spanish Raleigh in Virginia Mayflower Iroquois League (until 1784)	Quakers in Pennsylvania Brit/French War War of Indep. 1812 <b>UNITED STATES</b> Mexican Civil War Civil War		
<b>Russia</b>	Great Russia ruled by the Golden Horde Moscow independent of the Tartars	Ivan the Terrible Time of Trouble	Peter the Great <b>ROMANOV DYNASTY</b> Opening of Siberia Northern War Turkish Wars Napoleon in Moscow Poland part of Russia Crimean War R/TU War		
<b>Europe</b>	War of the Roses Habsburg Emperors Siege of Belgrade 100-Years War	Tudors Elizabethan Age Reformation Oversea Discoveries 1st siege of Vienna Huguenot Wars	Stuarts Civil War Revolution Great Britain <b>AGE OF RELIGIOUS DISCORD</b> French Absolutism 30-Year War <b>OLD REGIME</b> War of Spanish succession 7-Year War French Revolution Napoleonic Wars INDUSTRIAL REVOL Victorian Franco-Ger War		
<b>Middle East</b>	Byzantine Empire Turks take Constantinople	<b>OTTOMAN EMPIRE</b> Suleiman the Magnificent	Final Turk. attempt to conquer Europe Belgrade lost Turk/Russ. Wars Greek Indep. War Crimean War Russia		
<b>Egypt</b>	Mamluke Sultanate in Egypt	Egypt part of Ottoman Empire	Decline of Ottoman Power Napoleon in Egypt Suez Canal		
<b>Persia</b>	Timurids	Safavi Empire in Persia Abbas the Great	Afghans in Persia Persia (cap. Teheran)		
	1400	1500	1600	1700	1800
<b>India</b>	Afghan Lodi Sultans (Delhi) Dekhan Sultanats Southern Vijayanagar Kingdom	Babar invades India Akbar the Great Goa Portuguese	<b>MOGUL PERIOD</b> East India Co.	Afghan incursions Persecution of Hindus Maratha Raids Brit/French Colon. War Maratha Wars	Sikh State Hindu Reform Sepoy Muting BRIT
<b>China</b>	cap. Nanking Naval expeditions to India and East Africa Chinese Suzerainty over Java	<b>MING DYNASTY</b> Plague Japanese Sea Pirates	cap. Peking Incursion of Mongols Advance of Europeans Civil W.	Manchus invade China <b>CH'ING DYNASTY</b> Mongol Manchus rule by dual occupancy (Manchu/Chinese) of all State offices + Tibet Chinese Protectorate	Treaty of Nanking Opium Taiping War Rebellion Korea
<b>Japan</b>	Epoch of the Warring Countries	Hideyoshi attacks Korea	Closure of ports <b>TOKUGAWA SHOGUNATE</b> (cap. Edo = Tokyo)	Reopening of ports Mej Reform	
<b>Africa</b>	Mali Kdm (Timbuktu) Bartholomeu Diaz at Cape	Songhai Kdm (king Askia Daud) Congo Kdm Turks dominate North Africa coast	Songhai subjected by Morocco	Algeria, Morocco + Tunisia become Sea Pirate States Slave Trade at its Peak Dutch Colony in Cape Town	Cape Town Brit. Col French War in Algeria Africa
<b>Oceania</b>	First circumnavigation of the world (Magellan)	Solomon Islds discovered	Australia discov'rd Tasmania discovered	Cook's voyages	

# Historical Highlights 1500-1800

## **Age of Discovery 1500-1600: The addition of economic incentives – stealing wealth**

Portuguese, Spanish, Dutch: Europe as trading power

Economic Structure was not conducive for mission but provided transportation

## **Roman Catholic Missions 1600-1787**

### A. Good

1. Sacred Congregation for the Propagation for the Faith – 1622 – Gregory XV
2. India: Robert de Nobili – rites, dress, food, language, - accomodationism
  - A. entered as a Brahman
3. China: indigenous bishop – Lo Wen Tsao 1674
4. Vietnam: Company of Catechists – Alexander de Rhodes
  - a. No Bishop or Priest is responsible – grass roots

### B. Bad

1. 1704 Decree against accommodationist moves
  - a. It must be Roman pure – setback for contextual mission
2. South America: lack of indigenous leadership
  - a. The Mission
3. General lack of translation work
4. Banning of Jesuits
  - a.

