An Investigation on the Inculturation of Marian Devotion in Taiwan

Catholicism: A Case Study of Marian Devotion at the Immaculate Conception Minor Basilica in Wanchin, Pingtung

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By: Celia Chua, MIC

Moderator: Rev. J. Roten, SM
Adviser in Taiwan: Rev. Luis Gutheinz, SJ

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INTRODUCTION

When I submitted a major research memoir on "Are Chinese Religions Open to Christian Experiences" in 1974, little did I foresee that one day I would venture to write a related topic dealing with 'Inculturation'. After more than two decades since then (1974-1998), and as a missionary, I have been aware more than ever of the importance that the Universal Church as well as the Asian Church has given to the aspect of inculturation. On the occasion of the twenty-fifth year of the establishment of the Federation of Asian Bishops Conference (FABC) (1970-1995), a survey on documents published by the FABC (Papers #78), confirmed that 'inculturation' as an effort to theologize in an Asian way seems to be the driving force behind every FABC meeting, seminar or consultation. Here is a statement quoted from the said document:

"The term inculturation may not be the best description of the process by which the variety of Asian religious, cultural and economic contexts are taken seriously in theological enterprises, nevertheless, in search for ways to make the Church more Catholic by making it more truly Asian functions as the leitmotif of every FABC's concern."

During my summer studies at IMRI (International Marian Research Institute), from 1994 to 1996, I deeply felt that if there is one field among others also needing attention

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1 It is a thesis presented to St. Paul's University, as a partial requirement for a M.A. degree in Mission Studies, 1974.
in line with *inculturation*, it is the Marian Devotion. After the Second Vatican Council, the Catholic Church at large and the Taiwan Church in particular went through a transition period during which life of the Church in Taiwan was also influenced by an increasing Marian popular piety. According to some results of a survey done in 1980, one significant finding indicates that at times, the Catholics in Taiwan give the impression that they 'worship' Mary, while the Protestants worship Jesus. With some recent major papal documents on Mary, i.e. *Marialis Cultus* and articles on inculturation i.e. "*Inculturation: The Gospel and Cultures*" by Standaert, N., an objective re-evaluation at the local level could be of significance and could also make an important contribution to the life of the Church in Taiwan. In the context of Taiwan, the Catholic Church is constantly searching for ways and means to revitalize Christian life. During the homily of the opening Eucharist at the National Symposium on Evangelization held on February 8 to 13, 1988, the President of the assembly, Cardinal Paul Shen exhorted that 'communion' reigned during this important gathering. He gave the two-folded goal of the symposium, first, for the Catholics, some measures of pastoral care and second, for the non-Catholics, especially family members, the concrete task of Evangelization. Prior to this National Symposium on Evangelization (Feb. 1988) in a pastoral letter written by the Bishops Conference of Taiwan addressed to the Catholics on January 6, 1988.

3 Ross, D., did a survey among the university students in Taiwan on Chinese and Western Religious Symbols as used in Taiwan. One finding showed that Blessed Virgin Mary was chosen as a *strongest Catholic Symbol* which gave the impression that Catholics worship Mary.

1998, it is written "as a preparation to the National Symposium on Evangelization, it is recommended that each parish and Christian community on the second day of the Tridium be a Marian day, for example, Christians are encouraged to recite the Holy Rosary or make a Holy Pilgrimage to a Marian Shrine".\(^5\) Concern for the Family is included in the Pastoral Plan at the 1988 Symposium. (Cf. Documents, proposal 5, [212 – 219]). Again in the recent Pastoral Letter of the Chinese Bishops Conference for the Celebration of the Jubilee year 2000, concern for the family is among three main activities (personal and communitarian), they are as follows: Reading of the Holy Scripture, Adoration of the Blessed Sacrament and Consecration of the Whole family to Jesus Christ.\(^6\) As a conclusion, the Bishops implored Mary, our heavenly mother, to bring these offerings to her Son.\(^7\) From these there significant events, they are three emerging themes: inculturation, communion and Marian devotion.

Wanting to focus on a Marian research in the context of Taiwan, because of a practised Christian tradition, during the months of May and October, communities of faith organize pilgrimages to different Marian shrines, especially to the Immaculate Conception Minor Basilica (萬金聖母聖殿), known as the Wanchin Marian Shrine located in Pintung (屏東), Southern part of Taiwan (Appendix I). Since I am aware of only a few articles written about this Marian shrine and no Marian theological research is at hand, I have opted to focus


\(^6\) Pastoral Letter of the Chinese Regional Conference of Taiwan, Celebration of the Jubilee Year, 2000 (Nov. 28, 1999), p. 2.

\(^7\) IBID, p. 4.
this thesis on the study of this shrine.

The goal of this thesis is twofold: first, to systematically elaborate a study on Marian Devotion in Taiwan and secondly, to propose a Family Model for theological and pastoral implications in the process of inculturation for the Wanchin Marian Shrine. The framework and background as well as hypotheses, which are formulated as provisional certitude are as follows:

1. The Immaculate Conception Minor Basilica is the oldest Catholic Church in Taiwan. It was built in 1861. It is also considered to be the most important Marian Shrine in the country.

**Hypothesis One:** An in-depth study on the main development of the shrine can trace the history of the Catholic faith in Taiwan (1859), including Marian Devotion because the foundation of the Wanchin Church (1861) by the Dominican Friars took place during the early stages of Catholicism in Taiwan.  

2. After the Second Vatican Council, the Catholic Church in the 70's went through

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Since the foundation of Catholicism in Taiwan (1859), Taiwan territory with regard to Church organization belonged to only one vicariate, Fuchow (Southern Province of China, Fukien). In 1883, the vicariate was divided into two: Fuchow and Amoy - Taiwan, where Taiwan belonged up to 1913, when Taiwan became an independent Church territory or Apostolic Prefecture. During the Japanese occupation, 1941 up to 1947 Catholic Church in the time of Kuomintang (the government of Chiang Kai-Shek) came from Mainland China, four prefectures were created. There was a period of growth and decline in membership between the year 1955 to 1980. The period of 50's and 60's saw the fast increase in Catholic membership. This period can be attributed to the energetic missionary activity and its success, the missioners, most of them were expelled from Mainland China. A turn came, due to the economic boom in the 80's, numeral decline in membership was drastic. This decline alerted Catholic Church leaders. In 1988, under the initiative of the Bishops Conference of Taiwan, the Catholic population was mobilized at all levels in order to set the Catholic church into a new course, a National Symposium on Evangelization took four years of preparation: 1988 to 1992.
a change and a transition period in Marian Devotion which also affected the life of the Catholic Church in Taiwan. There were some significant changes and an increase in Marian Devotion. Sometimes, the Catholics in Taiwan give the impression that they 'worship' Mary. In a survey, conducted in 1980, Mary was chosen as the most important religious symbol among Catholics.

Hypothesis Two: Marian devotion among Taiwan's Catholics needs to be re-evaluated with its level of growth in the process of inculturation because many Papal documents during these last decades have encouraged inculturation of the Catholic faith. In the context of Taiwan, Marian devotion at the Wanchin Marian Shrine has undergone an inculturation process, and in order to find out its strengths and limitations at the level of growth, the writer of this thesis has formulated a questionnaire to be used for an oral interview.

3. The membership in the Catholic Church of Taiwan is a tiny minority. The recent count is that less than 2% are Christian. The Catholics live in the midst of non-Christians and popular traditional religious practices such as ancestor worship. Many of their popular religious practices are rooted in Chinese culture, for example, filial piety.

Hypothesis Three: In the context of Marian devotional practices, the influences coming from popular religious practices are partially adapted by Catholics, like carrying a Marian image to different churches for veneration as the people do for their Goddess Matzu.

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9 Ross. D., Chinese and Western Religions Symbols as used in Taiwan (1980).
4. In our theological and pastoral reflections, we see the role of Mary within the concept of the Communion of Saints developed in the Ecclesiology and that of the Intra-Trinitarian relationship. Therefore,

**Hypothesis Four** wants to study a Family Model for the Wanchin Marian Shrine so as to bring out the role of Mary as a Mother at the vertical relationship level: between God and His children; and as a friend-sister at the horizontal level: in the relationship between each other as members of a faith community.

This thesis also intends to establish sufficient objective arguments to prove or disapprove these four hypotheses.

Two methods have been used in conducting this research:

1. A case study of the Shrine using available documents and literature related to its evolution: origin and religious practices focusing on the process of inculturation of Marian devotion situated within the Taiwanese Catholic Church. This will include a review of the literature documenting the implications of Chinese culture and values in the inculturation process. Observation of the Catholics' behavior and the shrine's symbols, the imagery and artistic decoration during the visits of the researcher were also taken into consideration.

2. A designed questionnaire by way of oral interviews with the faithful residing in the area, as well as pilgrims was used. Their motivations and practices have helped us describe the present situation of the shrine. The interviews were conducted in Taiwanese and Mandarin.
Findings have been summarized and analyzed, using a qualitative approach relying more on the contents of responses than on the statistical figures. This is to illustrate the strengths and the limitations of the inculturation process of Marian devotional practices. The description of the qualitative method has been elaborated more in chapter one.

After some theological and pastoral reflections, a Family model is suggested as an application of the concept of communion.

Our learning objectives are according to:

**Form:**

- To develop skills in designing and conducting interviews and analyzing available data collected and
- To improve a capacity for analysis and theological reflection by utilizing the feedback of resource persons and other useful materials in comparing them to doctrine, pastoral theology and magisterial documents.

**Content:**

- To gain a deeper understanding of the situation of Marian Devotion at the Wanchin Marian Shrine in Taiwan and the inculturation process of Marian devotion in Taiwan Catholicism, with its strengths and limitations and
- To elaborate a thesis indicating the theological and pastoral significance of Marian devotion for the Catholics themselves and the promotion of inter-religious dialogue in Taiwan.
Finally, the outline of the research study is divided into five main chapters:

Chapter One: Research Methodology, a Qualitative Method and a Definition of Terms.

Chapter Two: The Origin of the Shrine and Its Historical Background (1862-1998).

Chapter Three: An Investigation of the Process of Inculturation in Marian Devotion.

Chapter Four: Some Theological Reflections on the Family Model for the Wanchin Minor Basilica of the Immaculate Conception.

Chapter Five: The Pastoral Implication of the Family Model for the Wanchin Minor Basilica of the Immaculate Conception.

In the course of the realization of this thesis, many people have collaborated and participated. Prayers and encouragement coming from friends have been a moral support and signs of active communion. Critical revision of the texts can be tedious at times, so I am grateful to my moderator, Fr. Johann. Roten. SM. and my adviser, Fr. Luis Gutheinz. SJ. for their guidance and support. I entrust them all to Mary who is a model of our faith in this pilgrimage on earth, imploring her to accompany each one of them specially in our inward journey of faith, hope and love.
CHAPTER ONE

Research Methodology and Definition of Terms

I. Research methodology: Qualitative Study

With the guidance of my advisor in Taiwan, Fr. Luis Gutheinz, S.J., a methodology is created by integrating the major concern and objectives of a qualitative study, namely: the meaning of the experience of an individual as well as a community including the historical and current situation to a holistic approach of four elements of a theological reflection, inspired by Lonergan, B., which includes: experiences, understanding, judgment and decision, later on a fifth one, action is added in a pastoral – theological approach. This study is based on a particular shrine with some specific cultural and historical backgrounds. The main reason for opting for a qualitative study is to understand the meaning of the people’s experiences rather than measuring the experience through some statistical number. Since the Wanchin Marian Shrine’s pilgrims are mostly from Taiwan and a few from neighboring countries such as Overseas Chinese from the Philippines, Hong Kong, Macau and others, it is deemed important to use a methodology interpreting their experiences by way of a qualitative research study. “Asians are trying to reflect their faith by starting from their experience of life and exploring appropriate pastoral and missionary strategies.” (Cf. Commentary given by Amaladoss, M., an Asian Theologian on the recent Post Synod Special Synod of Asian Bishops, “Ecclesia in Asia” [Nov. 1999] in Asia Focus, Nov. 26, 1999, p. 3.) Moreover, some recent research
works have already pointed out the validity of using this method. Therefore, a qualitative study method is used to produce findings not arrived at by means of statistical procedures or other means of quantification. This method refers to research about the Wanchin pilgrims', Christian lives, conversion stories, Marian devotion and practices, opinions on other religions, inculturation etc.

Chapter one is divided into two sections, the first one is a description of a qualitative study, where the seven steps are formulated and the second one is a definition of terms used in this study.

A. Description of a qualitative study:

Michel Q. Patton makes a very fine summary on the difference between a quantitative research and a qualitative study.

"In quantitative research, we witness the blossoming of a flower, the sweetening of a fruit, and even its decay. But these are mere elements in the growth process of a plant. In qualitative study, we seek to grasp the entire process starting from the excavation of the soil, the trimming and sowing of the plant until its ripening. We desire to take a look at every dimension of its growth process."

On the other hand, qualitative study method is a dynamic research process which is

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10 Nolan, M, used qualitative research method on her second part of study, A Doctrate Dissertation presented on the Magnificat, canticle of a Liberation People: a Hermeneutical Study of Luke 1:45-55 Investigation the Word Behind the text by Esigens; the Word in Front of the text by interpretive Inquiry, IMRI, U.D, 1995 and in Taiwan, a M.A. thesis presented by Chiang I-Hwa on Tracing the Source of Qualitative Research - The Changes of Husserl's Phenomenology in Application of the Social Science, Fu-Jen Catholic University, Faculty of Religious Studies, Taiwan, June 1998.

11 Chiang I-Hwa, Tracing the Source of Qualitative Research - The Changes of Husserl's Phenomenology in Application to the Social Science, A Thesis written in Chinese for Fu-Jen Catholic University, Department of Religions, Graduate Studies, Taiwan, June 1998.
ultimately based on the insight into the process-character of reality. This research method applies the philosophical idea of E. Husserl (1889-1939) to social sciences. In 1913, he presented a philosophical program for the systematic investigation of the dynamism of consciousness and its objects. For him, experience is not limited to apprehension through the senses but includes whatever can be an object of thought (mathematical entities, moods, desires).

Husserl advocates two concepts: subjectivity and inter-subjectivity. Subjectivity is the result of the finding of meaning in life situation, while inter-subjectivity is the living out of its meaning in a community with others. Hence, there is a relationship between subjectivity and inter-subjectivity. Only when human beings discover experiences as meaningful and corporate, can they form a significant and inculturated community.12

Applying this theory to our research study, findings from the individual responses to the designed questionnaire bring out the interrelatedness of how personal (subjective) Christian practices in his/her relationship – belonging to God and Mary influence the presence or non-presence of a family atmosphere, such as welcoming and openness which characterized a Christian community (intersubjectivity). Chapter five gives some pastoral application and implication of an ecclesiological—Family Model to signify the importance of an integration of a devotion to Mary in an ecclesiological model.

Bernard Lonergan (1904-1984) in his research on human consciousness, ideas and intellectual motivation pointed out clearly that there are four elements in which a person can appropriate his/her own conscious act. The four elements are namely: experiences, understanding, judgment and decision. A fifth element, ‘action’ was added by Luis Gutheinz (1933- ). Hence the five elements are experiences, understanding, judgment, decision and action. We integrate these five elements into our qualitative study by creating seven steps to follow, since we intend to do some theological and pastoral reflections based on the findings. Thus, the major concern and objectives of our qualitative study are:

- the meaning of the experience of the interviewers as an individual and as a Christian community of Wanchin;
- the everyday world of the data, which includes some observations of their lifestyle, their daily activities and also preoccupations as sources of research and
- the holistic perspective of the experience such as historical background and current situation, i.e. social, economic and political conditions of Wanchin.

To help us better understand, interpret and integrate the meaning of experiences as individual and as a Christian community of Wanchin, the five elements are incorporated into seven steps.

B. The implementation of five basic elements in seven steps:

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Step One: Outlining of learning objectives, framework and background in the pursuit of the learning objectives seen in the introduction. The content of this research study includes the methodology: a qualitative method by designing a questionnaire for an oral interview.

Step Two: Choosing the interviewees for an oral interview by using a questionnaire. The main concern of the researcher is to understand the meaning of experience. The orientation of this oral interview is directed toward the person (interviewee). It is assumed that, although every person has gone through similar experiences, each one is unique. Each intended meaning differs from each person’s inner world. There are more than thirty persons involved in this research work. They are grouped into three categories:

- Dominican Priests working in the Wanchin Immaculate Conception Minor Basilica;
- Christians residing in Wanchin;
- Christians who have migrated from the Wanchin area to other places in Taiwan.

Step Three: Immersion into the everyday world: direct source of data (Chapter Two). The researcher was in contact with interviewees, the situation and the event by paying them visits. During her four visits, the researcher spent sufficient time in Wanchin, Pingtung to be in direct contact with the source of data. A holistic approach is important in this dynamic process. The inherent meaning of the data can only be understood in the society
where they (*Pinbu People*) are situated and within their historical and current situation to which the subject belongs (*Chapter Two*). With available books and articles written (mostly in Chinese) about the culture of the Pinbu People and *some home video* tapes, mostly former Church celebrations (from 1987 to 1999), they are valuable sources to *this research work* (see the Chinese Bibliography).

**Step Four:** Conversation with the interviewees with empathy and openness. With the designed questionnaire on hand, some flexibility, creative style, constant reflection, *observation* and recording of significant learnings are necessary in order to have an effective conversation. *Mandarin* and *Taiwanese* were used in oral interviews and written responses. During the visit to this Marian Shrine, *the researcher* also came in contact with people, Chinese and foreigners who are not residents of Wanchin but *were on a visit*.

**Step Five:** Understanding data collection and analysis (*Chapter Three*). Qualitative data emphasize description rather than judgment. Detailed, in-depth and free description provided a background of the event, so that the interviewer could grasp the inner happenings and person's point of view. The researcher avoided judgment.

**Step Six:** Reduction analysis and interpretation (*Chapters Four and Five*). To say that a qualitative study *method* is entirely objective is not possible. On the one hand, subjectively, the researcher has her personal experience and intuition. On the other hand, *objective guidelines* are needed for an adequate and effective *interpretation of collected data*.

Interdisciplinary sciences, i.e. Christian Anthropology, Psychology and Cultural Analysis
helped partially in the interpretation. Recourse was made mainly to the three *principal* guideline sources for a theological and pastoral reflection: the Scriptures, documents on the Catholic Teachings (*Magisterium*) and the Catholic traditional Marian practices (*Sensus Fidelium*).

**Step Seven:** Suggestions and actions (summary and suggestion). The meaning and the *understanding* of the experiences need deeper theological and pastoral reflections in order to evaluate the strengths and the limits of the *process* of inculturation in a Marian Devotion. As a concrete action, a model for consideration is proposed here. This Family Model is to be applied in the Wanchin Marian Shrine. The Family Model is based on the findings of the survey: their experiences are strong and positive elements, as well as weaknesses which need to be corrected. For example, there is an enigma in their sense of belonging, a tension between security and exploration or expansion. The major challenge is to open up and relate to others as *brothers* and sisters in God's family.