## **New Beginnings in East and West 1600-1800**

Roman Catholic dominance: Orthodox dominated by Islam, Protestant defensive, opposed

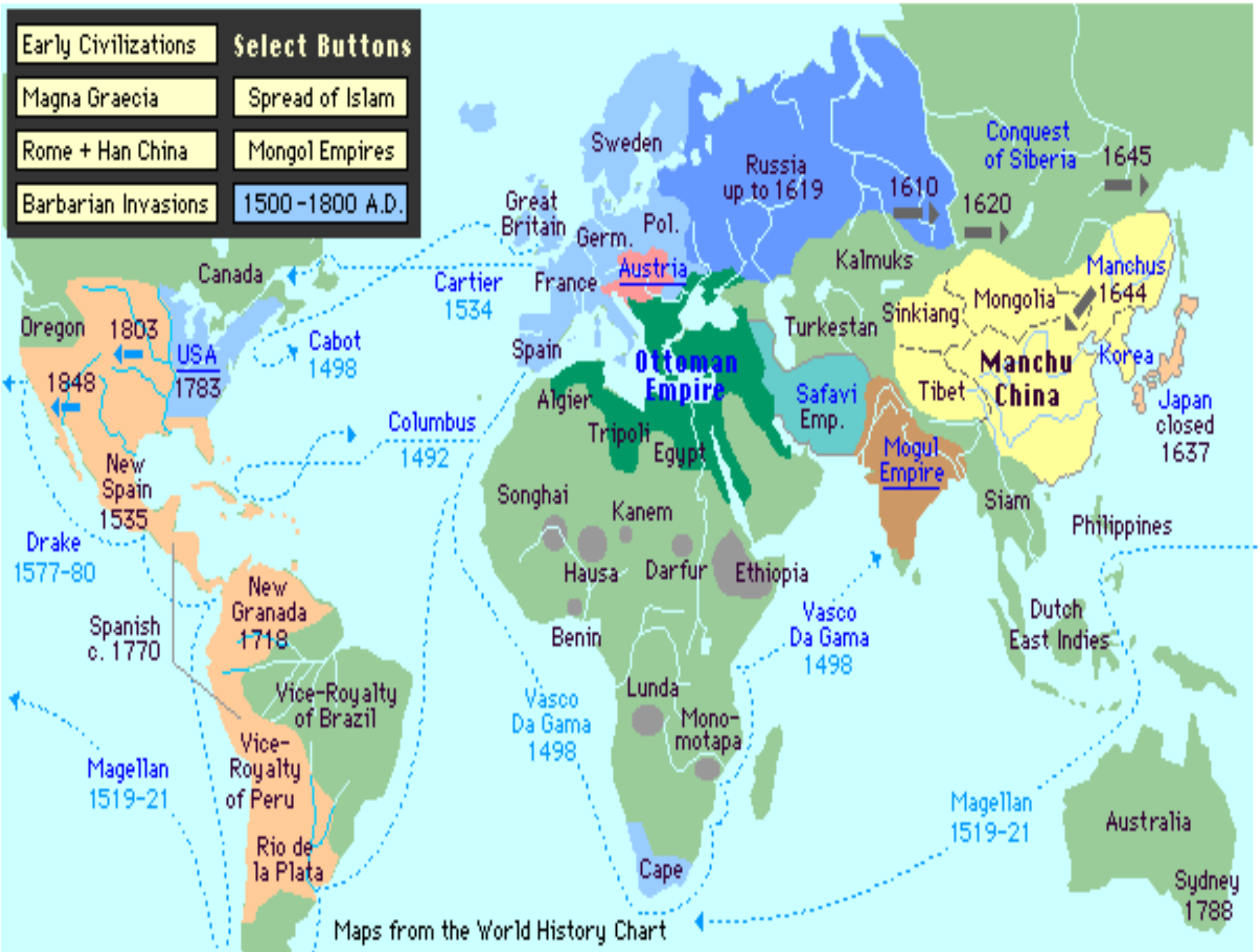
Russia; the seven phases of growth 182-187