The Christians who belong to the Wanchin Marian Shrine call this place 'home'. They feel a sense of belonging to God and are very much at home with Mary. But there is the challenge: to let *pilgrims* and other outsiders share this home meets with difficulties. By elaborating the proposed Family Model, the researcher attempts to *make* a shift in venerating Mary's presence in the shrine. It is a praxis-oriented approach to Mary's dialectic role as a mother and a friend-sister: how Mary can be a mother which is a vertical relationship and at the same time a friend-sister, which is a horizontal *relationship* of equals. Evidently Mary is
the link among the Catholics. Finally, by studying some theological and pastoral implications for this model, a step ahead can be made into the process of inculturation in Taiwan. Knowing that the 'how' of this model would entail more planning and collaboration, and being conscious that the intent of this thesis is more theoretical than praxis, the researcher is open to accept comments that will help formulate a pastoral plan.

II. Definition of Terms

There are many meanings given to terms used in this thesis. In order to avoid confusion and to limit the scope of this study, it is deemed necessary to give a description on these following terms:

*Acculturation:* A term from cultural anthropology that is now used in connection with forms of the liturgy. It is one of the two possible ways from which worship may be adapted. The first, accommodation means making adjustments in the liturgy without necessarily considering the culture of the people. Acculturation is a preliminary process in which worship is adapted to a particular culture in an external or a partial way while respecting the unique character of the Roman liturgy. *It may deal with either the stylistic characteristic or with the theological emphasis of the Roman liturgy.* Contextualization is

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14 These definitions of terms, except *Creatureliness and Marian Terminology* are taken from the Encyclopedia of Catholicism, McBrien, ed., Harper and Collins Publisher, 1995, N.Y.

concerned with an intentional and thought-out effort to do theology in and for a given context; an effort that is further more undertaken by people who belong to that context and make use of its intellectual, religious and spiritual resources.

**Creatureliness** or created-ness means that all extra-divine beings are determined by and are radically dependent upon the creator. From the standpoint of the goal and self-development of humans, this concept refers to their absolute reliance upon God as the originator, redeemer and consummator of all reality.

**Devotion:** non-liturgical prayer forms that promote affective and sometimes individual attitude of faith.

**Icon** / Image is a painted panel of representation of Christ, the Blessed Virgin Mary or a saint used mainly in the official liturgy of the Eastern Church tradition and in the decoration of its churches. Theologically, they are windows into the eternal world of revelation, and they capture albeit imperfectly, the realities of which the Gospel speaks, including the New Testament affirmation that Christ is the Icon or Image of God.

**Inculturation** is the process by which individuals learn their group's culture through experience, observation and instruction; also a process by which the Gospel is taking roots in a particular culture.

**Liturgical Inculturation** is the process of adaptation in which worship creatively employs the cultural heritage of a particular people. The local ritual and symbolic forms and systems are invested with Christian meaning. Inculturation therefore, differs from
acculturation in that the latter only incorporates those native rituals and symbols that are seen as compatible with Roman liturgical tradition. Acculturation purifies and re-orient, while inculturation is more confident about the congruency between the native culture and Christian worship.

Pilgrimage is a religiously motivated journey to a specific location to visit a holy person or to commemorate a special event that occurred there. The pilgrimage consists of the journey to and from this place, including the stay.

Shrine is a pilgrimage destination that may encompass a complex of buildings but whose main focus is a cult site or cult figure, like a statue or an altar with relics.

Marian Shrines are holy places dedicated to Mary that are the destinations of pilgrimages.

Marian Veneration is the appreciative response of the believers to Mary's mission in salvation history; the veneration directed towards her who is regarded as a saint.

Praxis-oriented Marian Approach is a practical approach to a practical problem that needs a practical solution. This methodology is related to anthropological, cultural and social experiences. It is also a feminist theological approach.\(^\text{15}\)

\(^{15}\) This definition is given by Prof. Rev. J. Roten, S.M., director, IMRI, University of Dayton, during a summer course 1995.
CHAPTER TWO

Origin of the Marian Shrine and Its Historical Development

The focus of our research work is on a particular place with a specific tradition and a historical background; that is why at the beginning of this chapter, it was important to situate the Wanchin Marian Shrine in the context of Taiwan. The Wanchin Marian Shrine is located in the southern part of Taiwan, in the Pintung region. It took approximately one hundred and twenty two years (1862-1984) before this Catholic Church became a "Marian Shrine" declared as such by the Church. First, by examining pages of recorded documents, we go back to the foundation days in 1862. We introduce our main actors; the Pinbu People and their conversion stories, so as to better understand their experiences. Then, we take a tour to visit the Church and describe some important features of the Immaculate Conception Statue. Finally, we rejoice that the church becomes a Marian Shrine as we learn from the experiences of the pilgrims how they express their veneration to Mary by two most popular Marian practices, namely the Marian procession and the recitation of the Rosary.

I. The Foundation of the Church (1862)

The beginning of Catholicism in Taiwan (Formosa) is said to be in March 1626, when five Spanish Dominican priests, headed by Fr. Bartolome Martinez, OP, landed in Keelung (基隆) and Tamsui (淡水), on the northern tip of Taiwan. In 1642, after the Dutch
occupation, these missioners were arrested and deported to Batavia, Indonesia.\textsuperscript{16}

Two centuries later, China, in a treaty with England (1842) and that of France (1858), the Ching Emperor of China granted liberty of religion to the people of Formosa, later known as Taiwan, thus allowing foreign missioners to preach. At the same time, the government of China opened the old port in Tainan (台南, then capital city) to foreign commerce. The Holy See requested anew the Spanish Province of the Dominican priests to restore the Taiwan (Formosa) mission in 1859.\textsuperscript{17}

Within a few months (May 18, 1859), Fr. Fernando Sainz, OP, together with three catechists from Amoy (廈門), Fukien (福建), arrived in Kaohsiung (高雄, Takao). He first established the mission in Kaohsiung, thinking that this place could serve as a homebase for other missions. Some months later, he decided to go to Wanchin (Bankim), an aboriginal village, where the native people lived at the foot of a large and imposing mountain range, at a distance of about ten hours walking east of Kaohsiung (高雄). “When Fr. Sainz and companions arrived in the aborigine village, they were received heartily. They stayed there for ten days preaching with unexpected success.”\textsuperscript{18}

Wanchin (Bankim) is derived from two Chinese characters: wan (萬) which means ten thousand (an expression of abundance) and chin (金) which means gold. The people

\textsuperscript{16} Wanchin Holy Mother Basilica, A History that started 130 Years Ago, Wanchin Publication, 1991, Taiwan, p.9.
\textsuperscript{17} ibid, p.10.
\textsuperscript{18} Prehistory of the Church of Bankim (Wanchin), Dominican Friars Archives, Kaohsiung, Taiwan, #10.
named their home village, wanchin (bankim) because this fertile land produces a variety and an abundance of crops.

II. The first Christians in Wanchin (萬金) 19

The natives of Wanchin originate from the Silaya tribe living in Malaysia in Southeast Asia. They traveled to Taiwan and landed in Pintung (屏東) in 1684. They are known as Pinbu People (平埔) because they live in the lowlands. They have dark skin and big round eyes (Appendix 2). Unlike most of the aborigines who live in mountain areas and have distinct dialects, the Pinbu People stay in the lowland and speak Fukienese, the dialect of Chinese Mainlanders from Fukien, mainly because of many intermarriages with the Taiwanese. When the missioners came to their villages, they were given Chinese “Han” (漢) surnames. Most of them have “pan” (潘) or “wang” (王) as family names. In the past, due to hostility from non-Christians, the Pinbu People suffered for defending the Catholic faith. As a consequence, they only marry Wanchin Catholics or people who had moved to Kaohsiung to preserve their religion. At present, about eighty per cent of the total population of some 2,000 residents are Catholic. This place has the highest density of Catholic population in Taiwan. Thus, it is known as the only Catholic village in Taiwan. Many young people work and pursue their studies outside Wanchin. From the original small tribe of about 250

19 Interesting studies in Anthropology and Sociology of Pinbu People are recorded in an article written in Chinese (尋訪阿立祖), 1999.
families, they have spread to the whole island of Taiwan (Appendix 3).

The Pinbu People believe in a super-natural Spirit, a Creator who is a Provider and a Protector. They are also ancestor worshippers. A Mu-Mu is their ancestor God (阿姆姆). Ritual offerings combined with songs and dances are expressions of their spiritual life. The primary symbol of offering is water and not incense: because water for them represented the living Spirit = life-giving. Their Taiwanese neighbors, mostly Hakka who originally came from Mainland China, profess their religious adhesion to Matzu, Goddess of the Sea. Now, in Wanchin village, at home and in public celebrations, in spite of the difference in religious practices, Hakka and Pinbu People seem to live in harmony.

The Pinbu People have a matriarchal system of society. Mothers are the heart, center and soul of families. Family life is knit closely together. Women are considered equal to men. The Pinbu People’s main personality traits are simplicity, hospitality and joy. Some believe that these inherent factors led the Pinbu People to embrace easily the Catholic faith.20

Besides that, there were two other sociological reasons why the Pinbu People were receptive to the Good News. First, because the catechists, including the missioners spoke Fukienese, a dialect which was familiar to them. Secondly, because they (Pinbu tribe) felt the need to be protected from the hostility of the neighboring village people, the Hakkas.

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20 Notes taken from an interview with Mr. Peter Pan (潘伯輝), author of some Chinese articles on Pinbu People, Wanchin, June 13th 1998.
Learning about a loving and powerful God was a great relief for them. At the same time belonging to the Catholic Church gave them an identity stronger than their own. However, this did not come about without a price, for when they accepted the Christian faith, they had to abandon their pagan practices and this infuriated even more their surrounding neighbors. They suffered from persecution, discrimination, house-burning, killing and other violent acts.

At one point, in a letter to the Provincial, Fr. Sainz says: "I am planning to move my little parish, which incessantly is sustaining molestation, to a place which is more safe, because it is impossible to overcome so many vexations." But later he again writes "... but now, I regret having had such an idea, because it is against God’s will. It was only a defect of faith on my part..." 22

Another historical event took place, in 1874 when Shen Pao-Chen (沈保成), a high-ranking official of the Ching Government saw the beautiful and majestic Church during his visit to Taiwan and was moved by the simple and happy lives of the people. He met some Dominican priests and was even impressed by their fluency of the Fukien language and their care for the people. He thought that the Catholic faith had influenced positively the villagers, strengthened their morality, eliminated racial discrimination and increased social harmony and solidarity. When he reported to the Ching (清) Emperor and recommended to give support and protection to the preaching of the Catholic faith, a title was granted to this Church. This

21 Liu, Hai-Yeh (劉還月), Getting to Know the Matriarchal Tribes in Taiwan (認識台灣的每一個母族), April 1993, pp. 6-9.
22 Prehistory of the Church of Bankim (Wanchin), Dominican Friars Archives, Kaohsiung, Taiwan, #110.
title is an honorary symbol of the Emperor’s protection translated as ‘On Imperial Orders’ and ‘Catholic Church’ now affixed in front of the Church. “In 1874, the Ching Court promulgated an edict and sent Shen Pao-Chen (沈保成) to Wanchin. He brought two granite tablets, one of them with the words ‘On Imperial Orders’ and ‘Catholic Church’ engraved on them.” In spite of the Emperor’s protection, the hostility of the Hakka people remained. This lasted for another twenty years or so, until the Japanese army came to the village (1895) and forced the Hakka people to retreat in defeat.

Thanks to the voluminous correspondence between the Dominican missioners and their Superiors preserved in the archives of the Dominican Friars in Kaohsiung, Taiwan, today we are able to trace the beginning of this Marian Shrine and to recall vividly important pages of the history of the Taiwan mission. Indeed the Wanchin Marian Shrine of the Immaculate Conception had a difficult birth and a violent growth process.

What is the origin of the Marian Shrine? Is it the title of the Immaculate Conception? Is it a Marian Statue? A dogma? An apparition? Since these questions were not mentioned explicitly in written correspondence, the researcher posed these questions in an interview with Fr. Constantino Montero OP, the present Dominican archivist, who replied as follows:

“The first Church founded in Kaohsiung by the Dominican Friars is called Our Lady of the Holy Rosary (1859). In May 2, 1995 it was consecrated as Holy Rosary Cathedral Minor Basilica. When the

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23 Wanchin, Holy Mother Basilica, p.10.
Dominican Missioners restored the Taiwan Mission in 1862, they named Wanchin Church, the second oldest, the Immaculate Conception of Our Lady in commemoration of the proclamation of the Bull *Ineffabilis Deus*, the Dogma of the Immaculate Conception on December 8, 1854 by Pope Pius IX.” He then specified that “Wanchin Marian Shrine is the second oldest Church in Taiwan (1862).”24 The oldest one is located in Kaohsiung (1859).

History tells us that throughout the Middle Ages, the Dominican missioners had already been influenced by the popular devotion to the Immaculate Conception in Europe.25

How about their Marian spiritual formation? With these questions in mind, it is appropriate to take a tour of the Church and study the representation of Mary as the Immaculate Conception, in order to understand the origin of this Marian Shrine.

**III. Description of the Church**

Fr. Fernando Sainz OP, purchased the land and built the original church in May 1862. Two years later, on October 13, 1865, an earthquake destroyed the church. Through the generous contribution of the people, a new church was built at the end of 1869. Up to now, the church and the land around it, is still the property of the Dominican Fathers. Many peoples have their houses built around this Spanish church of colonial style. At the beginning, most of the construction materials were brought from Fuchow (福州), China.26

This church had some major repairs and renovation. The last one was in 1985, when it was

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24 Notes taken from a visit and an oral interview granted by Fr. C. Montero, OP, Spring 1998, Kaohsiung, Taiwan.
25 Ibid #16.
26 Pan, Sung-Pu (潘松浦), *Beginning of Catholic Wanchin Church and its Influence to Society* (天主教在萬金開教), Fu-Jen University – History Department publication, Nov. 1999, pp. 54-64.
elevated to a Minor Basilica. (Appendix 4)

Inside the original church were three statues: the statue of the Immaculate Conception of Our Lady which always occupies the central place, the statue of St. Dominic on the left side of the main altar and the statue of St. Joseph on the right side. Today, these two statues are no longer in the side niches, but in their place are the statue of Our Lady of Wanchin (replacing St. Joseph’s statue) and a “palenquin” (a carriage) which came from Spain and which is still used to carry the Marian Statue during processions occupies the former site of the St. Dominic statue.

By the standard of Catholic churches in Eastern and Southern Europe, the interior of the Church is rather austere. There are carvings of the stations of the Cross on the wall and four stained glass windows of the four Gospel’s writers namely, Mark, Matthew, Luke and John. There is no painting inside the church apart from some Chinese banners on each side. They are petitions and prayers addressed to the Blessed Mother written in big Chinese characters. (See appendix 5 and the translated texts) This Church has been designated as a third-class protected site by the Taiwan government. A third-class protected site is a public building which has a historical meaning and has existed for more than 100 years. At present, in 1999 the church is undergoing a face-lift, a project of restoration to its original architecture of 1862. This project is a joint collaboration between the Wanchin Catholic Community and the Taiwan government.

Externally, the Wanchin Minor Basilica has a simple gray concrete structure. The
grounds serve as an unofficial park to the people in the village as well as to pilgrims. On the left side of the church is the activity hall and hostel for pilgrims, while on the right side is the convent of the Dominican friars. On a clear day high mountains are visible. To the east, there are a number of native houses built on the rented lot belonging to the Church. The village is encircled by large bettlenut plantations and sugarcanes, cultivated by the natives themselves.

IV. Features of three Marian statues

Statue A (Appendix 6) is the original statue of the Immaculate Conception of Our Lady which was brought from Manila, Philippines. There is no mention of the artist’s name nor date. She is now put aside in the basement due to great damage. No detailed information is available. As the image portrays, we can see some distinct characteristics:

- The triumph of Mary over original sin, represented by Mary’s feet crushing the serpent’s head.
- The purity and beauty of Mary as is seen by the color of her dress, white — a symbol of purity, virginity and immaculateness with a blue sash.

Statue B is the one replacing the original statue A on the central place of the Church. (Appendix 7) In the early 80’s, the parish priest purchased this statue B of the

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Immaculate Virgin to replace the original one that has been greatly damaged. She has a European pale face instead of one with Asian features. The artist’s name could not be traced nor was it possible to gather more information regarding statue B as there are no detailed sources available.

Statue C is Our Lady of Wanchin (Appendix 8), this third statue was bought from Manila, Philippines in 1991. It is called “Our Lady of Wanchin” and is used for processions. Originally, she had black hair, but later on her hair was dyed brown. According to an interview with the parish priest, Fr. J.C. Martinez, OP: “People in Wanchin prefer to have a European Mary than a Chinese or an Asian one. For them, Mary is not Chinese. The repainting of the statue’s face by a local artist ‘Mr. Pan Chian The’ (潘建德) is not noticeable. Our Lady of Wanchin has a pale face, blue eyes and long brown hair. 28

Why are three statues of Mary kept? What are their similarities? Firstly, they are representations of the Immaculate Virgin whose feet crushed the serpent’s head. Secondly, Mary has a European pale face. Thirdly, Mary is standing alone, without holding the child Jesus in her arms. She is remote in the heavens. In the next chapter, we shall study the meaning of Marian representation in the faith life of Christians in Wanchin.

28 Notes taken from an oral interview with Fr. J.C. Martinez, OP, Spring 1998, Wanchin, Taiwan.
V. The Church Becomes a Marian Shrine (1984)

On December 19, 1984 this Church was elevated to the rank of Minor Basilica through a petition coming from the people and endorsed by the Taiwan Bishops Conference. In a solemn ceremony, in virtue of a decree issued by Pope John Paul II on July 24, 1984, the Catholic Church of Taiwan rejoiced over this honor given to her. This Marian Shrine is the second national sanctuary for the veneration of Our Immaculate Virgin in China. The first one being that of Our Lady Help of Christians, Sheshan (佘山) Hilltop Marian Basilica in Shanghai (上海) Diocese, China (1871).

As a Marian Shrine, there are two principal Marian feasts celebrated in the Immaculate Conception Minor Basilica in Wanchin. The more important one is the patronal feast of the Immaculate Conception of Our Lady, which is celebrated nationwide with pilgrims coming from all over Taiwan. The second principal feast is celebrated on the second Sunday of May, to coincide with mother’s day. This feast day is particular only to the people of Wanchin. When pilgrims come, they pray and praise and with contrite hearts repent for their sins. On these two occasions, the statue of Our Lady of Wanchin is brought out to the streets in procession to visit people. How then did this Marian shrine become a

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30 The first one is the Minor Basilica, Our Lady of Christians, in Sheshan, Shanghai, China. This was built in 1863 and completed in 1873. It took another ten years (1925-1935) to expand the Church, to be finally elevated to the rank of a Basilica in 1935. In March 1981, after a difficult time during the Cultural Revolution, the Chinese Government decided to return Sheshan Marian Basilica to Shanghai diocese. C.f. Guide to the Catholic Church in China, 1997, Published by Charbonnier, J., Singapore, June 1997, p. 443-444.
center of pilgrimage? One of two national Marian Shrines in Taiwan? Here, we shall recall some very significant events during the past few decades as recorded by Mark Chang, SJ, a Chinese Church historian. According to him, Marian pilgrimages held in Wanchin led by other groups outside Wanchin were popularized since 1953 before the Wanchin Church became a minor Basilica. Prior to this year, this practice existed but on a smaller scale and led by the Wanchin parish priest. Here follows a chronology of Marian pilgrimages:

- In 1953, Msgr. Anthony Riberi, the Internuncio of Taiwan (1946-1959), after having blessed the first church, Our Lady of Fatima in Chiaping (佳平) Tsun, Taiwu Hsiang, Pintung, where twenty seven aborigines were baptized, led the pilgrims by way of a Marian procession to Wanchin.