Dutch missions: traders, pastoral care of Dutchmen, “commercial” missions

America: John Elliot, David Brainerd,

Anglican Society for the Propagation of the Gospel in Foreign Parts – 1701

Protestant Missions: Pietism (Spener), Francke, Ziegenbalg, Moravians (Zinzendorf)



Maps from the World History Chart

# Mission Highlights 1500-1800 AD

**Catholic Reformation-** 1534 Through the Jesuits - loyalty to the pope/military titles/ vital lay movement; restore heretics; convert the pagans; defend the papacy.

Spread of gospel hindered by Jesuit controversies with Jansenism, dissolution of Jesuit order- 3000 missionaries sent home.

1750-1800 – Decline of Catholic (dissolution of Jesuits) increase of Protestant (reform)

***Protestant Reformation and Mission:*** 275 years of stifled mission work of Protestantism (Calvinistic beliefs, in focused, states responsibility, anti-Catholic) Protestant missions was more of a doctrinal force against syncretistic Catholic Church than a missionary force in earlier years- hindrance to gospel, clash in field between Catholics and Protestants.

Danish-Halle Mission established and sent by king to evangelize colonies – start of protestant mission.

Moravian Mission movement – Lay evangelists followed true call, forsook all and supported by trade as global missionaries

Church insisted on universalizing doctrines and repressed initiatives of indigenization.

Protestant mission work was accompanied by western colonial agenda. Western imperialism expanded with Protestantism in China, Africa, Philippines, L. America

1792- rebirth of missionary societies, start of official involvement of English-speaking world in God's mission enterprise

Revivals of piety and holiness (Edwards, Wesley, and Whitefield)



# Catholic Contemporaries of Ricci 1500-1800 AD

## **Ignatius of Loyola – c. 1540's**

- founder of the Jesuit Order (very important for RC missions). Militant and loyal to the pope.
- educational approach to mission during the Age of Discovery
- Fiercely devoted to the Pope, to the reconversion of heretics and the conversion of pagans.

## **Francis Xavier – c. 1540's (most famous RC missionary)**

- very influential member of Loyola's inner circle
- Jesuit who began at Goa in India & later Japan
- focused on children – creeds and prayers & ritual
- outlook of a statesman and the capacity of a strategist.
- from tabula rasa method to accommodations in India

## **Propaganda – c. 1600's**

- The Sacred Congregation for the Propagation of the Faith
- established to take direct control of mission in the 'new world' - removed power and control from Spain and Portugal

## **Roberto de Nobili (1577 – 1656)**

- Arrived in India in 1605 and worked out new mission approaches over the next 50 years using many of Ricci method's to avoid colonialistic mission approach.
- Very incarnational and adopted language and appearance of Indians
- Was able to evangelize all castes

# Protestant Contemporaries of Ricci 1500-1800 AD

**Luther**- apostles already fulfilled the great commission / sensationist. Later in the 18<sup>th</sup> Century, Lutheran Pietists realized that they had a place and a call to evangelize the world (see Zinzendorf)

**Calvin** – Reformationist beliefs, in focused, states responsibility to evangelize , anti-Catholic

**Pietists** – Zwingli/ Zeigembalg/ Spencer/Francke

## **Nicolaus von Zinzendorf (c 1720)**

- Began work for the Moravian churches
- Bishop of the Brethren of the church of Herrnhut – protestant refuge, founded
- Simplicity and piety of lifestyle and call to remotest parts of the earth - highly pietistic and intense