- During the Marian Year in 1954, the late Cardinal Tien Kenghsin (田耕莘) led a group of priests, religious sisters and laity to Wanchin. After having witnessed the joy of this celebration, he exclaimed, “Hic est fides”, meaning to say, ‘Here is the faith of the people’.

- On October 19, 1974, when the statue of Our Lady of Fatima from Portugal was brought to Taiwan, a solemn Eucharist was celebrated in Wanchin with hymns of praise and the recitation of the Holy Rosary at the conclusion of the visit.

- On November 11, 1983, the diocese of Kaohsiung celebrated the closing of the Holy

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32 Ibid, pp. 9-11.
Year, in commemoration of our Redemption, in Wanchin, by Mgr. Paul Cheng, OP, titular bishop, along with 46 priests and thousands of pilgrims. The festive ceremony lasted for four hours.

- On December 19, 1984, this Marian shrine was elevated to the rank of Minor Basilica in a solemn ceremony, in virtue of a decree issued on July 24, 1984 by Pope John Paul II.

- On May 5, 1991, Our Lady of Wanchin took to the streets and byways for an Island wide procession. This national trip reminded all the Taiwan’s faithful of the need to pray to Mary, in order to help them raise the level of their moral life. For the Catholic Church, it was a first large-scale public manifestation of faith and devotion to the Holy Mother, the Blessed Virgin Mary.

Yearly, there are many pilgrimages to Wanchin taking place. For different reasons, pilgrims organized mostly by parishes come by groups. This Marian shrine has indeed become the center of pilgrimage in Taiwan and the most popular among other shrines because each diocese encourages the faithful to pay homage to Our Lady of Wanchin.

VI. Two Marian Devotions: Recitation of the Holy Rosary and Procession

As early as 1626, when Fr. Riccio, OP, visited Formosa (Taiwan) at the invitation of a warlord, Kuesing (Koxinga, 鄭成功), he recounted an edifying experience in Wanchin
upon his return to Spain:

"I saw coming from between the mountains a large group of natives armed with bows and arrows. From a distance, these natives started shouting at Fr. Riccio's band. First in their own tongue, then in Spanish and then in Chinese. They asked if there were any Christians among the arrivals. Then the natives made the Sign of the Cross and showed them their rosaries. Fr. Riccio added 'the natives who had been under the influence of the Dominicans nineteen years before still preserved their faith in Christ in their own imperfect way. They adhered to the commandments; they prayed the rosary, and in their homes were still enshrined the Crucifix and the images of the saints that had been given to them.'

33 Fr. Pablo Fernandez, OP, Compiled and edited, One hundred Years of Dominican Apostolate in Formosa (Taiwan) 1859-1958, pp. 38-40.

In the correspondence between the Dominican Missioners in Taiwan and their Provincial Superior one finds some stories of Wanchin that illustrate the importance of the recitation of the Holy Rosary taught to the Christians.

- In a letter dated October 4, 1865, Fr. Francisco Herce, OP, wrote to his Provincial Superior residing in Manila, Philippines giving an account on how the Protestants did not have much success in proselytizing the natives because the Christians admired Mary and had a devotion to her:

"During the feast of Our Lady of the Holy Rosary in Wanchin, we decided to hold a procession in honor of the Blessed Virgin. When the natives heard of this, they turned out in large numbers to watch the procession. As the procession filed slowly by, we could hear many of them murmuring ejaculations in praise of the Holy Mother ... Many of them looked with intense admiration, even adoration, at the image of the Queen of the Rosary and went back to their homes loud
in their praise of Our Lord and the Blessed Virgin.” 34

• On June 2, 1866, Fr. Ramon Colomer, OP, wrote on the fervent observance of the feast day celebration in Wanchin where Mary was the primary ‘tool’ of evangelization. Celebration was observed on the following occasions: 35

• Every Friday during Lent, a novena is held in honor of the sad and afflicted Virgin of Sorrow.

• On Holy Week and Easter Sunday, the natives honour Lady and the Holy Rosary. Even the non-believers cannot but praise her beauty and comment on the expression of faith of the Christians when the Celestial Virgin comes out in procession.

• In the afternoon of Ascension Day, they sing the Holy Rosary in Chinese.

• Every Sunday afternoon, there is an exposition of the Blessed Sacrament. The Holy Rosary is recited and an explanation of the mysteries is given.

Two letters were written on the exemplary life of two Christians, the first one was written by Fr. Ramon Colomer, OP and the second one by Fr. Andres Chinchon, OP. Fr. Ramon Colomer wrote vividly how daily recitation of the Holy Rosary had transformed the life of a Christian.

34 Ibid, pp. 66.
The first letter written to his Provincial Superior in Manila, Philippines was on August 7, 1871. Maria Asuncion (her baptismal name) was a native of Chiashan (佳山), a town near Wanchin. After her conversion, she spent all her time doing pious works. In answer to the insults of her neighbors, due to some misfortunes in her family, she says: "I confess frankly that I have failed in some way. Everyday I ask God and the Blessed Virgin Mary to give me more patience and more perseverance." She accepted pains and discomforts and offered them for the conversion of her three sons. Her good example and good works remained present in the memories of the Christians in Wanchin.36

Fr. Andres Chinchon, OP, wrote the second letter about Vicente, on the 2nd September 1871.

"He was a catechist who worked faithfully with the Dominican priests for more than eight years. His fellow-Chinese, the Mandarin, reproached him for collaborating with the foreigners (Europeans) and several times, reported him to the government authority and submitted him to corporal punishments. They persecuted him in 1871. Vicente has not only a virtuous life but also a deep spiritual life. Even though his work kept him busy, he always found time to go to Mass daily and recite the Rosary."37

Years later, many progress reports were written by the Dominican priests to their Provincial Superior, residing in Manila, Philippines, boasting of the flourishing mission in

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36 Translated from Spanish and recorded in Sino-Annamite Mail, Vol 7, pp. 15-22. Sino-Annamite is a system used in the Dominican archives, Kaoshuing, Taiwan
37 Taken from Sino-Annamite Mail, Vol. 7, pp. 36-40.
Wanchin as the biggest Christian community in Taiwan (Formosa). The people’s love for the Blessed Virgin found its expression through Marian practices such as the procession and the recitation of the Holy Rosary.\(^\text{38}\)

- Some wrote that the foreign missioners taught them the recitation of the Rosary as a form of oral prayer because the Pinbu People did not know how to read. With the above information, the question arises whether this Marian devotion is still alive among Christians in Wanchin.

From the collection of video cassette tapes taken during some important ceremonies of 1987 and 1991 held in Wanchin, one can observe the fervor of the Christians who recite the Holy Rosary with their loud voices. This thesis writer asked the parish priest, Fr. J.C. Martinez, OP, if this has become a tradition in this faith community taught by the Dominican Priests? As a confirmation, he said that about 50 Christians in Wanchin come for the afternoon recitation of the Holy Rosary every day, but do not necessarily come for the Eucharist in the morning. Then he added how he integrates the teaching of the Catechism in the mysteries of the Holy Rosary. Mary’s relationship with the Trinity, her role in salvation history and her intimacy with her Son Jesus are often topics of his homilies.\(^\text{39}\)

We will have to go back to the teachings of St. Dominic, founder of the Dominican order, to find out whether the recitation of the Rosary is a Dominican Marian practice. Saint

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38 Taken from Sino-Annamite Letters, Vol. 35, pp. 595-610.
39 Notes taken from an interview with Fr. J.C. Martinez, OP, Spring 1998, Wanchin, Taiwan.
Dominic Guzman (1170-1221), founder of Dominican order, then a canon of Osma, Spain, with his bishop, Diego of Azevedo, happened to meet the three papal legates. They were in charge of the mission against the heretics, called the Albigensians, in southern France, not far from Lourdes. Albigenses also known as Docetism, deny the humanity of Christ, claiming that the body of Jesus, while he was on earth, was only an imaginative one or a make-believe.

Traditionally, it is said that St. Dominic proposed ‘the recitation of the Rosary’ as a weapon of the Church to overcome the adherents to this heresy. In 1569, Pope St. Pius V, a Dominican Pope established the traditional form of the Rosary and called it ‘the Dominican Rosary’. He also issued the Bull of 1569, Consueverunt Romani Pontifices (often called the Magna Carta of the Rosary). During the course of the sixteenth century, the popularity of reciting the Rosary grew. Pope Leo XIII (1810-1903), in his years as pontiff wrote many significant Encyclicals. The Rosary was the subject of 12 Encyclicals and five Apostolic Letters. The Rosary Encyclicals can be divided in two groups: 1883-1885 and 1891-1898. The first group established the Rosary as a public devotion. The first Encyclical (1883) prescribed the public recitation of the Rosary and the Litany of Loreto in Catholic Churches and chapels as a special observance for the month of October. The Queen of the Holy Rosary was added to the Litany of Loreto. No longer then was the Rosary a devotion best suited to the illiterate. Since 1891, the second series of Encyclicals on the Rosary dealt more

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on the value of the Rosary and its role within the Church and the society." The Encyclicals take into consideration the two goals of Pope Leo's papacy, i.e. the renewal of Christian life and the reunion within Christianity.

From this brief account, about the Dominican and the Rosary taken from the literature available to us, it could be said that the Dominican missioners were children of their time, an epoch when the recitation of the Rosary was considered as an important private and public Marian devotion. Although, we did not come across any literature written by the natives themselves, we have observed that the transmission of this traditional form of prayer to the first Christians in Wanchin, is still being practiced up to this day. The recitation of the Holy Rosary is said by the Wanchin Christian community in preparation for every Eucharistic Celebration.

CHAPTER THREE

An Investigation on the Process of Inculturation in Marian Devotion

by Using a Designed Questionnaire

Chapter Two narrated the marvelous historical development of the Taiwan Catholic Mission and the Wanchin Catholic Community (Hypothesis One), and also witnessed how the Pinbu People under the protection of Our Lady of Wanchin (萬金聖母) had struggled to become Christians. Indeed, the Dominican Friars’ missionary zeal and dedication to the proclamation of the Good News resulting in the conversion of the natives deserve admiration.

The Second Vatican Council defines the Church like a pilgrim in a foreign land, presses forward amid the persecutions of the world and the consolations of God (c.f. Lumen Gentium #8). A Christian is also a pilgrim, a faithful people on a pilgrimage. A Christian experience is a journey in a process of growth. For faith to be inculturated in a particular culture it must go through stages of development. The core of our investigation is to find out the major strengths and limitations in the process of inculturation of Marian Devotion in Taiwan in general, and the Wanchin Catholic community in particular.
As a tool to help in the better understanding of this process, the researcher has designed a questionnaire noting the way respondents articulate their faith experience and how they understand it. During the time spent in oral interview, this interaction experience is considered as a learning process for both the interviewees and the researcher. In the compiling interpreting of the data, a number of disciplines like Christian Anthropology, Religious Psychology, the Magisterium and Church tradition were utilized.

This chapter focuses mainly on the responses to the questionnaire. The procedure includes four steps: the Selection of Interviewees, the Designing of the Questionnaire, the Research Results and Interpretation.

I. The Selection of the Interviewees

The respondents can be grouped into three: five dominican priests who are presently in charge of the Wanchin Catholic Community, twenty Christians residing in Wanchin and five other Christians who have moved from Wanchin to other places in Taiwan. During our interviews with the five Dominican priests, the scope of our conversation often dealt with historical events and the process of inculturation which are excluded from the questionnaire. They have helped much in the writing of the historical development and current situation of Wanchin (Chapter Two). Since our conversations with the two other
groups of interviewees were more focused on the questions prepared, the written data in the compilation include these two groups: the residents of Wanchin and those who have migrated from Wanchin to other places in Taiwan.

The criteria for selection are in accordance with Hypotheses Two, Three and Four. There are twenty-five Catholics who have a certain Christian faith experience, some Marian devotional practices and knowledge about inculturation in Taiwan. The parish priest and his secretary suggested some names of persons to be interviewed. Some potential interviewees were spotted at random in Wanchin during the researcher’s visits. They were mostly visitors or pilgrims returning to Wanchin. Five respondents not living presently in Wanchin parish were recommended by a member of the parish council. In all, there were twenty personal interviews and five written responses to the questionnaire.

Below is the profile of the twenty-five interviewees:

**Age:**
- Ten are over sixty years old
- Ten are in their thirties and early forties
- Five are in their late teens and early twenties

**Education:**
Those who are over sixty have at least completed junior high school education. The middle-aged are better educated. Five have received their seminary education and the rest have vocational training. The younger ones have either finished junior high school or just came out from military service.
Sex: Ten women and fifteen men

Religious belief: All of them are Catholics and profess that they belong to the fourth generation of Catholic families. Only two have non-Christian partners.

Occupation: Ten small business men / women
Eight retired soldiers
One local politician
One local writer
Two young Catholic Church workers
Three government employees.

The variety of occupation reflects the kind of population in Wanchin, most originate from lower middle class.

II. Designing of the Questionnaire

A. The questionnaire consists of three main areas of concern: Christian Faith, Marian Devotion and Inculturation Process. (Appendix 9) The rationale of this survey also holds that a Christian experience is a growth process from the existential experience of God, a relationship to Mary and an integration of faith and culture in the process of inculturation. Thus, the three areas of concern are as follows:
• The first area: Christian Faith is related to an existential relationship with God.

• The second area: Marian Devotion as a way of relating to God and to Mary.

• The third area: An integration of faith and culture in the process of Inculturation as a concrete form of promoting the extension of God’s reign, a relationship with others especially with the non-Christians.

The questionnaire consists of eight questions. The types of questions are primarily multiple choices, statements, selecting and ranking items. Certain questions, however, solicit personal opinions. These questions are formulated in both English and Chinese. But Mandarin and Taiwanese languages are used in the oral interviews.

B. In the three areas of concern the questions were asked:

• Area one: Christian Faith, “What is your relationship with God?”

• Area two: Marian Devotion, “Who is God and Mary for you?”

• Area three: Process of Inculturation, “What is your specific mission in Wanchin and in Taiwan?”

42 In Asia as well as in Taiwan, the process of inculturation is one of the major concerns in Evangelization. The Catholic Bishops Conference in Taiwan gives Christians a specific mission is the task of inculturation of the Gospel to Chinese culture.

III. Results of the Research

Compilation of the responses: The answers were collected from twenty oral interviews and five written responses, with the total number of twenty-five.

Area one: Christian Faith

Two direct questions were asked:

• Q. 1: When you pray, to whom do you speak? To whom do you feel closer? To God? To the Saints? Etc.

Ans.1: Ten respondents said that their prayer is first directed to the Trinity. Ten said that when they pray, they first pray to Mary, they feel closest to Mary. Three direct their prayers to Jesus Christ and two to God the Father. Some added that once in a while, they address their prayers to the Holy Spirit, especially during the year 1998 in preparation for the Jubilee Year. Others felt more and more acquainted with the Holy Spirit because of the Charismatic Prayer group that was started in the parish two years ago.

• Q. 2: According to your Christian practice, please arrange the following items in the order of importance, i.e. number one as the most important, etc.

- Acts of Charity - Holy Eucharist
- Recitation of the Holy Rosary - Meditation
- Angels - Following Church Precepts
- Pilgrimage - Penance and Fasting
- Ten Commandments - Moral Conscience
- Procession - Other if any

Ans. 2: The most important practice is the “recitation of the Holy Rosary”, followed by the Holy Eucharist, then the ten commandments, the Church Precepts and Moral Conscience, the Procession and the Shrine. Last in rank are: Meditation, Penance and Fasting and Acts of Charity.

In addition to the answers given to Q1 & 2 in an open-ended conversation, there are some significant explanations that are relevant in helping us grasp the meaning of their Christian Faith, in relation with God such as:

- We feel loved and cherished by God.
- We are like the ‘poor of Yahweh’. God has protected us from different hostilities, calamities and war.
- God has given us abundant graces. Heaven is here in Wanchin!
- This is our home. We belong here. Because God and Mary are here, etc.
- We grew up here. Here is where we pray and play.
- Every morning, I visit Mama Mary in the Church and offer my joy and pains.
• I receive the Eucharist every day.

• The priests tell us that the heart of our Christian faith is Jesus Christ. He has suffered and died for us. That is why we have a crucifix at home.

• Since childhood, in our catechism class, we were taught about the Trinitarian God, but we cannot separate Mary from God.

• Although we have been to other places in Taiwan, we always come back to Wanchin, because our heart is here.

• Our priests care for us. They are dedicated people sent by God.

• Majority of us are Christians from generation to generation. Our forefathers told us never to abandon our Christian faith and we promised not to!

Area two: Marian Devotion

A significant part of our survey deals with the Marian devotional practices. The purpose of this section is twofold. First, it is to let the respondents reflect on his/her motivation when he/she is praying to Mary. Second, it is to allow the respondents to express the type of relationship they have with Mary, from dependence to independence and co-dependence. Two questions were asked:

- Q. 1: You pray to Mother Mary because …
- She is the most beautiful woman (the Immaculate Conception).
- She is a model of prayer and faith.
- She is the Mother of Jesus.
- She is a powerful intercessor, who presents our prayer to God (Mediatrix of graces).
- She is a caring mother of the Church and humanity.
- She sympathizes with the poor and the needy.
- She is a goddess, a divinity.
- Others

Ans. 1: To the seven statements suggested, twenty respondents put priority on: "She is the Mother of Jesus." Other attributes to Mary were checked as in the list below in the statistical order and the ranking is as follows:

1. She is a powerful intercessor, who presents our prayer to God (Mediatrix of graces).
2. She is the most beautiful woman (the Immaculate Conception).
3. She sympathizes with the poor and the needy.
4. She is a caring mother of the Church and humanity.
5. She is a model of prayer and faith.
6. No one claims: "She is a goddess, a divinity."

Q. 2: In your opinion, how important is knowledge about and devotion to Mary in relation to faith in Jesus Christ and the Trinity?
Ans. 2: Everyone answered that it is very important for the following reasons.

The ranking is from the highest to the lowest.

1. She is the Immaculate Conception.

2. She is the mother of Jesus.

3. She is the mother of the Church and humanity.

4. In our catechism class, we were told about the importance of Mary in relation to the Trinitarian God. Although, it is not easy to explain, we believe.

Area three: The Process of Inculturation

Inculturation process is rooted theologically in the incarnation of Jesus: “God became man and dwelt among us ...” (Prologue of St. John’s Gospel). The New Testament makes it clear that we know God best by looking and following Jesus – He who reveals the “reign of God the Father in the Spirit.” The prayer of Jesus for His disciples and those who will come to know Him is that “We be One as He is One in the Father and the Spirit” (Jn.17), a message of knowledge (respect), love (service) and communion (oneness). In our Christian journey, as pilgrim people, we have a goal and a direction that is to become one with our God by participating in the Mission of Christ. We also know that we do not travel alone. There are others who are on the road with us, those whom we call neighbors, near and far, regardless of race, creed, class and color. This stage of expansion calls forth a mission for God.
In the context of Taiwan, to spread Jesus' Mission, first, Christians are called to integrate their faith and culture in a delicate and slow process of inculturation of the Gospel. Since, Christians are living side by side with non-Christian believers, the Catholic Church in Taiwan is engaged in inter-religious dialogue with non-Christian religions. This process involves theory and practice. How much can we absorb and what to discard? These are some questions frequently asked by Christian converts. The researcher deemed it necessary to include this third area in the survey so as to know the experiences of our Christians in Wanchin vis-à-vis their non-Christian neighbors and their religious practices and also to gather some suggestions from the respondents as to the areas most needed for inculturation in Taiwan.

There are four topics in this area of concern. First, some characteristics of the Catholic Church in Taiwan. Second, similarities and dissimilarities between Matzu (the popular goddess of folk religion in Taiwan), Kwan Yin (the female Buddha, goddess of Mercy) and Mary, the Mother of Jesus. The third and fourth topics are suggestions for inculturation: Marian Devotion and Catholic faith in Taiwan.

The four questions in this area of inculturation are the following:

● Q.1: How do you characterize the Catholic Church in Taiwan? (c.f Questionnaire area three, Appendix 9)

Ans. 1: From among the eleven statements suggested the following were chosen as the most important:
1. A community that cares for people.
2. A religion that promotes social services and charitable works.
3. A religion that is adapted to the Chinese religions and practices.
4. A religion that accepts other Chinese religions and practices.
5. A religion that is slowly taking root in Taiwan soil.
6. A religion that is separated from politics.

The least selected ones are:
1. A religion that is as good as other religions.
2. A religion that has high demands with many rules and precepts.
3. A religion that has strict do’s and don’ts to follow.
4. A religion that expresses the moral and social conscience. No one agrees to the statement that the Catholic Church in Taiwan is a foreign religion.

Q. 2a: Do you see any similarities/differences in the devotion to Mother Mary (聖母) and Matzu (媽祖)/Kwan Yin (觀音)?

Ans. 2a: All respondents see some similarities and differences between the devotion to Mother Mary (聖母), Matzu (媽祖) and Kwan Yin (觀音). They say, “the most common similarity is that people venerate Mary and Matzu. While the most common dissimilarity is that when people pray to Mother Mary, “we do not only pray for ourselves but for others too”. In the devotion to Matzu and Kwan Yin, people pray for themselves most of the time.”
Q. 2b: Would you see a Matzu (媽祖) or a Kwan Yin (觀音) shrine as a Marian Shrine?

Ans. 2b: All gave a negative answer, for the simple reason that Matzu and Kwan Yin are venerated as goddesses while Mary is not. In addition, they affirm that Mary is a person and a fully human being, who is well loved and respected by the Catholics.

Q. 3: Do you have aspirations or hopes for a Marian devotion that is more suited to the culture of Taiwan?

Ans. 3: Twenty-five responded affirmatively with some suggestions as follows:

In the recitation of the Holy Rosary, there should be more time for meditation rather than just verbalization. Some gave the following suggestions on how to make Mother Mary known:

- We should produce more images and icons of Our Lady of Wanchin. They can be distributed to all dioceses and parishes in Taiwan so as to make her known. She is from Wanchin, she is from our place.

- Matzu is often brought out for procession, why not Mother Mary? The experience we had in 1996, carrying Mary to different parts of Taiwan, was a difficult one in terms of organization. However, we are willing to do it again. It is good for the non-Christians to know about Our Lady of Wanchin. She is not only ours. She belongs to Taiwan. We need to be prepared spiritually every time we carry Our Lady in a procession. During the
procession, we can sing hymns instead of having firecrackers and loud music, 
as the non-Christians are doing in a Matzu procession.

- I understand inculturation as sharing our faith with others. Our Lady of 
Wanchin is a treasure for us. Why not make her known to all? This is a 
national shrine, we are open to others. Let them come. Even the 
government people have declared the Wanchin Church as a national heritage 
(historical site), we are proud of this.

Only five respondents want the Marian Devotion to remain, as it is unchanged 
saying: “we are comfortable with the way we pray. This was taught to us by the missioners. 
We want to be different from other religions. So why change?”

- Q. 4: How would you imagine an inculturated Catholic faith in Taiwan?

Ans. 4: The areas they felt needed to be inculturated most are: liturgical 
celebrations including funeral services, and religious leadership in their roles and functions.

Catholics in Wanchin are proud of their Catholic liturgy, especially the funeral 
services. They say, it is meaningful and solemn because since Vatican II, the Church has 
adopted symbols like, incense (veneration), fruits, flowers and wine (as offerings, signs of 
communication between the living and the dead) and above all liturgical readings which speak 
of hope and eternal life (Communion of saints) rather than the condemnation and hell of some 
non-Christian beliefs. For some of these reasons non-Christian friends are attracted to the 
funeral service and have asked to join the Catholic Church after having assisted at such kind
of a service. The people in Wanchin, knowing that most Chinese people have a special concern for their dead, consider this way as a tool to evangelize others.

Fr. J. A. Martinez, OP, the present parish priest who has special training in Liturgy, finds it difficult to use Chinese symbols in our Catholic liturgy, such as incense and food offerings to ancestors, etc. Many old Christians were told by their ancestors to abandon their old practices and they see no reason to take them back. Perhaps for some converts, this is still a practice of the pagans. Sometimes, even at present, some Catholics in Wanchin do not appreciate the Lunar year's ancestor offering which is an important part of the Chinese culture and tradition but not necessarily in the culture of the natives. According to the native tradition, harvest time (autumn) is the most important occasion for thanksgiving and not the Lunar new year (winter). The most celebrated religious feasts for them are the Immaculate Conception feast on December 8 and Christmas or feast of the Nativity on December 25. The feast of Easter and others in the liturgical calendar cannot be separated from the greatness of the festivities of the previous two mentioned. For Fr. Martinez, the people still make a distinction between faith and culture quite clearly. Faith belongs to the Roman Catholic tradition while their culture remains Pinbu. They feel at home in the parish with the Roman Church ceremony but when some Chinese cultural symbols are brought in such as incense and lanterns, they feel ill at ease. A question can be asked, "How do the Pinbu People feel about Chinese culture?" If we look back at their origins and history, we recall that the Pinbu People were not considered a mainstream of nine ethnic Chinese groups (漢族), but rather as
a sub-culture. They migrated from South East Asia, Malaysia which has another cultural origin. Upon arriving in Taiwan, the hostility the Pinbu People met and difficulties they had to be recognized as a group of people (identity) led them to adhere to the Catholic Church. By assimilation, the Pinbu People adopted the cultures of Hakka and Low-landers (Chinese ethnic). Often with the mentality and attitude of some foreign missioners during those years (in the early 19th century), prior to Vatican II, inculturation of faith and culture was hardly encouraged, instead converts were asked to renounce what seemed to be non-Christian practices i.e incense. By way of a reduction, one can say that no wonder the Pinbu People do not want to take back some Chinese Culture practices, which were named as paganism.

Another area, which needs to be looked into and evaluated, is the religious leadership, its role and functions. Although the presence of the Dominican missioners has been much appreciated and quite assuring, we note that since 1862, only two Chinese priests have been assigned to minister in Wanchin (Appendix 10). This was during the Japanese occupation when the missioners were sent home. During the interviews, many Christians felt they owed a lot to the Dominican missioners. However, for others, especially the middle-aged and more educated ones, they see more and more the inadequacy of the missioners, like the lack of fluency in the expression of the people’s language (vernacular-Taiwanese) for more effective communication. The style of leadership being Western-European instead of Asian, which they have had since the beginning, has become a point of tension lately. Some of them asked, “Should a priest be involved in all aspects of people’s
life as in the good old days?” “Where and what is the extent of his authority?” They are questioning for a more participating kind of leadership. Conflicts may not have been expressed openly or publicly, but the researcher felt that there are some dissatisfactions among the middle-aged people who want certain changes in their Church authority. However, this thesis does not intend to elaborate on this said conflict.

It is a striking discovery that little is mentioned about cooperation with other religions for a more effective dialogue. Few have non-Christians in their families. Even in cases of intermarriages, the other party often ends up by embracing the Catholic faith. With regard to the 20% non-Christian neighbors in Wanchin, both parties (the Christians and the non-Christians) have adopted a policy of harmony and a peaceful co-existence. They remain polite, kind, respectful and friendly with one another but are not interested to know the religious belief of the others. What then is the real value of harmony in the process of inter-religious dialogue if harmony implies only a non-disturbance, a tolerance and an indifference?

IV. Interpretation of the Responses

The primary aim of this qualitative research study is to uncover the meaning of the experiences of the interviewers through their responses to a designed questionnaire. Gathering and analyzing the collected data is a part of a strategy used in interpretation. A good research practice obliges a researcher to use multiple methods and guidelines to enhance
the validity of research findings. Michael Patton speaks of checking out the consistency of findings generated by data-collection methods and data collected from different sources by the same method in order to contribute to the verification and validation of the study. He observes, however, that methods may produce findings difficult to integrate because they answer different questions.\textsuperscript{43} Perhaps, Patton has in mind combining the qualitative method with other alternative ones.

In our interpretative study, we had recourse to three sources namely: Holy Scriptures, the \textit{Magisterium (Teachings of the Church)} and the \textit{Church Tradition} to construct some sound explanations of the phenomena from which they arise, such as their sense of belonging to Wanchin Marian Shrine by naming the place, 'home'. When the data from the interviews were analyzed, some common themes began to surface. Some of these themes concerning the relationship with Mary and inculturation, are connected with the Ecclesial model and Marian Devotion. Out of this finding came a suggestion to study a Family Model for the Wanchin Minor Basilica. This calls for some theological reflections and pastoral implications for this model.

Here are data analysis and the interpretative inquiry on the three areas of concern:

Area one: Christian Faith

There is some relatedness in the result of our findings of Q. 1 and Q. 2. The aim of this section is to understand the meaning of their Christian faith experiences more profoundly. A schema is provided for understanding the background and development of Christian spirituality (faith experiences). There are three phases in a conversion story.

The first phase is the call. God can use any mediator to make Himself known to a person. The second phase is the response to God’s call and the third phase is the transformation, the living out of a Christian life. To the Pinbu People their conversion story can be interpreted as follows:

- In the first phase, God’s call was transmitted to them by their ancestors. This Christian faith call is derived from their experiences from shattering events like hostilities from neighbors, calamities, wars, etc. or from their practice of ritual and prayers, and from the preaching and teaching of the missioners or even through their daily living. The experience of God’s love through Mary surely motivated the Pinbu tribe to enter into the family of the Christian God. In Mary, they felt the caring and protecting love of God. This has shaped their faith, whether personal or corporate, and because of this experience they have every reason to describe themselves as ‘the Poor of Yahweh’. This analogy is both biblical and

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symbolic. They remember the goodness that God has done for them, a dispersed tribe. The memory of their heart, being vivid, they remember the promise made by their ancestors to God: ‘never to betray Him’ and the covenant established by Yahweh with them as with the Israelites, to be their God.

- In the second phase it can be said that they are affirmed and accepted as children of God by their baptism. How essential is the awareness of God’s initiative to satisfy them in their basic and fundamental need: to be loved! Indeed, they belong to God’s family that is Trinitarian, God the Father, God the Son and God the Spirit. As their responses attest, they feel God’s love through Jesus Christ’s Redemption in particular and in a special way, always, in the presence of Mary. It is not surprising that their Christian practices are mostly addressed to Mary, i.e. the recitation of the Holy Rosary, procession and pilgrimages as ways of relating themselves to God. (Q. 2). One may ask, “Can this relation to God be firmly established? Or does it remain with Mary only?”

However, in recent years, they have been participating in other forms of prayer groups, besides the Legion of Mary, the Bible Sharing group and Charismatic Prayer group. For them, these two prayer groups have led them to biblical source and personal contact with the Holy Spirit. By sharing their faith experience and listening to others doing the same, little by little the integration of their Christian faith and culture is renewed and revilatized. Contact with some invited speakers (outside Wanchin) because of limited resources in the
Wanchin parish and with Christians from their neighboring parishes has enkindled in them the desire to find new ways and means in their relationship with God through prayer and spiritual nourishment besides the recitation of the Holy Rosary. Even Pope Paul VI has noted that "certain practices of piety that not long ago seemed suitable for expressing the religious sentiment of individuals and religious communities seem today inadequate because they are linked with social and cultural patterns of the past." Nowadays, the more educated Pinbu People are no longer satisfied with the traditional ways of praying.

- In the third phase of this conversion by choosing the ten Commandments, the Church Precepts and Moral Conscience as Christian practices, show a fidelity to the traditional teachings of the Church, the do's and don'ts of a Christian. As regards the question of social and moral life of these people, they proudly say that in comparison with other towns, there is visibly less crime and violence in their town. It can be noted that visitors enjoy the atmosphere of harmony, peace and hospitality in Wanchin. Some respondents are anxious about how long this blessing would last, since Wanchin is also undergoing changes due to external influences in terms of social, political and economic aspects. Can this state of peacefulness remain? How are these people being prepared to face these challenges? In pastoral care, what is the role of the Church leaders (priests,

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religious and laity)? What is the relationship between economic prosperity and cultural inculturation?

Some changes however, have already taken place. For example, the assigned missionaries are more fluent in the people's language, more attentive to the people's needs and more collaborative with the laity. In the past, the missionary's authority figure used to be present in all aspects of life. From the pulpit to the family home, he exercised power. He was called to settle disputes; he was their only counselor in making serious decisions in life such as a vocational choice or a political decision. Now some people criticize this, saying that there should be a distinction between the source of their faith, that is God, and the witnesses of faith the priests and the pastoral care team. Lastly, their acts of charity are rather sporadic although they do visit and take care of the needy in Wanchin every now and then. Whenever a member of the Catholic community is in need, or sick or died, the parish council members summon the parishioners and together they visit and pray for the family. Going around the town, one can hardly find a beggar or someone abandoned. Compared with the residents of other towns, the people in Wanchin are materially better-off and are spiritually more satisfied, too. No wonder then that some people say, heaven for them is in Wanchin. It is a place to come home to. Wanchin is their place of belonging. A home base for faith and for the family. Those who have been there, felt the tangible presence of God and what a blessing this is! The next chapter shall deal more on the theological and
pastoral aspects of a Marian shrine and attempt to spell out the specificity of this shrine that
draws people to stay in Wanchin and attract many others to come.

To summarize, this section has articulated some fundamental phases in which the
relationships of the Christians with God can be established. Noted are some challenges they
are facing in order to grow to the extent they can become and at the same time, being
embraced by the love of God and protected by Mother Mary, so that, firm in their faith, they
will remain strong in their conviction.

Area two: Marian Devotion

From the beginning, attributes given to Mary in seven statements were classified
and grouped into two. One group of attributes pertains to Mary as source of doctrine.
They are formulas or expressions directly found in the Scriptures. The second group is a
series of interpretative statements. They are formula or expressions not directly found in
Scriptures but are qualified as inspirational and therefore serve as a model figure. The
purpose of this kind of grouping is to help the respondent to express their relationship to Mary
and seek the source of this relationship.

The evaluation of the responses to the questions allows us to draw some
conclusions that indicate the types of relationship between the respondents and Mary.

- Most of the respondents said that Mary is the Mother of the Church and humanity. This
deals with an affective relationship with Mary: that she is caring, she sympathizes with the poor and needy. It is an affective-dependent relationship where the feeling is dominant.

- Others have described Mary regarding her roles and functions: that she is the powerful intercessor; she is the mother of Jesus. These responses are on the faith level, an admiration for the person of Mary who inspires. Describing her as the most beautiful woman, the Immaculate Conception possibly indicates an interpersonal relationship of admiration/attraction. Rationality or intellectual analysis prevails in this kind of relationship.

- There is another type of relationship that stresses the imitation of Mary, as being the model of prayer and faith. This is the least chosen type of relationship mentioned by respondents. They imitate Mary’s attitude and qualities in their daily life, the most demanding among the three types. This interpersonal relationship is based on the need and distinction of self-realization. It is a dependent relationship. The dominant theme in the eighth chapter of Lumen Gentium, Vatican II, a brief treatment on Mary deals with ‘Mary as type and model of the Virtues’. (Lumen Gentium, #65) Mary is the model for a Christian disciple’s life of faith in response to God’s call.

From the evaluation and the interpretation of these three types of relationship, we discover a close link between one’s knowledge of Mary and one’s devotion to Mary. Many of the respondents have an affective-dependent relation with Mary but it should not stop here. Affection begets admiration and the person admiring desires to imitate her/his beloved as the
From experience we know that a relationship must be nourished constantly by a deeper knowledge of the one whom we love. Doctrine and devotion must hold hands. This is the zone that needs some special attention. This is also the weakness of Marian devotional practices in Wanchin, a profile that is more devotional than doctrinal. It is an honor to love Mary, yet it is still more challenging to take her as a model of faith life. Pope Paul VI’s Apostolic Exhortation, "Marialis Cultus" (1974) represents an important step in Post-Vatican II theology of Mary, particularly as to the guidelines for the renewal of popular devotion. (Marialis Cultus # 29) Since Vatican II, there has been an increasing recognition that Marian theology and devotion are not separate concerns. (Marialis Cultus # 30) Theology must be informed by the experience of popular piety, while popular piety must be in dialogue with theological thinking. More specifically, Pope Paul VI recalls the Trinitarian, Christological and Ecclesiological principles that should inform responsible Marian Devotion. Within this context, four guidelines for devotion to Mary are proposed: biblical, liturgical, ecumenical and anthropological. (cf. Marialis Cultus, section 2, # 29 to 39)

Area three: Process of Inculturation

The majority of the respondents recognize the important role of Mary in the Catholic faith. To a certain degree, they consider her as the symbol of Catholicism, that is both a privilege and an honor. However, symbols are often ambivalent in their meaning and thus open for various interpretations. In our case, we can ask ourselves if Mary is a symbol
of Catholics, pointing rather to a conservative, introverted form of religion. Or is she a symbol for a more open communication for dialogue and cooperation? Consequently, we are impelled to examine closely the role of Mary at the Shrine. There is surely a need for a renewal in Marian doctrine and practices in Wanchin.