## **David Christian**– c. 1730's

- est. Moravian church – worked with Zinzendorf to establish church - missionary to Greenland

## **George Schmidt** – c.1730's – Moravian missionary to Austria

- imprisoned by the Jesuits twice
- recanted faith on 2nd imprisonment – disdain from others
- reclaimed faith and went to South Africa, worked among Hottentots

## **Jonathan Edwards** - "Sinners in the Hands of an Angry God," **Great Awakenings** c 1730's – 1750's

## **John Wesley** – 1703 1791

- Came out of 18<sup>th</sup> Century Evangelical Revival and the Moravians
- The Methodist movement was mixture of high Anglican piety and mystical tradition
- Focused on social justice and mission efforts as well as a personal call to conversion and holiness.

**Thomas Mayhews** – c. mid to late 1600's

Thomas' successful in work – 300 converts – he died at sea  
father, Thomas Sr. took over when in his 70's  
treated Indians fairly – land and society honoured  
grandson John carried on for another 32 years

**John Eliot** – c. 1640's- Puritan missionary to the eastern coastal Indians

'Apostle to the Indians' – Algonquin Indians  
King Phillip's War – Wampanoag eradicated most of his work's fruit  
established towns of 'praying Indians' – Natick  
ethnocentric approach – Euro culture = Christianity

**Missionaries to American Indians, 1730s-1840s**

**David Brainerd** – c. mid 1700's (dies of T.B. after a few short years ) New England area Indians  
fought 'bi-polar' disorder all his life – highs & lows (impetuous and often unprepared)

**Eleazer Wheelock** – c. mid 1700's - Congregationalist

planted a cross-cultural training school w/ Indian and whites (became dominated by white culture)  
college established became Dartmouth college

**David Zeisberger** – c. mid to late 1700's

Moravian missionary  
–established an agricultural village in Pennsylvania & then Ohio  
established a mission in Ontario which lasted over a century  
American Revolution interfered & many were killed

**Isaac McCoy** – c. late 1700 to early 1800's - Baptist

believed in the need for Indian colonies to protect them from white incursions  
he became an active ally with the government in the removals of Indians from their lands

## **Uniqueness of this mission period**

This period of mission involved great revolution, reform and evolution. The Catholic church started this period very strongly with global impact through Contextual methodology and eventually the flame began to fade. The Protestant church started out stifled in reform and paralyzed by bad theology of man's part in God's mission. They recovered and began to move out effectively as God's Spirit began to purify their hearts and grow their hearts to ache for the world's lost.

# Thread through the Macro Mission Story

This period saw the birth of heartfelt, effect Protestant global outreach, which stood on the shoulders of the successful Jesuit quasi-contextualized approach of Ignatious, Xavier and Ricci. The stage was set for the next period where the mission child grew into full adulthood during the Golden Age of Mission.

# Scriptural Foundations for Ricci's approach

But while lunch was being prepared, Peter fell into a trance. He saw the sky open, and something like a large sheet was let down by its four corners. [12] In the sheet were all sorts of animals, reptiles, and birds. Then a voice said to him, "Get up, Peter; kill and eat them. Never, Lord," Peter declared. "I have never in all my life eaten anything forbidden by our Jewish laws." The voice spoke again, "If God says something is acceptable, don't say it isn't ... Then Peter replied, "I see very clearly that God doesn't show partiality."  
**Acts 10:10-15, 34** (NLT)

When I am with the Jews, I become one of them so that I can bring them to Christ. When I am with those who follow the Jewish laws, I do the same, even though I am not subject to the law, so that I can bring them to Christ. **1 Cor. 9:20** (NLT)