The Inculturation process presupposes that a Christian recognizes his/her giftedness by the Spirit. Surrendering *these gifts to be used* for God and not to keep for oneself seems to be a paradox. Jesus reminds us that "If we want to live, we have to die ... a grain of wheat must die in order to bear much fruit..." (Jn. 12,24). Perseverance is the sister of the virtue of patience. In the delicate process of inculturation which is slow and tedious, *first the vision is conceived* by the leaders (local and national) then shared with the community members. Perhaps a paradigm shift is needed here for all members in a community. As disciples of Jesus Christ, there is a need to change the model of thinking and doing, and to take up the mission actively. After all, bearing fruit for God is a joy and a partnership in the coming of the Kingdom. Taken from the recent Special Assembly of the Synod of Bishops of Asia, held in April 1998 in Rome, a passage in Chapter five, God’s Salvific Design: The Spirit is at Work in Asia, reads as follows:

"The inter-religious dialogue in Asia requires a capacity of love which is great, patient and persevering – a work of the Spirit – before which every Christian may experience many positive aspects as well as shortcomings. In this context, the inter-religious dialogue is a human and spiritual pilgrimage in which the strength and light to continue the adventure of dialogue and to invite the non-Christian interlocutor to
the same process of conversion.\textsuperscript{46}

By way of an evaluation of the liturgical inculturation process going on in the Wanchin Marian Shrine, we noted that when the Dominican Friars arrived in 1862, there was no need to accommodate the religious practices to the culture of the people, for the mentality of the missionaries was to transplant what they knew. However, since Vatican II, the process of inculturation, urged by the Church, has not yet been fully implemented. It has remained at the stage of acculturation. In other words, there has been a certain adaptation, but only on the level of language in liturgical services. The Chinese language is now being used during public worship and no more Latin as it was foreign to the people. In Wanchin, Taiwanese, one of the Chinese languages, is being used. Much effort is being done to revised liturgical text and to adapt some local traditional feasts like the Lunar festival, the Autumn moon festival and others into church celebrations. Chinese liturgical hymns and church music are still rare compared with those translated from other countries: For example, there are only a few original Chinese Marian hymns in the hymn book used by Wanchin Community. There is no special prayer composed by the local Church liturgists for Marian feasts.\textsuperscript{47} Another area of adaptation is in some Church construction. The Wanchin Marian Shrine has adapted some local designs and calligraphy, in the interior of the church. (see Appendix 5)

\textsuperscript{46} FABC papers #81, 1997
\textsuperscript{47} Cf a Chinese hymn book used in Wanchin Catholic Community (讚美的樂章)
Incultration in areas of theological studies and thinking are encouraged more and more.48

As we mentioned some people themselves have resisted the use of Chinese symbols like incense and food offerings in liturgical celebrations. This implies that re-orientation and maybe some purification will be needed before the proposed Vatican II guidelines for liturgical celebrations can be meaningfully and fruitfully implemented. As signs of inculturation in the Marian devotion in Wanchin, we can say that Mary was brought to the people in an epoch of Catholic restoration i.e. nineteenth and early twentieth century. During this period, there was an increase of Marian devotion and committed Mariology further solidifying the denominational differences. Marian veneration became a Catholic distinction. Mary was venerated in the liturgy and in popular piety, in hymns and antiphons, in praying the Rosary and organizing pilgrimages. Several Marian practices were transmitted and taught by the missioners, which are still being strongly practiced today. The existing liturgical-biblical and charismatic prayers in the Marian Shrine of Wanchin are some positive signs of adaptation in Marian devotion. However, it is good to be reminded that the standard of authentic Marian devotion is the true faith, “by which we are led to acknowledge the dignity of the Mother of God, and are impelled to a childlike love for our Mother and to the imitation of her virtues.” (Lumen Gentium # 67)

48 At the faculty of Theology, Fu-Jen Catholic University, students are provided opportunities to explore Eastern analogy using Chinese spirituality to explain, for example; the mystery of God, Trinity. (See Chinese Bibliography)
As a conclusion to this chapter, we shall attempt to evaluate the strengths and the limitations of the Process of Inculturation in Marian Devotion. We note that the greatest strength of the Christian faith of the people is the conviction and the affirmation of a God who is Love. In, through and with Mary, an affective-dependent, child-mother relationship is maintained and transmitted from one generation to the next. We acknowledge the courage and missionary zeal of the Dominican missionaries. They were involved in the evangelization process unceasingly. They were the ones whom Our Lord of the Harvest had called to restore the Taiwan mission. They gave to the Taiwanese Christians the best they had such as the treasures of the experience of God’s love and the motherhood of Mary.

We discover that the Wanchin people’s greatest strength is also their greatest weakness. The affective side of being loved seems to satisfy the existential needs and their self-identity only constrained them to pay little attention to the process of history of the world at large and of the Church outside Wanchin. Here lies the gray zone. How can Wanchin shrine be a place called home for everybody? What is the faith experience which the pilgrims desire to obtain from their pilgrimage to Wanchin? The need to find ways and means to revitalize the specificity of Wanchin Christians in order to meet the demands of the third millennium is urgent at this time. Good intention does not suffice anymore if Christians want to be relevant to our world of today. There are varied and creative ways where Marian devotional practices can take root in Chinese culture; for example in Taiwan, there is a need to
study some Chinese and native Marian themes appropriate to Chinese culture and at the same time adapted to the signs of our times. We hope to explore some of them in our next chapter by studying a Family Model, an analogy of a home-belonging to Wanchin shrine for the pilgrims here and elsewhere.

As a summary to the findings, one can conclude that there is a relationship existing between a Christian in search for human development and Mary who is in the state of human fulfillment and fullness. The creatureliness of a human person, because of its origin in the creative will of God, is an abiding property of human and also of Christian existence. It is brought into consciousness in a variety of ways in Christian experiences. It is usually interpreted as the historicity of a human person on account of the history of salvation. This is our common ground as a human person, our commonality with Mary, the Mother of Jesus. We have the same abiding rootedness in God, our Creator. In the redemption through Christ, we understand it as a liberation from cosmic-natural situation to pure subjectivity and intersubjectivity in which the natural component serves only as a medium of communication. Hence, our journey on earth continues till we arrive at our final abode called home with our Creator, the Triune God.
CHAPTER FOUR

Some Theological Reflections on the Family Model for the Wanchin Minor Basilica of the Immaculate Conception

This chapter is related to stage seven of our outline methodology. Stage seven has a twofold purpose, namely, to give suggestions and to propose some action. At this point, it will prove helpful to recapitulate the main elements of the methodology chosen for this qualitative study. It is a method used to understand the findings, as a way of proceeding in intellectual and theological discourse, derived from human experience based on questioning, understanding, judging and deciding.

Chapter three dealt with the investigation of the inculturation process of the Marian Devotion. This gave us first hand materials to understand the main reason why pilgrims called the Wanchin Marian Shrine a "home" (家). It is not because of some Marian statues, images, icons or representations; neither is it because of any extraordinary apparition of Mary. Primarily, it is due to their affective relationship with the Immaculate Mother and a sense of belonging to the shrine and to each other.

In our interpretation, we qualify this type of Marian devotion as a popular piety, since the form and the manner of the religious experiences of the Wanchin people take a more direct and simple way rather than a learned, dogmatic and doctrinal reflection. This popular
Marian piety adopts spontaneous forms of devotional practices such as the recitation of the Holy Rosary and the organization of processions. These are more accessible to the people’s intellectual and cultural life. In the findings, personal and collective prayers are frequently addressed to Mary, the patron saint of the Shrine and their Mother. Although there is little evidence in terms of Marian liturgical inculturation, one can observe nevertheless that the Catholic Marian tradition serves to maintain the people’s religious and social identity. In tracing the history of this Marian Shrine, we realize how deeply this history also went hand in hand with the Pinbu People’s salvation history, bringing about a spiritual and cultural identity.

In this research, the form of Marian popular devotion in Wanchin is studied in a constructive and critical manner, marked by an effort to reconstruct the positive elements that are already present, namely: the mother-child relationship with Mary, the home-belonging with the Church community (Shrine) and some initial efforts at liturgical inculturation. These elements have constituted a Family Model and hopefully could serve in the process of inculturation of the faith. The family image of a church/shrine/community is based on the universal value of communion (Koinonia) and the particular and cultural value of harmony, a ‘home-belonging’, wherein the Immaculate Mother Mary is the ‘heart’. This dynamic relationship links the Community of Faith to Mary. One significant observation in our research points to the interrelatedness between Marian Devotion and the Church model.

The theological study of the family model is developed in two parts: Part one deals with Communion as Ecclesiological model and part two elaborates the role of Mary in the
concept of Communion. In part one, Communio-ecclesiology is divided into three phases; a comparative study between the concept of communion in the Church and the concept of harmony in the Chinese traditional family is presented here: First, by drawing out common guidelines on Communion from three Church documents: The Ecclesiology of Vatican II by Cardinal Ratzinger, published in Origins #15 (1985-1986); The Spirit at Work in Asia Today, a document of FABC (Federation of Asian Bishops Conference) # 81, Office of Theological Concerns, Samphran, (May 1997) and the Pastoral Letter of the Chinese Bishops Conference of Taiwan on Communion in the Parish and Evangelization, Feb 4, 1992. Secondly, by spelling out the concept of harmony in the Chinese traditional family. Lastly, by studying the similarities and dissimilarities of two concepts: communion in the Church and harmony in the family.

Part One: Communion as Ecclesiological Model

I. A Brief description of the Three Church Documents on Communion

(Koinonia)

Situating the concept of communion in the teaching of Vatican Council II is vital for the understanding of a right and better relationship inside and outside of a community of faith. In communion the faithful is gathered to celebrate the mystery of Salvation of one Christ, a loving Father with the charity inspired by the Holy Spirit. In a spiritual sense, a shrine is a sacred place, a place of gathering, authorized by the Church for the purpose of
Because pilgrims come and go, this community has a specific mission to promote a sense of belonging, a home for the pilgrims, local and elsewhere. This journeying to a home like that of the Wanchin Marian Shrine however is not confined to its territorial limit. It is a geography of faith, a strengthening of their own faith. (c.f. Redemptoris Mater, #28)

The concept of communion from the three documents presented below is based on three different perspectives, namely, the Universal Church, the Catholic Church in Asia, and the Local Church of Taiwan. Other FABC papers in dealing with the theme on communion: #83 Communion, Solidarity, The New Way of Being Church in Asia, 1990; #84 Describing the Face of Jesus in Asia Today, April 1999. The three documents speak about communion with the same theological and scriptural foundations, yet each one has its own particular concern. They have a broad horizon in looking at communion from three diverse angles: Ecclesiology (Church Model), Pneumatology (Work of the Spirit) and Missiology (Evangelization and Pastoral ministry). These three areas in a theological reflection are interrelated in a Family Model based on communion, a sense of belonging.


Cardinal Joseph Ratzinger, the Prefect of the Holy See’s Congregation for the Doctrine of Faith said in an interview at a regional church conference in Foggia, Italy on October 21, 1986 that to understand Vatican Council II, one must understand how the Church
has gradually ‘rediscovered’ some key concepts, in the years immediately after WWI and over emphasis on the institutional church began to yield, first to the notion of the Mystical body of Christ and the “Ecclesiology of Communion”, and later to the Church as the people of God (c.f. Introductory Remarks The Ecclesiology of Vatican II, origins #15, [1985-1986], p. 1). The overall context of this document is two-folded, first to take a look on the period (1920 until 1960) prior Vatican II and try to discover some broad outlines and tendencies which flowed into the council. Then, develop a picture of the fundamental elements of the council’s doctrine on the Church. (c.f. Introductory Remarks The Ecclesiology of Vatican II, origins #15, [1985-1986], p. 2).

To express the explicit ecclesiology of Vatican II, this document indicates a new awareness and a shift of emphasis, such as:

In Chapter One: the Church as the “Body of Christ” is based on the image of the ‘mystical body’. From the structural organization concept of the Church, there is a new awareness of a Church as a living reality that lives on through time. It develops like all living realities and yet, the most profound reality is that “it remains the same, for its most intimate core is Christ...” (R. Guardini, The Reality of the Church, Italian ed., Bresca, 1973, p. 160)

The Second Vatican Council sets the concept of a living reality as a growth process which continues today and in the future, as the beginning of the fundamental text on the Church starts with “Lumen Gentium cum sit Christus” - Christ is the light of humanity. Thus
a mirror of his glory exists, and it is the church, which transmits his glory. The second awareness is in the nature of unity in the church; it is from inside outward and not vice-versa. Hence, there is a significant character of being 'we'. The church is not just somewhere, but it is we, ourselves who constitute it. Finally, the theme on Eucharistic Ecclesiology is brought out by a further research done by Henry de Lubac. The concept is well explained by Cardinal Ratzinger.

He further elaborates the meaning of Eucharistic Ecclesiology. First, he declares that during the Last Supper Jesus repeated the covenant of Sinai, the sign has become a reality through Jesus’ death and resurrection. This complete reality is a communion of blood and life between God and humanity. In the Eucharist, it binds us to one another and above all, to Christ and the Church. The Church lives in its eucharistic community because the essence of the Mass is a service to God and therefore a service to humanity and a service to the transformation of the world. (cf The Ecclesiology of Vat. II., p. 372) He further declares that from the imposition of eucharistic ecclesiology flows that ecclesiology of the local churches which represents the internal, sacramental foundation of the doctrine of collegiality. (cf The Ecclesiology of Vat. II., Chapter Two, the Collegiality of Bishops, p. 373)

In Chapter Three, Cardinal Ratzinger explains how the church as the People of God came after the concept of the Church as in the image of a “mystical body”, for it was a

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cause of debates when the question of belonging arose.

"Who are the members? In reference to an encyclical on the Mystical Body of Christ, written by Pope Pius XII on June 29, 1943, there were three presuppositions linked to the belonging to the Church namely, baptism, right faith, and belonging to the juridical unity of the church. By these presuppositions, the non-Catholics are non-members. The image of a body offers a problem of belonging. The debate was a little bit narrow. So, the Fathers of Vatican II came upon the concept of the People of God, which is more adequate and flexible." (c.f. The Ecclesiology of Vatican II, chap III, p. 375.)

The Constitution on the Church (L.G. 15 and 16) took this concept and recognized the link between the Baptized Christians (non-Catholic) and the Catholic church, and also the relationship of non-Christians related in various ways to the people of God. Thus, it may be said that the concept of the people of God was introduced by the Council above all as an 'ecumenical bridge'. (c.f. The Ecclesiology of Vatican II, p. 374.)

Furthermore, the people of God is asserted as a community under the direction of the Holy Spirit, for the communion with God embraces and provides the members with multiplicity of gifts, vocations, services and functions. The people of God are seen in terms of equality, dignity and freedom, received from the very same Spirit, and who act under the same Spirit. (cf. The Ecclesiology of Vat. II, Chapter III, p. 375)


This theological pastoral reflection represents the work of study and consultation of the members over a period of two years. It is an attempt to further deepen insights and
orientations of the FABC (Federation of Asian Bishops Conference) on the Spirit, with a view of helping Asian churches in their pastoral commitment and renewal. In a way, this document seeks to bring out the implicit pneumatology related to inter-religious dialogue, the local Church, Church and Politics, and the Theology of Harmony. It is also a reflection paper for the second year of preparation for the Jubilee Year 2000.

The first two chapters of the document reflect on the work of the Spirit in other religious cultural traditions and in the socio-political realities, respectively, in the Asian continent. The third chapter is devoted to the study of the Spirit in biblical tradition. It is followed by a kind of survey of the Spirit’s working in the Church and throughout its history. The final chapter highlights certain perspectives that are very significant from an Asian theological perspective. This document concludes with a few pastoral recommendations.

The Spirit and the Participatory Community of Equals #5&7, pages 92-93, is a contextualized study of the relationship that exists in Asian Churches and is a reminder that a community of faith does not rely only on sociological and cultural basis, but on the direction of the Holy Spirit.

"We cannot sufficiently underline the importance of the Church as a Spirit-filled community of Equals in Asia. For in different parts of the continent, there exist strong social stratification and caste-hierarchies. It will be an irony if the mode of exercise of authority were to reinforce the existing discriminations and inequalities in society - as not seldom is the case - rather than helping the community
to grow as communion among members who are endowed with the same basic dignity."

Moving towards a Church that is participatory has been a very important concern in the ecclesiological effort of the FABC for the past years. They describe this type of a Church as a community whose members are active subjects. Guided by the Spirit, the structures and institutions are the means by which the members and the leaders operate, evaluate and judge. No institution or Church leader can discern the voice of the Spirit except being an effective relationship with the community and attentively listening to it.

Moreover, within the Church itself, different charisms are recognized and affirmed. The Asian churches have inherited a strong clericalism. Through their own practice, they have further strengthened it. This is why this strong practice of clericalism should give way to a situation in which the laity can give their expression to the multiform gifts of the Spirit they received.

"Today it is an absolute pre-condition for the creation of true and authentic Church-communities in Asia, based on the basic equality of all Christian believers and the recognition of the plurality of charisms and functions."51


The topic of this Pastoral Letter was chosen by the Chinese Bishops Conference of Taiwan (now known as Taiwan Regional Bishops Conference) as a follow-up animation


51 Ibid, 5.7, paragraph #3.
program from the Bishops Plenary Assembly held in 1990. This theme is also a preparation for the celebration of the Jubilee Year 2000, hoped for by many as the beginning of a new era (third millennium) of Christianity. The concept of communion concentrates on the parish and evangelization. There is a strong affirmation on the importance of the parish, as a basic organization, a fundamental unit, which is responsible for the work of evangelization. A parish is defined as "a definite community of Christian faithful established on a stable basis within a particular Church" (Can. 515, #1), it also describes the territorial jurisdiction: "A parish is of a local nature, that embraces all Christian faithful of a certain locality" (Can. 518).

The aim of this exhortation is to bring about the potentialities of a parish as a body of communion in faith, in love, for parish apostolate and for evangelization. Here are some considerations for these four attributes:

The Parish as a Body of Communion in Faith

The early Christians' way of living a community is the way a parish should be. The Christians were formed in a certain locality of the communion of faith, as it can be seen in the Acts of the Apostles. "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers ... and all who believed were together." (Acts 2:42-44)

It is necessary that the faithful of the parish have a correct and systematic knowledge of the faith. Different instructions according to different needs should be organized in the parish, like the Sunday Catechism to children and youth, summer camps and
activities, etc. At the same time, encouragement is given to each parish to create formation of small communities of faith in order to increase knowledge of the faith, foster the sharing of faith experiences, practicing the life of faith, dividing tasks and cooperation together in pastoral work and that of evangelization (cf. P.5).

In the recent years, efforts were made in many dioceses and parishes, with regard to organizing various types of large scale gatherings (rallies or assemblies), for the proclamation of the faith, but due to many obstacles and difficulties, these activities failed to attract new members into the Catholic Church. At the parish level, there is a need to appoint people to instruct, to train and to be involved in the education of faith. By providing personal contact with the catechumens, after they have attended large festive activities, the catechumens and the new Christians can share their experience and find deeper motivation in belonging to the community of faith.

The Parish as a Body of Communion in Love

Two scriptural texts serve as the basis for the interdependent relationship in a parish. The first one is taken from the Letter of St. Paul to the Ephesians 5:4-6. “There is one Body and one Spirit, just as you were called to one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, through all and in all.” The second one is from the Acts of the Apostles, Chap. 2:44-47, “And all who believed were together and had all things in common ....”

The source of love is the Sacrifice of Christ. He willingly offers Himself as
victim in love of the Father and of humankind. Each time the Christian faithful come to Church, they should experience the feeling of coming home to one’s family and the joy of being with brothers and sisters. In this way, many non-Christians will be attracted to join the Church, just as the early Christians were drawn to the church of their times.

The Parish as a Body of Communion for Pastoral Apostolate

The parish is the center that nurtures the faith-life of the Christians. It is also a center where the faithful can participate in pastoral planning and doing activities. The physical environment is important, like the cleanliness and the beauty of the place. Above all there should be collaboration between the pastor and the parish council and at the same time, consultation for the decision-making, so that the Christians can participate actively in parish life.

Joint projects at a larger scale between dioceses or deaneries are encouraged. As example, the document speaks about the experience of the Island Pilgrimage of Our Lady of Wanchin in 1996. Small and big parishes cooperated, which made the event a praiseworthy activity of the local Church of Taiwan. Lastly, implementing directives, coming from the Chinese Bishops Conference and the Universal Church, are also means of communion in parish apostolate.

The Parish as a Body of Communion for Evangelization

It is urgent that the Christians take an active part in the task of evangelization. Christians are called to participate in the mission of Christ because this vocation is rooted in
the sacrament of Baptism. This being so, Christians themselves are evangelizers. However, they need formation, they need to be educated, to be nurtured in their faith, improve their knowledge of Gospel teaching and deepen their prayer life. The Christian must also use every occasion to contact people outside the church and bring them to the knowledge of God.

(p.14) In conclusion, there is a wish that the parish structures “become a community of active faith, mutual love and assistance, zealously promoting pastoral and evangelizing communion.” (p.18)

To sum up the three documents, we shall highlight some important theological reflections on ecclesial communion (Koinonia) that can be applied to our Family Model.

• It is interesting to note that the point of departure of the three documents’ concept of communion (koinonia) is drawn from the Ecclesiology of Vatican II: the Church as Mystery of Communion. The experience of being a Church, be it the Universal or Particular/Local Church, points to the same source: the intimate relationship with Christ. Hence, it touches the core of the Church in communion with the Mystical Body of Christ and the Sacrament of the Eucharist. The theological foundation of this communion is the close relationship with the Trinity and the love among the members of the community of faith extended to those who are outside the Church.

• In order to foster this communion, structures inside the community of faith must provide a participation and collaboration, wherein the Pastor together with the parish council invites all members to take part in the life and mission of the Church. This mystical
Body of Christ (the Church) is further contextualized in Taiwan as a Body of Communion in love and in faith, for pastoral apostolate and evangelization. We see that there is indeed a desire to witness unity in diversity by accepting that the members of the people of God have different charisms and gifts of the Spirit. At the same time, there is an inter-relatedness as the people are ready to listen attentively and follow the directives from the Supreme authority and the Universal Church from which internal life flows and thus, sustains real communion.

- As the Sacrament of Salvation, the Church is the link between the visible (People of God) and the invisible (Christ) journeying on earth towards the heavenly home. This is the eschatological dimension of the Church. In the ‘here and now’ and the ‘not yet’ there is a vision, a hope for the pilgrim Church. This journey is not only on earth but also in heaven in communion with the saints and with Trinity as the center. This is a spiritual solidarity among the members, a mutual relationship between Pilgrims Church on Earth and the heavenly Church, our final home.

- The Sacrament of the Eucharist is a means of communion with one another in Christ’s passion, death and resurrection. Meaningful liturgical services offered for the members are sources of spiritual growth and renewal. The pastors and members of parish councils have certain responsibilities to help the Christians become mature and take an active part in the mission of the church as evangelizers.

- In the context of Asia, inter-religious dialogue is of a primary concern because Asia is the
home of great religions such as Buddhism, Hinduism, Islam and Christianity. Except in the Philippines, Christians are in the minority in Asia. This is also the reality of Taiwan. Therefore, accompanying the catechumens and/or new Christians is a necessity in pastoral ministry in order to promote the sense of belonging and feeling at home.

- The attitude of the church in communion with other Christian Churches is one of frank openness and sincere respect. While recognizing the differences in religious culture and tradition, the Catholic Church remains committed to ecumenical dialogue.

- Lastly, to integrate adequately the concept of Communion with the image of the People of God and the Body of Christ in the relationship between the Church as a communion and a sacrament, is the task of every member of the Christian community. From the leaders of the Universal Church to the members of the particular faith-community, we all need to be convinced of and collaborate with the diversity and plurality of cultures and traditions. We are on a journey. There is hope because there is a desire for true communion. Mary, the model of the Church in faith and of the pilgrim Church will gather us in communion with Christ, her Son.

II. The Concept of Harmony (和諧) in the Chinese Traditional Cultural Family

From the beginning of Christianity to our days, the coming to the center, the 'home', the sense of a communal identity has not always been easy. Today, as we are called to come to the center, to a 'home' where we belong to one another because of our faith, we
find hope and encouragement, knowing that we are not alone to walk alone this road. The recognition of a personal and communal identity as Christians needs to be incarnated and inculturated in a particular place, culture and time which invites us to a common spiritual journey. Let us now look at the Chinese traditional cultural family and understand the concept of harmony from within.

It is generally agreed by those who know China that in traditional China, maybe more than in some other cultures, "the family and the clan played an indispensable part in establishing and sustaining the prevailing value system, in molding the life of the individuals, and in shaping their social relations in an orderly and stable pattern."32 The term traditional China or Chinese society refers to the era before the process of modernization and globalization set in. However, many studies maintain that with changes occurring in modern families, one also observes that the value system in the family is changing.

We shall first describe what family and clan group are according to traditional Chinese structure, then spell out their objectives in order to grasp the values enhancing the sense of belonging practiced by Chinese as harmony. In traditional Chinese society, the family is the basic primary group in which the members have a close face-to-face relationship with one another in a tightly knit life. The clan group is the consolidating group organized by the numerous component families that trace their paternal descent from a common

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ancestor who first settled in a given locality. These families usually live in the same geographic region. Together they agree on the definition of their family objectives and follow it as a means of social control. Such objectives are as follows:

- The first is Education — to raise the family's social standing through the career of its members.
- The second is Thriftiness — so that the family can accumulate more wealth through saving.
- The third is Harmony — for the purpose of maintaining a well-ordered domestic life.
- The fourth is the follow Ritual (rational) and Ethical (emotional) teachings to keep the family from decadence.

There are two sets of family relationship: They are the relationship between parent and children and the relationship due to status: marriage, wife-hood, widowhood, and the role of women. The value often safeguarded by the family is harmony; it is the most important one and yet, it is not easy to attain. For this reason, the family relationship is regulated by a precedence of one relationship over another. According to the teachings of Confucius (孔子), whose philosophy has shaped Chinese culture, a virtuous person keeps in harmony five very important relationships, within and outside the family. These are the relationships: king

53 Ibid, p. 94.
and subject, husband and wife, parents and children, brother and brother, friend and friend.

(c.f. Confucius, The Great Learning, Four books, Chapter X.1) Whereas the five relationships seem reciprocal, the self-strengthening force from personal to social is hierarchical, because the relationship is vertical rather than horizontal, an authoritarian rather than of equals.

Harmony (和諧) is one of the central themes of Confucian doctrine. Starting from self, it is a discipline that may be called the learning of life or the cultivation of self (修). The realization of the inner concept of morality, jen (仁) benevolence, aims at mastering of self and returning to proper rites (禮), is ultimately seeking a harmonious relationship between human beings. Through self-reflection a person can possess a kind heart, extended to the individual members of the family and clan group and other non-kin. Although Confucius never pronounces the name of God, in his doctrine, he stresses a harmony between heaven and human beings. This is the ultimate fulfillment in the union of humankind and heaven. In daily life, harmony is achieved in accordance with the family and clan rules. For example, to have a well-regulated family, one should be living harmony best by being patient and be reconciled with the others. In Confucius' ideal world, everyone has an individual identity and should act according to defined ethical and moral norms of the family and clan rules. This well-defined code provides a firm foundation for building strong bonds among the family members. On this basis, social stability can be enjoyed. (cf. Liu, W.H.C.)
The Traditional Chinese Clan Rules

If positive cultural value can be a stepping stone to inculcate the Gospel message, the Chinese traditional cultural value of harmony invites us to ponder on some common grounds where we can build up a home-belonging in a family model of a community of faith. It would be helpful to know the similarities and dissimilarities between the concept of communion and the concept of harmony in order to intensify the sense of belonging, the ‘feeling at home’.

III. Similarities and Dissimilarities between the Concept of Communion in the Church and the Concept of Harmony in the Family

At this point, a comparative study can be made between the concept of communion in the Church and the concept of harmony in the family, based on Confucian tradition by enumerating similarities and dissimilarities.

A. Similarities

• Both of them are positive, dynamic and motivating factors in a living organism/system. Communion in a Church organization and harmony in a family unit are both a value for the sense of belonging, a source of rootedness and seeking for uniformity.

• The starting point is self, the person, from the within to the exterior, from the
self to the other, the society, the world, to the universe and even to the communion with the deceased. The process of reflection is from the person, from the particular to the universal. These elements of inter-relatedness and interdependence are important in the interior coherence of a group life.

• To bring about a communion of harmony, discipline, love, faith and hope are necessary. They are not only theories, they demand an actualization in actions.

• They gather and invite other people/members to a noble goal and wider vision.

• The collaboration and participation of the authority and each member are vital in making communion/harmony possible. Rules and structures have to be flexible in order to recognize the uniqueness of each one within the context of the common good.

B. Dissimilarities

• A Church body as a faith community is not merely a human enterprise. It has four very important attributes: One, Holy, Catholic and Apostolic. (LG # 8) A family which is composed of human persons does not have these elements. Communion has a double dimension: vertical with God and horizontal with one another. Harmony emphasizes more the vertical dimension.

• The Catholic Church is a community of faith whose members become brothers and sisters not by blood or by marriage, but by faith through baptism in Christ.
A family is a close-knit living reality because of blood relations or by marriage.

- Communion as the core in the Mystery of the church is a gift from God, not only attained by human efforts. Harmony relies more on human discipline and clan rules.

- The ultimate goal of communion is a community of faith in the eschatological reality. In harmony, if the introspective solidarity in the family is overemphasized, the goal can be very confining, i.e. to acquire prosperity on earth and have a good, peaceful life.

- An ecclesial communion is for salvation and deeper intimacy with the Triune God, while harmony in the family is to create social stability.

From this study, we realize that the dynamism of communion and harmony is the same. This dynamism is to make the members feel at home, so as to create a sense of belonging for a common goal or vision. What is then the experience of belonging? And what is its importance in relation to our Family Model for the Wanchin Marian Shrine?

Let us use our creative imagination by accompanying a Chinese Christian in his/her struggle to understand the importance of experiencing the sense of belonging. In the Chinese culture, the identity of a person embraces a communal, familial and even a societal dimension. The belonging to a group is vital. By accepting baptism, a person adopts a new family, a faith community. By faith, he/she belongs to the Church differently from his/her
blood family. This communion in faith is important in as much as he/she receives spiritual nourishment, participates in Church activities and interacts in the life of the community. Like other Christians, the adoption process by faith is not a natural one. Neither is it a smooth process. Often, he/she is the only Christian in the family or in his/her working milieu and he/she needs to be accompanied for a while until he/she is deeply rooted in faith. The harmonious relationship learned from childhood in a family setting can be deepened by the Christian concept of communion and solidarity. The harmony that insists mainly of human relations with others and communion has a double dimension: God and others. It is a slow process, a spiritual journey. He/she can be motivated and encouraged by the people with whom he/she creates bonds or a sense of belonging. In the case of the Wanchin Christians it took them more than a hundred years before they felt at home.

What does it mean 'to belong'?\footnote{Callaghan, B., \textit{What Does it Mean to Belong?}, The Way, Vol 38 #2, April 1998, pp. 108-120.} Most of us know what it is to belong and not to belong. Often, our sense of belonging is expressed in our sense of where our 'home' is. This home image can be a symbol of a person, a place, a role, a relationship or God. This sense of belonging or feeling at home is at the same time a security and a freedom, an affirmation and an expansion. It depends on the map or kind of experiences: healthy or unhealthy. A healthy experience of a warm homecoming motivates a person to make other persons feel at home while an unhealthy one can result in a confinement and fear. Where is
home? Each person’s definition of a home differs as he/she moves around in the process of growth. One thing is definite; that home is not always equivalent to the place where one happens to live.

Belonging is synonymous with being at home as long as it connects one to his/her deepest sense of who he/she is and of who he/she is called to be. It can be friendship, charism, partnership, work at its most intimate level. One can be fully at home when he/she discovers himself/herself to be at home with God. These are smaller beginnings that anticipate that great homecoming, in which we can recognize and celebrate the experience of knowing that here – in this place and with this person, in this community, one belongs.

Part Two: The Role of Mary in the Concept of Communion

Part One, treated the concept of communion in its relationship with the Church developed in the Ecclesiology of the Vatican II Council. This section expands the role of Mary in the concept of communion by drawing out some essential elements based on two poles, namely, the Intra-Trinitarian relationship and the communal relationship between the Head of the Church (Jesus Christ) and its Mystical Body (the Children of God). First the elaboration on the Trinitarian life of communion and the ecclesio-communio relating to Mary. Secondly, some considerations linking Mary with the Intra-Trinitarian communal life as a new woman, virgin-mother, in the image and likeness of God, as well as to the image and likeness of God. Lastly, the description on the role of Mary in the Church, the Community
of Saints as Handmaid of the Lord.

Marian Dimension in the Concept of Communion in the Intra-Trinitarian Relationship and Ecclesio-Communio.

Intra-Trinitarian Relationship

Following the Ecclesiology of the Vatican II Council, Mariology is to be regarded in terms of the Mystery of Christ as well as of the Church. (LG 52-69) i.e. Marian doctrine has to be Christocentric and Ecclesiocentric that all declaration of faith concerning Mary should be "always related to Christ, the wellspring of all truth, holiness and piety." (LG 67)

However, the Vatican II Council did not especially develop the Trinitarian dimension of Mary. It was Pope Paul VI in his Apostolic Exhortation of Marialis Cultus, 1974, who had put some principles for a Trinitarian aspect of Marian Devotion. (cf. Marialis Cultus, section one, # 25)

The deepest Mystery, that God is One God in three persons, is revealed to us by Jesus Christ. The Catechism of the Catholic Church affirms this revelation in the following:

"In the Mystery of the Incarnation, God’s Son reveals that God is the eternal Father and that the Son is consubstantial with the Father, which means that, in the Father and with the Father, the Son is one and the same God." (CCC # 261 – 2) "The mission of the Holy Spirit, sent by the Father in the name of the Son, (Jn 14:26) and by the Son, from the Father (Jn 15:26) reveals that with them, the Spirit is one and the same God." (CCC # 263)

In order to articulate the dogma of the Trinity, the Church had to develop its own
terminology that helps to give meaning to some notions of philosophical origin. For example, the term ‘substance’ to designate the Divine Being in its Unity; the term ‘person’ or ‘hypostasis’ to designate the real distinction among the Father, Son and the Holy Spirit; and the term ‘relation’ to designate that their distinction lies in the specific relationship of each to one another.

The Council of Toledo XI in 675 had pronounced that the Divine Persons are relative to one another. “In the relational names of the persons, the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While we called three persons in view of their relations, we believe in one nature or substance.” (DS # 528) Indeed, in God is one in all except in the “opposition” of relationship. (DS # 1330) St. Augustine in his treaties on the Trinity further brought out the relationship between the Father and the Son as communion, by which the Holy Spirit proceeded. “The Holy Spirit proceeds from the Father as the first principle and, by the eternal gift of this to the Son, from the communion of both the Father and the Son.” (Augustine, De Trin. 15, 26, 47: PL 42: 1095)

The mystery of the Trinitarian inner-divine procession remains beyond our theological grasp, but the analogies of communal relationship from the creation and the economy of salvation can at least help us to get a glimpse of the absolute mystery of Love. After Vatican Council II, some theologians have different interpretations of communio in relation to the Church and to Mary. A panoramic view of theological writings is presented by Naumann, R.M.I, in her doctoral dissertation, Toward an Integration of Mariology and
Ecclesiology, 1999. Chapter VI is devoted to Interpretations of Communion in Contemporary Ecclesiology and in Father J. Kentenich’s Marian Integrated Ecclesiology. Sister Naumann concentrates first, on aspects of communion in contemporary ecclesiology as presented in the three magisterial documents: the Reports from the Extraordinary Synod 1985, the Nota from 1992, and the Catechism of the Catholic Church 1994. Then, she gives a panorama of different versions of communion interpretations in present-day ecclesiology followed by representative interpretations of communion in contemporary ecclesiological writings that show an emphasis on the Trinitarian, Eucharistic and Marian dimensions. Lastly, Sister Naumann presents elements of Fr. Kentenich’s mariological-ecclesiological considerations under the aspect of communion as indicated by his sermons (from October 1964 to January 1965) and as realized in his own foundation, the International Schoenstatt Movement. From these considerations some implications and applications for the ecclesial communion follow.

Communion – Ecclesiology

Here, it is not necessary to repeat the above mentioned theological works done on the aspect of communion and its Trinitarian, Eucharistic, Church and Marian dimensions. However, it is deemed advantageous to draw out some significant findings of Sister Naumann

55 Naumann, R.M.I., Toward an Integration of Mariology and Ecclesiology, The Interrelation between Mary and the Church in the works of Fr. J. Kentenich, Dissertation submitted to the Theological Faculty “Marianum”, Published by Schoenstatt Sisters of Mary, Mulgoa NSW, Australia, April 1999.
56 Ibid, Chapter VI, p. 377
on this subject in order to make a better link between Mary and the ecclesiology *communio* by paying attention to its development.

1. The three magisterial documents namely the *Reports* from the *Extraordinary Synod* 1985, the *Nota* from 1992, and the *Catechism of the Catholic Church* 1994 maintain that *communio* is a fundamental notion of Vatican II. The source of the ecclesial *communio* is the vertical dimension (*communio with God*) which constitutes the horizontal dimension (*communio with others*). Belonging to the *communio* is always universal with the interlinked realities: Eucharist, episcopal, and the papal office. Eucharist is the root and the center of the *communio*; it signifies and builds up the unity of the faithful in the *Body of Christ*. Mary is united with the Church, she is, as virgin and mother, its prototype and model; in faith, charity and I the union with Christ she is the model and in her holiness she precedes the Church’s mystery.57

2. With the much wide range of *communio* interpretations done by some theologians such as A. Möhler, J. Moltmann, G. Gutierez, L. Boff, E. Johnson, D.L. Schindler and many others. Sister Naumann comments these various interpretations as "*diverse and complex, indicative of a conglomerate of almost any kind of interpretation, yet, with minimal references to the Church’s Marian dimension*".58 To the benefit of the readers, here is a brief summary of some interpretations done by theologians.