## Further Research Highlights

“In 1600 The Catholic Church, reanimated by the Council of Trent and the Counter-Reformation had moved from conciliation to defiance of Protestantism, and the greatest power in the world, the Spanish empire, having absorbed Portugal with its empire in Brazil and the East, both provided the Church with material and drew from it spiritual strength., In the first thirty years of the seventeenth century the formidable combination of Habsburg power and the Papal influence ... reasserted itself, Having already subjected Italy and Flanders, I proceeded to take over Bohemia and the Rhineland. There seemed no end to its expansion. Spanish friars were conquering the souls, while the Spanish colonists exploited the bodies, of the American Indians and the Italian Jesuits, under Portuguese and Spanish protection, had insinuated themselves into the heart of the Mogul and Ming empires in India and China, the Shogunate of Japan” (Trevor-Roper)

“(Michele Ruggieri’s) companion was Matteo Ricci, a native of Macerata in the Papal State ... Ricci would stay for twenty-seven years, establishing Jesuit houses ... It was the beginning of an astonishing adventure: the Jesuit penetration of the Chinese court ... Merely to have entered China at that time was an achievement, for China under the Ming was a closed country” (Trevor-Roper page 1).



After Portuguese had established trade with China in the 1500's, Xavier had made inroads in Japan but not China in the 1540's and Augustans, Dominicans and Franciscans had failed to breach entrance, the use of watches by Ricci and the Jesuits proved to be a "powerful engine for the spiritual conquest of China ... in 1583, the Jesuits were invited back (From Counter Reformation to Glorious Revolution, Hugh Trevor Roper, 1992, University Press, Chicago p. 3).

. **Article by:** *J J O'Connor* and *E F Robertson* at Catholic History Web page

Ricci arrived at Macau on the east coast of China in 1582. He settled in Chao-ch'ing, Kwangtung Province and began his study of Chinese. He also worked at acquiring understanding of Chinese culture. While there Ricci produced the first edition of his map of the world *Great Map of Ten Thousand Countries* which is a remarkable achievement showing China's geographical position in the world.

In 1589 Ricci moved to Shao-chou and began to teach Chinese scholars the mathematical ideas that he had learnt from his teacher [Clavius](#). This is perhaps the first time that European mathematics and Chinese mathematics had interacted and it must be seen as an important event. Ricci attempted to visit Peking in 1595 but found the city closed to foreigners. He went instead to Nanking where he lived from 1599, working on mathematics, astronomy and geography. Ricci was well received in Nanking and this encouraged him to try again to visit Peking which he did in 1601. This time he was allowed to live in the city and he made this his home from that time until his death nine years later.

There was at that time a problem with the European's understanding of whether the country which Marco Polo had visited by an overland route, and called Cathay, was the same country as China which had been visited by sea. Marco Polo, also an Italian, had travelled from Europe through Asia beginning his journey in 1271 and living in Cathay for 17 years before returning to Italy. Ricci was convinced that these countries were the same but, until another overland journey was made, this could not be confirmed. Ricci's hypothesis was proved by another Jesuit by the name of De Goes, who set out from India in 1602, and although he died in 1607 before reaching Peking, he had by that time made contact by letter with Ricci and proved that Marco Polo's Cathay was China.

By the time he was living in Peking, Ricci's skill at Chinese was sufficient to allow him to publish several books in Chinese. He wrote *The Secure Treatise on God* (1603), *The Twenty-five Words* (1605), *The First Six Books of [Euclid](#)* (1607), and *The Ten Paradoxes* (1608). *The First Six Books of Euclid* was based on [Clavius](#)'s Latin version of [Euclid](#)'s *Elements* which Ricci had studied under [Clavius](#)'s guidance while in Rome. The Chinese reaction to Ricci's book, which showed them the logical construction in [Euclid](#)'s *Elements* for the first time, is discussed in [10]. Certainly the style of [Euclid](#) was far from the style of Chinese mathematics and this mixing of mathematical cultures must have been a cultural shock to both sides.

Ricci of course had to dress in the style of a Chinese scholar and be known under a Chinese name, he used 'Li Matou', to become accepted by the Chinese. However he became famous in China for more than his mathematical skills, becoming known for his extraordinary memory and for his knowledge of astronomy. He even became known as a painter and a painting of a landscape around Peking has recently been attributed to him.