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57 Ibid, p. 382
58 Ibid, p. 388
a) A. Möhler is not only as the father of modern ecclesiology but also the forerunner or the firsts champion of *communio* ecclesiology.\(^{59}\) According to Doyle, he writes that ‘at the heart of Mohler’s *communio* ecclesiology is a link between mystical communion and the episcopacy. The faith as witnessed by the patristic writers and as formulated in the early ecumenical councils is normative and binding, not as abstract propositions, but as expressing the heart of the Christian life as it is actually lived.\(^{60}\) This interpretation pertains to Church’s relational (sacramental nature as invisible and integral, hierachical structure as visible) and participatory identity.

b) J. Moltmann (1926- ) emphasizes the trinitarian involvement in history and aims at a theology/ecclesiology of liberation through individual church.\(^{61}\) While G. Gutierez (1928- ) and L. Boff (1938- ) explore *communio* as an experimental factor with base communities as integral to Liberation theology.\(^{62}\) Gutierez interprets and applies to *communio* as a solidarity with the poor. Boff further considers Mary’s place in ‘the Church of the poor’ as that of solidarity with the poor, of those songs of just liberation she sings in the *Magnificat*. Her poverty is not that of a sinner, but that of a creature who in all truth


recognizes her limits and declares jubilantly that *the Lord has done wonders in her and for her.*

c) This idea is picked up by feminist theologians especially in the so-called third-world. "If our image of Mary is that which reflects the model put before women in every age, we may ask what would be a meaningful model for the suffering women of our world today? Third-world women in solidarity, women abused and raped in our prisons; women in the slums of our cities who work with their emanciated bodies to feed their starving children; or women who see their children go to fight meaningless wars, or emigrate to earn a living? The Magnificat is such a model". Kathleen Coyle contextualizes Mary with the suffering and oppressed women.  

She strongly suggests that "today more than ever, we need to emphasize the nurturing, creating and healing aspects of divine creativity and bring the richness and the influence of the feminine back into the life of the church. The church needs the gifts of our intuition and capacity for understanding and love. In the world where patriarchal models of domination, global warfare and militarism, starvation and poverty, seem to dominate, Christian feminists are claiming Mary as a critical symbol of compassion love."  

Elizabeth Johnson (1941- ) further puts in front the "foundational question in the theology of Mary, the gendre of the nature of speech about Mary." She explains "that theological
statements about Mary have a symbolic structure so that, while they refer in an obvious way to women, they ultimately refer to the church, the community of faithful disciples where she is a member (woman) and in which she participates. In another word, except for statements on Mary relating her to Jesus Christ, speech about Mary is, in the end, speech about humanity. Therefore, she does not only argue in term of equality of genders in the social context but also in the church, in the theological statements about Mary, hence about women.

d) D.L. Schnidler emphasizes particularly the presence of Mary in his communio ecclesiology. He points to the world-penetrating effect of this concept. He applies the image of a marriage by saying "it is for the Christian a marriage with the world in and through Christ and the church, established by Trinitarian and Christic love and this marriage is actualized only by Marian fiat."66 Schindler's communio concept is cosmic and eschatological. Thus a communio ecclesiology insists .. that salvation is intrically social and incarnational: it includes the whole of the person in his /her physical being and worldly activities, and it is meant to begin already now, in this life."67 Schindler's communio concept is cosmic and eschatological.68

e) Among the contemporary authors, Sister Naumann has chosen a few others. First, J.D. Zizoulas, an Orthodox theologian, who considers the significant contribution of

68 Naumann, RMI, Toward An Integration ..., p. 388.
patristic ontological thinking in view of the ecclesial *communio* as the image of the Triune God. He writes: "Being means life and life means communion" no true being is without communion.69 Y. Congar (1904-1995) and H. De Lubac (1897-1990) are noted as early representative of a *communio* oriented ecclesiology. Congar speaks of the inner life-process in the divine *societas of the Trinity* as reaching out to humanity in a sharing of life. The Church, then is the "divine societas itself, *the life of God reaching out to humanity and taking humanity into God*."70 For Congar the greatest difference between ancient patristic ecclesiology and modern ecclesiology is that the former included anthropology, while the latter is merely the theory of a system, a book of public law ... *the anthropology* of the ancient patristic ecclesiology is that of human communion ...71 H. De Lubac’s ecclesiology is essentially grounded in the Eucharist. "Each has been entrusted to the other, so to speak, by Christ; the Church produces the Eucharist, but the eucharist also produces the Church."72 Although he comments that there is no Church without the Eucharist, the term ‘eucharist ecclesiology’ would not "explain everything in the Church; in particular, it cannot explain the Church’s structure, which exists to meet the need of the Church in history to spread."73 Henry de Lubac recognizes in our time the necessity of returning to the sacramental origins of the "Mystical Body". That is to say, if Christ is the sacrament of God, the Church is for us

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69 See J.D. Zizioulas, Being as Communion, in Personhood and in the Church, Contemporary Greek Theologians 4, Editorial Committee, Crestwood, NY, St. Vladimir’s Seminary Press, 1985, p.157.


the sacrament of Christ. The faithful are truly present to each other, and that for those who live by the love of good of each, is the good of all.\textsuperscript{74}

To sum up the development of different approaches to the concept of \textit{communio} taken from the panoramic presentation of Sister Naumann, \textit{communio} gives the expression to the mystery of the Church, the ecclesial \textit{communio} is rooted in and oriented on the Trinitarian inner relationship \textit{communion}, thus flows its vertical dimension from the horizontal one. Just as within the Trinity, each person is \textit{distinct} from the other so as the members of the Church, but always in relation to one another because of the bond and union in Christ. This ecclesial communion creates a new relationship and a new responsibility, as well as a new mode of participation in the Church. The figure of Mary is present at the center of the mystery of salvation and the ecclesial community.

Among these theologians, the Marian dimension is most eminently present in Von Balthasar’s \textit{ecclesiological} thinking. Von Balthasar’s (1905-1988) speaks of a bipolarity in the Church’s inner identity: the Marian principle and the petrine principle.\textsuperscript{75} In the Marian principle, he emphasizes Mary’s presence in the incarnational dynamism of the Church beyond the static understanding of Mary as ‘type’ and ‘mother’. The Marian ‘\textit{fiat}’ is in its perfection unequal – the all embracing, protective and directive form of the whole ecclesial life. It is the inner form of \textit{communio} ... her attitude ‘yes’ becomes foundational for the

\textsuperscript{74} Ibid, p. 175.
Church ... as pure communio.\textsuperscript{76} Ratzinger’s (1927– ) article on The Ecclesiology of the Vatican II, in part one of this chapter also illustrates a Marian dimension. Mary’s motherhood is ‘the ultimate’ personal concretization of what is meant by ‘Church’; the moment she utters her ‘yes’, Mary Israel in person, she is the Church in person and as person, and in that moment, the Church was born.\textsuperscript{77} With the theological considerations mentioned, it is useful to focus more specifically on the role of Mary in the concept of communion in the Trinitarian and ecclesiological dimensions.

\textbf{The Role of Mary in the Trinitarian Communion: A Virgin-Mother}

Everything that has been said so far concerning the Trinitarian inner-life as a communion, could be linked to Mary. In the New Catechism of the Church, CCC #721 to CCC #726, there is a presentation on how the Holy Spirit prepared, fulfills, manifests, brings Mary into communion sent into mission. However, we shall limit our scope to a particular role of Mary in the Trinitarian Communion, that is the relationship between the creature and the Creator, the intimate relationship of Mary with the Triune God.\textsuperscript{78} First, fixing on Mary as a woman created in the image and likeness of God; she is a human person, sharing the common humanity with other human persons, a relation to the other ‘I’ (Joseph, Jesus and

\textsuperscript{76} Ibid, p. 127. 
\textsuperscript{77} Ratzinger, \textit{The Ecclesiology of Vatican II}, Origins #15, p. 376. 
\textsuperscript{78} Pope John Paul II in his Apostolic Letters, \textit{Mulleris Dignitatem}, 1988, chapter two, gives some biblical and anthropological explanations in the passage from Gn. 1:27, pp. 22-32.
other people of her time) as the *new Eve, the new woman, Mother of the living.* (CCC #726)

This is a prelude to the definitive self-revelation of the Triune God: a living unity in the communion of the Father, Son and the Holy Spirit. Secondly, in the relationship between Creator and creature, *it is the image and likeness of God which is created in Mary that she fulfilled her roles.* Mary, a *new woman,* by recalling how she fulfills her role as mother and virgin is to the image and likeness of the Trinitarian God, a communal relationship of love.

Mary in the image and likeness of God the Father, her Creator is described as the *New Eve.* (CCC #726) In the tradition of faith and of Christian reflection throughout the ages, the coupling of Adam-Christ is often linked with that of Eve-Mary. Mary is described as the *New Eve.* There are many meanings to this analogy, in particular we are interested to see Mary as a full revelation of all that is included in the Biblical word “woman”: a revelation in relation with her participation in the Mystery of Redemption. Mary, a return to that ‘beginning of creation scene’ is going beyond the limit spoken in the Book of Genesis. Mary is created in the image and likeness of God as *New Eve,* a *new woman* in the mind and bosom of her Creator. By re-reading the *Song of Magnificat,* during Mary’s visit to Elizabeth, she sings *He who is mighty has done great things for me* (Lk 1: 49). In the ‘fiat’ of Mary, the conception of the Holy One, *The Son of the Most High* is fulfilled (Lk 1: 32). In recognizing God’s richness and resources poured upon her, the woman of Nazareth receives

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79 Ibid., p. 42.
80 Ibid., p. 43.
and gives herself in the fullness of time (Gal. 4: 4), when the Mystery of Redemption begins to be fulfilled in the history of humanity. In Mary, this communion with the Creator, God the Father shapes her vocation and her life.

Mary in her role as Theotokos enters into a vocation as a virgin-mother. In her ‘fiat’ let it be done to me according to your will, the Triune God begins a new covenant with humanity. This covenant is to be fulfilled in the flesh and blood of God’s Son, Jesus Christ, the beginning in the Mother. Mary in her motherhood is involved in a special communion with the mystery of life: from her womb to the tomb. Moreover, Mary’s motherhood, that is introduced into the covenant of God to humanity in Jesus Christ is extended to the disciples and to the whole of humanity. Therefore, she is the Mother of the Son of God and the spiritual mother of the whole human race.

The intervention of the Holy Spirit in the Virgin of Nazareth was a culminating moment of the Spirit’s action in the history of salvation (cf. Mariäis Cultus, 1974, #26). Reflecting on the Gospel texts, The Holy Spirit will come upon you and the power of the Most High will cover you with his shadow (Lk 1: 35). Mary was found to be with child through the Holy Spirit (Mt 1: 18, 20). Through the intervention of the Holy Spirit, Mary’s virginity is consecrated and made fruitful. She became the permanent dwelling place of the Spirit of God. Thus, a spring flowed forth the fullness of grace and Mary’s name is venerated as full of grace (Lk 1: 28). Abundance of gifts from the Spirit of God animated the Virgin’s heart and the strength sustained her acceptance and fulfillment of the will of God.
Chosen to be a Virgin-Mother for the sake of the Kingdom, Mary was very much aware of this as shown when she asked the Angel, "How can this be, since I know no man?" (Lk 1:34) It has been confirmed that Mary willed to do her Creator's will by freely choosing to be a virgin-mother. A gift freely given, to be the mother of Jesus, a personal value, Mary's virginity becomes a sincere gift for God. Through the action of the Holy Spirit, Mary's decision is 'One' in communion with the Father and the Son. Mary, the woman blessed among all women is the 'one closest to humankind because she is the one closest to God'. (Lumen Gentium, chapter 8, #54) To be close, to be united with, are some synonymous expression flow from communion. The notion of being 'close' is further explained by Laurentin, R. as he states "Mary is not only the one closest to the Trinity; she is the most interior to the Trinity." He explains:

1. Mary is closed to God the Father, who gave her to be the true mother of his own Son through an eminent participation in his own paternity. Of this paternity she reveals the profound and most significant aspect: feminine, maternal and universal.

2. Mary is closed to the Son, to whom she gave his body, inserting him in solidarity with humankind, wherein he become both priest and victim (Heb 5:11). And more than this, he associated her with the crucifying fulfillment of his saving sacrifices.

3. Mary is closed to the Holy Spirit, who through her incarnated God in the world

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Ibid, p. 20

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as the transcendent fruit of her faith and her virginity (Mt 1:18; Lk 1:35). He formed her in his image as the summit of infinite love, as far as this is possible for a creature redeemed, filling her with grace and charism.

The Role of Mary in the Church, a Community of Saints as the Handmaid of the Lord.

In the Catholic Creed, we recite that the Church is Holy, we believe in the Holy Spirit, the Holy Catholic Church and in the communion of Saints. After the resurrection, Jesus sent the Holy Spirit, who develops ‘the community of believers’ into the fullness of Christ. This means that those whom the Holy Spirit has sanctified, share in ‘communion’ the Body of Christ. This grace sanctified by the Holy Spirit forms into a community on the basis of a call/Christian vocation by the Father for His Son, Jesus Christ. (I Cor 1:19) Particularly, when the community gathers in the Eucharistic Communion (I Cor 10: 16 ff), it fosters a bond/unity in Christ among themselves, the same love, fully in accord, in one mind and one heart.

The extent to which members of the community grow together, work, live and suffer for one another, grasps the dynamism coming from the unity of the Truine God. This gift which welds them together into a unity of the Church is a manifestation of the self-giving of Christ (Keno sis) that is poured out in the Holy Spirit. What a better description of the presence of the Truine God in the Church than a ‘being for one another’? The Three
Persons in their self-communication are revealed to us by Jesus Christ as One, the indivisible God and ever integrated. If we reflect that this gift of God is the essence of the communion in the Church, then the relationship and the structure between members is indeed a model of being for one another. Zizioulas (an orthodox theologian) approaches the communio ecclesiology by showing the importance of the ontological meaning of communion as foundational for the Trinitarian orientation and rootedness of the Church by referring to the Marian dimension in church concept as ecclesial being, anima ecclesiastica.\(^8^3\)

Mary in her total disposition to be the mother of Jesus is a receptacle of the Holy Spirit. From the early beginning of the Church down to the middle ages, this disposition has been known as an anima ecclesiastica, a soul bearing the form of the Church, entering into a free agreement of being for one another. Mary as handmaid of the Lord (Lk 1: 38) consented to be a free partner of God. Mary’s freedom allows God to make use of her; you will bear, will give him the name Jesus (Lk 1: 31-35). Mary serves her Son as illustrated in Mk 3: 31-35. She is blessed because her existence is filled with hearing the word of God and keeping it. (Lk 11: 28; 2:19-51). Finally, she is with her Son on the Cross in order to take a new role, mother of the disciples – children of God, a community of believers, the Church. (Jn 19: 25-27). Mary’s disposition as the handmaid of the Lord, anima ecclesiastica is a loving response to God’s call as that of Jesus’ Kenosis. Henceforth,

Mary’s central role in the communion of the Church is in the spiritual life as well as in the liturgical life, that are essentially christocentric and trinitarian. In the spiritual life of the Church, Mary is remembered intimately connected between the Word of God and the memory of her heart. While in the liturgical life, Mary is celebrated and asked in intercessory prayers for protection and guidance for God’s family.
CHAPTER FIVE

Some Pastoral Implications of the Family Model for the Wanchin

Minor Basilica of the Immaculate Conception

The result of our findings, on one hand, has revealed to us that there is an interrelatedness between devotion to Mary and the actual church model of the faithful. On the other hand, there is a call to renew and to deepen our relationship with Mary and the Church in Taiwan. This chapter introduces some pastoral implications of the family ecclesiological model to the Wanchin Marian Shrine.

This presentation also indicates the shift from a Mary-privilege-model, where Mary as a powerful person with a particular access to God/Christ and can obtain favors for those whom she wishes, to a Mary-faith-model. In this model, Mary is a blessed and a chosen one, in the community of saints, among the redeemed in Christ, for we are all companions of Christ. This chapter proceeds in four steps. The first step briefly presents the history of Marian shrines. The second step elucidates some reflections on the spirituality of a Marian shrine. The third step links Mary’s role and function as mother and friend, sister in a Family Model in relation with the concept of communion; she is a new creature – a new woman and a handmaid of the Lord – a being for others. The last step gives some suggestions for inculturation with regard to Marian devotion in a Family Model for the Wanchin Marian shrine before the inculturation of the Good News is fully achieved.
I. **A Brief Historical Presentation of Marian Shrines**

"The pilgrimage, symbol in miniature of the great journey of human life towards God, has an important place in the Bible, under forms that are infinitely diversified through such fundamental human things as places, symbols, signs, calls and motivations, so that the frontiers shifts between the journey between nomadic life and pilgrimage properly so called." 84

Pilgrimage is a religious practice not only among Christians but also among believers of other major religions of the world: Judaism, Islam, Hinduism and Buddhism. In the early and medieval Church, people traveled to Bethlehem and Jerusalem, to the tombs of the apostles and martyrs of Rome, to the Churches and shrines containing relics of saints, etc. However, due to abuses committed by keepers of shrines and those making the pilgrimage, Church authorities in the 17th and 18th centuries placed restrictions on pilgrimages and sometimes even closed pilgrimage sites. 85 In the 19th and 20th centuries, because of Marian apparitions in Lourdes, Knock, La Salette, Fatima and other locations, these places became great centers of prayer and healing. People come to these places with the hope of experiencing for themselves some miracles.

Marian shrines have contributed to the renewal of the sense of pilgrimage in the Church. Today, about 80% of the shrines in the Catholic world are dedicated to Mary. As

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one survey reveals, millions of pilgrims set out en route to Marian shrines each year. For example: 10 million pilgrims go to the shrine of Our Lady of Guadalupe (Mexico), 6 million to Lourdes (France), 5 million to Czestochowa (Poland) and 4 million to Aparecida (Brazil). In the academic world, shrines were given little recognition and their existence was hardly acknowledged. The Old Code of Canon Law and Vatican Council II did not make any reference to shrines. This is partly due to the question of relationship between the shrine and the local Church. Besides, the type of canonical and episcopal recognition of the shrine is not always clear.

The movement of ecclesial reflection on the role of shrines within the life of the Church took a new turn during the Post-Vatican Council II, under the Pontificate of Pope Paul VI. In the 1960's, Pope Paul VI had some exhortations concerning shrines almost yearly. In 1960's, at a meeting with rectors of Marian Shrines in Italy, he urged them, “Lift their voice and let their existence be known in the Church”. In 1965, the Pope was concerned with the role of the shrines and the pastoral life of the Church. “Shrine testimonies are testimonies of miraculous deeds and a continual wave of devotion”. “They are luminous stars in the Church’s sky ... centers of devotion, prayer, recollection and spiritual refreshment”. In 1983, the New Code of Canon Law included some provisions related to

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86 These figures are taken from an article Marian Shrines, Signs of the Pilgrim Church, The Marian Library Newsletter, 1996, U.S.A., pp. 1-2.
87 Ibid, p. 3.
shrines (c 1230 to c 1234). 88

According to the 1999’s Catholic Directory of Taiwan, today in Taiwan about 10 Catholic Churches, big and small have a Marian shrine for local pilgrims to pray to Mary, the Mother of God. Most of these shrines are located on a hill and have a grotto replica of Our Lady of Lourdes in France. A few have a statue of Our Lady of Fatima. Two Churches dedicated to Mary, have been elevated to the rank of a minor Basilica namely, The Holy Rosary Minor Basilica, which is now the Cathedral of the archdiocese of Kaohsiung (1995) and the Wanchin Immaculate Conception Minor Basilica (1984).