(Michele Ruggieri's) companion was Matteo Ricci, a native of Macerata in the Papal State ... Ricci would stay for twenty-seven years, establishing Jesuit houses ... It was the beginning of an astonishing adventure: the Jesuit penetration of the Chinese court ... Merely to have entered China at that time was an achievement, for China under the Ming was a closed country.

What characterized these Jesuits was their keen political nose. While the unsophisticated Portuguese friars labored inconspicuously among the poor, the Jesuits wherever they went, studied the society around them and set out scientifically to woo the ruling elite. This entailed tactics which varied from country to country ... In settled, peaceful China .. They must appear as urbane scholars, fit to sip tea with the ruling literati and discuss philosophy with them in perfect Mandarin Chinese.

What did these Jesuits discuss when drinking tea with the local mandarins? Science, literature, ethics certainly; for this was what interested their hosts. Not on one subject, at first, they were deliberately reticent. They were careful never to make 'any mention of Christianity', or even divulge, even indirectly, their secret purpose for entering China, the spiritual conquest of the country ... They admitted, of course, that they were Christian priests; but they insisted that they were not evangelists ... All they asked was 'a small plot of land to build a house, and also a church in honor of the King of Heaven' ... the name which the Confucians of China gave to their remote, abstract deity, and by using it the Jesuits suggested they the religion which they wished to practice so privately in China hardly differed from the official religion of the Confucian literati...

Ricci justified his tactical modifications of Christian doctrine by citing the claim of St Paul, who had made himself 'all things to all men for the winning of souls to Christ'

8) The Chinese officials might be seduced and delighted by the clocks and other instruments ... To Ricci the introduction of the new European science (through clocks) was only a means to an end. Always the end was the same: the conversion of China.

# Mission Innovation of Ricci

## Cultural appreciation and adaptation

the validation of the receiving culture through relationship, language and adopting lifestyle (even taken indigenous name) created a mission bridge.

Ricci was a student of language, culture, values, religions and built bridges between those and the Christian faith wherever possible.

Ricci strategically targeted influencers and was able to connect with them on their level academically, philosophically and societally (even taking on their dress) because he earned their respect and stayed the course (for 27 years).

Accommodating rituals, practices, and styles of indigenous culture in Christian worship

(Use “Tien” (heaven) as a term for God and calling Confucius “sheng” (holy))  
did not let the indigenous decide on forms (not fully contextual) and still heavily impacted/flavored by mission culture

Beginning stages of mission where context determines the form of mission

# Movie Clip Illustrating the Principle

Show clip from Never Been Kissed with Drew Barrymore where her character, an undercover news reporter, tries to dress the part of a high schooler to get a story. This is a what not to do in contextualizing and identifying with a culture clip.



# **How can Ricci's Principles be applied to the YoungLife mission today?**

Earn The right to be heard by knowing the context (culture, language, values, and beliefs) of the teens at your school and then let the context of our school determine the form of ministry.

Accommodate traditions, customs, and styles and allow teens to have say in what the ministry looks like.

Connect with the powerful influencers of the school culture.

Stay long and go deep

## **So What and Now What?**

Who are the key kids at your school and how can you best connect with them?

Research the culture (style) of your particular focus school, interview kids and decide how the context of your school can determine the form of that YoungLife mission.

Develop a 3 year, 5 year and 10 year vision statement for YoungLife at your school.

## Recommended Reading:

Hersch, Patricia

(1999) *A tribe apart*. New York, Ballantine Books

Barna, George

(2001) *Real Teens*. Ventura, CA. Regal .

Barna, George

(1997) *Generation Next*, Ventura, CA, Regal Books

Borgman, Dean

(2003) *Hear my Story*. Boston, MA, Hendrickson.

Smith, Chuck Jr.

(2001) *It's the End of the World as we know it*. Colorado Springs:  
Waterbrook

Trevor Roper, Hugh

(1992 ) *Counter Reformation to Glorious Revolution*, Chicago,  
University Press