The new role of shrines was highlighted in the First World Congress on Shrines and Pilgrimages (1992) sponsored by the Pontifical Council of Migrants and Itinerant People. 89 In his address, Pope John Paul II expressed the wish that those persons whom life has treated harshly – the poor, the people who are distant from the Church – find a welcome at shrines. By extending hospitality to refugees and pilgrims, shrines reflect Mary’s generous welcome of God’s Word and her gathering all people into the Body of Christ. Mary precedes God’s people in their own pilgrimage of faith. (cf. Redemptoris Mater, # 5, 1987)

II. Some Reflections on the Spirituality of a Marian Shrine

There is an interrelatedness between pilgrimage and Marian Shrine. In particular,

89 Ibid, p. 2.
to express Marian spirituality, the founder of Schoenstatt Sisters of Mary Fr. Joseph Kentenich (1885-1968) has captured Mary’s presence in the symbol of “Home Shrine”. He explains “the home shrine is Mary’s place of God and with us. Which is grounded in the reality of the covenant of love with Mary, a place of encounter with God, providing a spiritual home in God’s heart that inner transformation and apostolic spirit in the endeavour of living the Christian call for holiness in all communities of life.⁹⁰

A Marian shrine such as the Wanchin Minor Basilica, is not a sight to behold or a tourist spot for vacationers, but a pilgrimage sight, a symbol of the great journey of human life towards God. In other words, it is the experience of small homecomings until the final great homecoming.

Likewise, a pilgrimage miniaturizes and embodies three stages of human life.⁹¹ First stage: The departure being about the initial work, for free time given entruly to God. Second stage, the journey inspired by faith is an ascetical and mystical road towards God, marked by a spiritual growth, as one draws near the end. Third stage, arrival at the Holy place, where one meets God in a free and disinterest way, through the eloquent symbols of the shrine, where we dwell with God.

While the pilgrims are still in the ‘here and now’, the time and rhythm of

⁹⁰ Naumann, Toward an Integration of Mariology and Ecclesiology, 1999, footnote #146, p. 404.
⁹¹ Laurentin, Pilgrimages, Sanctuaries, Icons, Apparitions, IMRI, 1994, Manuscript, p. 17.
pilgrimage is symbolic and instructive: the preparation, the coming together, and meeting with other pilgrims, the welcome at the shrine, the visit, the liturgy celebrated together and the return to home. All these activities demand personal participation and communitarian collaboration, so as to create a sense of belonging, a feeling of home-coming in a temporary family (community of faith).

A Marian shrine is a sign of a mysterious relationship between God and His people. It is also an expression of Mary’s presence in the Church. This research shows Mary is the link between the community of faith and God and the pilgrims who go to the Wanchin Marian shrine primarily do so because they feel loved and are at home with Mary. The Family model searches for new roles and functions of Mary—a call to a new relationship so as to revitalize the family spirit, the sense of belonging in this faith community.

III. Mary, a Mother and a Friend-Sister in Relation to the Family Model

The focus of this section is to seek an understanding of Mary in the light of God’s gracious kindness who chose her to be the Mother of Jesus Christ. This is the thinking of the Post-Vatican II period connecting Mary to the Mystery of Christ and that of the Church, rather than isolate her from them. Thus, our contemplation on Mary’s role is inspired by her relationship with Jesus Christ and the People of God (Church). She is their mother and their
friend, their sister.

A. Mary, the Mother of Jesus and Mother of the People of God

A brief scriptural tour will help to see how Mary, as the mother of Jesus and our mother, can help us to gain new insights for our Family Model. Saint Paul in his letter to the Galatians says, "But when the fullness of time had come, God sent His Son, born of a woman, born under the law, so that we might receive adoption" (Gal 4:4). "Through baptism, we are heirs, children of God, we belong to a new family, a faith community. By faith you are children of God" (Gal 4:25). "So that you might belong to one another" (Rom 7:4). It is in Christ, the 'first born' of the Father in God's family that we are brothers and sisters. This intimate bonding is beyond blood relationship. "Whoever does the will of God is my brother and sister..." (Mk 3:35). Jesus even taught us how to call God, Our Father (Lk 11:2).

In the Gospel of St. John, Incarnation involves a maternity in God's paternity. (Laurentin, R.) Mary participates in birth-giving to the son of God. She is the mother of the disciples (Jn 19:26), which is another fulfillment in the unfolding of her maternity. She is our mother by adoption, individually and universally. Can we interpret the meaning 'by adoption' in the Scriptures by translating it into the 'sense of belonging' into 'feeling at home in a new family', a faith community called the Church? This filial adoption in an Asian

92 Laurentin, R., Mary, Mother of the Church, A summer course given at IMRI, Manuscript, 1995.
context which has a pastoral value speaks about the family of God. By filial adoption, it means filial piety and filial love. By the same reality, we are brothers and sisters through and in Christ. Thus, we belong to one another.

*Lumen Gentium* of Vatican II, # 52, describes Mary’s relation to Christ in the History of Salvation, focusing on Jesus Christ and not on Mary. Mary’s participation in the mystery of the Church is developed by the same document in bringing out the idea of Mary being one with the Church, living within the community as a pre-eminent member who reflects the image of what we are called to be as believers (St. Augustine). (cf. *Lumen Gentium* #53) Here, we establish the communion of Mary with the community of faith. She is one with us as a New creature – a new woman. Her special motherhood results from her singular relation to the Incarnation. She is a mother who intercedes for us because she shares a destiny with the entire people of God, by faith in the resurrection, an intercommunicating existence of all who belong to God. Therefore, Mary’s mediation is derived from the power of Christ and analogously through her intercession to her Son, the goodness of God is abundantly and graciously given to us. The Church does not hesitate to acknowledge this kind of subordinate role for Mary (cf. *Lumen Gentium*, # 62).

An Asian feminist theologian, Chung Hyun Kyung brings out another
Mariological thought and links Mary to liberation theology. For her, Mary as mother, is a symbol for both personal and societal struggle for liberation. This militant image of Mary displays the irreplaceable personality of the mother of Jesus in Salvation History and allows her status as a mother to be more relevant by asking her to take part in the pilgrimage on earth.

In the Apostolic Exhortation, *Maria/is Cultus* section 35 points out that the modern woman will recognize in Mary who “stands out among the poor and humble of the Lord, a woman of strength, who experienced poverty and suffering .... These are situations that cannot escape the attention of those who wish to support, with the Gospel spirit, the liberating energies of humanity and of society.” Therefore, Mary appears to her Son not as a Mother exclusively concerned with her own divine Son, but rather as a woman whose action helps to strengthen the apostolic community in Christ (cf. Jn 2:1-12) and whose maternal role was extended and became universal on Calvary.

**B. Mary as a Friend, a Sister**

The title friend, as an attribute given by Jesus to those who do what he commands (Jn. 15:14). As a friend, Jesus offers us to God; his church is a society of friends, *communio sanctorum*, a sacred communion. Interestingly, the present shift in Marian devotion is

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indicated by another term: a friend, a sister. "Mary in fact is one of our own, a true daughter of Eve — though free of that mother's sin — and truly our sister, who as a poor and humble woman fully shared our lot." (cf. *Marialis Cultus*, #56, 1974) The reformulation of the added attributes also come from Elizabeth Johnson. She recognizes the importance of Mary in the Catholic tradition, at the same time sees from a woman's perspective the ambiguous presentation of Mary. She is either idealized too much or loosely connected in faith life. It is because there is a trend in our contemporary world to question life after death and even the existence of God; for some, their beloved deceased and Mary are people who belong to the past. They are no longer relevant to their present life. However, there are also some women who are reluctant to give up Mary, because for them, Mary embodies the feminine dimension of God, i.e. mercy, tenderness and compassion. In general, women want to find Mary as a human figure: a woman, a friend and a sister. It is because of their desire to see her as a figure of faith and discipleship that they give these new attributes to Mary: Mary who in the mystery of life had been through spiritual struggle and had walked in the obscurity. From an unplanned pregnancy (Annunciation) to the dark night of Calvary, Mary is one whose history of trial and suffering included choices. To the contemporary women, Mary is a friend and a sister who is linked with their experience of sisterhood.

This approach in choosing to portray Mary as the model of the Church flows from the Second Vatican Council which is different from the traditional Marian model. Mary, the Virgin and Mother, a new woman, has opened the way to new and surprising interpretations that are emerging today. To imitate Mary, the feminists are reclaiming Mary in her human role, as a female symbol of a serious religious empowerment. They see in Mary a created freedom and a hope to transform the world. Mary is joined with other Marys, who are friends of Jesus and faithful disciples bound by solidarity and in communion with the poor and the needy. She is the handmaid of the Lord, a being for others.

VI. Some Suggestions for Inculturation with Regard to Marian Devotion Family Model

A step further in the direction of inculturation in Marian Devotion is made by the Apostolic Exhortation Marialis Cultus section 34 as pointed out by Fr. M. Ruiz, OP, when he mentions the ‘present disorientation’ in the Marian devotion to the “disproportion or difference between some of its contents on the one hand, on the other, the modern anthropological theories, as well as the psychosocial reality, deeply changed, in which men/women of our times live and function.”

This document is focused on the cultural and

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anthropological aspects in as much as the expressions of our relation with Mary are considered as a part of a system of symbols by which a determined culture is expressed.

In the context of our research, it is necessary to apply the concept of 'inculturation' in the devotion to Mary to the culture and mentality of the people in Taiwan before inculturation of the Christian faith can be fully achieved in the work of evangelization.

The following suggestions are:

- According to the findings of some cultural values in Taiwan like 'harmony and filial piety' and its inherent relation with the figure, role and function of Mary in the Gospel, Mary can be presented as a friend and a sister for a Family Model. Why? Primarily, she is a friend of God. When she was chosen to participate actively in Salvation History, she responded affirmatively with her Magnificat, with sincere love for God and His will. A deep desire of a friend is to realize the will of a friend. Mary, in her own spiritual experience, can be a friend to us in faith. She is with us in Christ and in the spirit of God's friendship. She can guide us to the heart of God's friendship, which is our final home. It is not a distance from Christ, not fear of judgment, not impression of his cold disinterest, not a need for grace given only in small portions not any other such motivation that impels us to honor Mary. Rather it is gratitude and delight of a friend, a witness of God's love with whom we share common humanity, struggle and faith to whom we recommend our interest and petition. A friend knows what his/her friend needs even before it is expressed. So is Mary. As a friend,
she is attentive to the cry of the needy as shown at Cana.

- The different forms of Marian devotions in Wanchin especially the recitation of the Holy Rosary and the Procession need to be revised by finding new cultural expressions. It is of significant value to develop the spirituality of Mary's presence in the Shrine, for example: Mary's presence is a gathering for people who might have been uprooted from their homes and Churches. One half of the total Catholic population in Taiwan are aborigines, and the other half come from Mainland China and elsewhere. Mary, as the heart of Wanchin, a mother, a friend and a sister, is the link between the faith community and God. This Marian shrine is a center of pilgrimage in Taiwan. It can be a place of belonging, where the people of God can celebrate the mystery of their own spiritual identity, i.e. heirs and children of God. Another point is that a pilgrimage is an absorbing experience. It is spontaneously a time of openness, disposibility, of generosity, of conversion and often of a communitarian solidarity. The pastoral problem that remains is what happens after the pilgrimage: the return home, that is should not be a reversal, a falling once again into mediocrity or sin, but a continual conversion for a New life, one of prayer and of one taken up with the service of the Lord.

Lastly, devotion to the Mother of the Lord becomes for the faithful an opportunity for growing in the divine grace, which is the ultimate aim in all pastoral activity (cf. Marialis Cultus, # 57). It is impossible to honour Mary, who is full of grace (Lk 1:28) without
thereby honoring in oneself the state of grace, which is a friendship with God, communion with the Truine God and the indwelling of the Holy Spirit.

As a summary to the dialectic role of Mary as mother and friend, sister, Pope Paul VI points out Mary’s message to modern men and women in our ever changing world:

“Contemplating in the episodes of the Gospels and in the reality which she already possesses in the city of God, the Blessed Virgin Mary offers a calm vision and a reassuring word to modern man and woman, torn as he/she is between anguish and hope, defeated by a sense of her/his limitations, and assailed by limited aspirations, troubled in his/her mind and divided in his/her heart, uncertain before the riddle of death, oppressed by loneliness while yearning for fellowship, a prey to boredom and disgust. She shows forth the victory of hope over anguish, of fellowship over solitude, of peace over anxiety, of joy and beauty over boredom and disgust, of eternal visions over earthly ones, of life over death.” (Marialis Cultus, # 57)
CONCLUSION

The history of the Wanchin Minor Basilica of the Immaculate Conception (1862) began nearly at the same time as the restoration of the Catholic Church in Taiwan. It is also a part of the salvation history for the Pinbu People, which comprises to 80% of the total population of the Wanchin Village. In our study, we investigated the Marian Devotion of Christians and sought to understand the meaning of their experiences. From the results of our survey, we discovered some strengths and limitations in the process of inculturation in Marian devotional practices. This brings us to a search for an integral model which might revitalize the faith of the Christian community in Wanchin.

After considering some positive elements already existing, namely: the strong sense of belonging, the feeling at home, the mother-child relation with Mary, some initial efforts of the people in liturgical renewal and adaptation and above all, frequent visits of pilgrims, we attempted to reconstruct a Marian theology by adopting a praxis-oriented approach. This is the Family Model based on the values of home-belonging, adapted culturally from the universal concept of communion (Koinonia) and the Chinese concept of harmony. Likewise, a shift in Marian spirituality has been proposed by naming Mary, mother and friend, sister.
Finally, our conclusions are as follows:

**Area one: Christian Faith**

A. The significant conversion experience of the Pinbu People to Christianity tells us the way God deals with us and acts in our midst. It tells us of the manner God enters into the lives of individuals and people in order to make His plan of salvation operative. Very concretely, God works out a history of saving love not only with regard to individuals but also with regard to people and religions. The Church as a whole and each group of persons as well as individuals can take their inspiration from this divine way of encounter, a journey in spiritual growth. Moreover, in the interpretation of different dimensions of relationships with God and Mary, we, as human beings express our faith, realize in the delicate and slow process of inculturation. Nevertheless, it is also the call of the local Church in Taiwan to accompany its faithful and initiate different attempts so that they will become better Christians and better Chinese. There is a further call for more efforts in spiritual accompaniment rather than just dogmatic preaching.

B. Our research study has reaffirmed the conviction that the theology of Mary is indeed deeply integrated in the mystery of Jesus Christ, her Son and in the mystery of the Church, her people. There is an interrelatedness between Mary and the model of the Church.
Area two: Marian Devotion

A. Among many Marian shrines with their own particularities existing in Taiwan, the Wanchin Marian shrine can be characterized as one, to which the pilgrims come to venerate Mary, the Immaculate Mother, not because of an icon/image nor an apparition nor a miracle, but mainly due to a deep affection of a mother-child relationship, a foundational experience. Mary is the ‘heart’ and the ‘soul’ of Wanchin. The shrine is ‘home’ to many. This kind of devotion is qualified as a Marian popular piety.

B. Furthermore, ‘Marian Spirituality’ like its corresponding devotion (recitation of the Holy Rosary, procession and pilgrimages) finds a very rich source in the historical experience of individuals and of the various Christian communities present among the different peoples and nations of the world. (cf. Redemptoris Mater, #48, 1987)

Area three: Process of Inculturation

A. We witness how co-existence with non-Christians neighbors can be an uncompromised way of living our Christian vocation in Taiwan. But on the other hand, we question the readiness of our Christians for inter-religious dialogue. How serious are we to create a shared space wherein new orientations for life are opened, and new possibilities of being are disclosed? How serious are we to create a living dialogue in communion? Or do we still have the mentality of thinking that inter-religious dialogue as a process of
inculturation is an exercise left merely for theologians? Hopefully, this research could encourage future research on a comparative study of Mary and other feminine icons in non-Christian religions.

B. In order to revitalize the Wanchin Marian Shrine, this faith community is faced with new challenges and some demands for spiritual renewal. It is a wish that the proposed Family Model with some suggestions for inculturation in Marian Devotion be studied and developed. It is also a hope that more creative Marian symbols, signs and devotional practices can be experimented before long. It is not enough to see how people crowd to sacred places and shrines like the one of the Wanchin Minor Basilica. Faith could be more attractive if Christian communities can have a more innovative manner of expressing and demonstrating it. They can cultivate a sense of belonging not only among their own members, but also among other pilgrims. Only then, the Wanchin Minor Basilica can be a ‘home’ for all while the Pinbu Christians live a revitalized Christian life. It is thus that the maturation of inculturation takes effect.

Lastly it would be pertinent to quote here Cardinal Joseph Ratzinger’s reminder and a wish in his conclusion to his article ‘The Ecclesiology of the Vatican II’ in reference to Mary and the Church.

“ That the church is not an apparatus, it is not simply an institution nor it is only one of the many sociological entities. It is a person. It is a Woman. It is mother. It is living. The Marian understanding of

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the church is the most decisive antithesis to a merely organizational and bureaucratic concept of the church. The church: we cannot make it. We have it. And only to the degree that faith, beyond our doing, forges our being, are we the church, the church is in us. Only in being Marian do we become the church. Even as its beginning the church was not made, it was generated. It was generated when the fiat arose in Mary's soul. This is the council's most profound will: that the church arise in our souls. Mary shows us the way.  

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APPENDICES

1. A map of Taiwan showing the location of Pintung region, the site of Wanchin of Our Lady of the Immaculate Conception Minor Basilica.

2. Features of Pinbu People: Profile of a woman and some men.

3. Group Picture taken en 1907.


5. At the interior of the Wanchin Minor Basilica, there are banners, inscribed prayers in Chinese addressed to Mary. See the English translation.

6. Statue A, the original statue of Our Lady of the Immaculate Conception. Due to great damage, she is now kept at the basement of the Activity Center.

7. Statue B, the one replacing the original Marian Statue. She is at the central place in the Church, above the altar.

8. Statue C, Our Lady of Wanchin, we can notice the change from black hair to brown.
She is the one carried during the procession.

9. Questionnaire used in the interviews: Chinese and English

Appendix 1

A map of Taiwan showing the location of Pintung region.

臺灣省教區界限圖
Taiwan Map Illustrating Local Church Boundaries
As early as in Ch'ing Dynasty the Pinbu people mingled closely with the Han. Hence, some assimilation to Han culture had already taken place.

平埔族人的五官相當明顯(圖為湯姆生所攝)。

Physical feature of Pinbu woman

Feature of Pinbu men and a child
Group Picture taken in 1907.
Appendix 4 A.

Exterior features of the Immaculate Conception Minor Basilica, Wanchin, Pintung

The Minor Basilica

Convent of the Dominican Friars.

Activity Center for Pilgrims

Addresses and Telephone numbers:

屏東縣萬巒鄉92304萬金村萬興路24號
訂房專線：(08)7830955
聖堂電話：(08)7832005
傳真號碼：(08)7833852
The interior features of the Immaculate Conception Nave Basilica.
The present interior features (1999)
An attempt of inculturation at the interior of Wanchin Immaculate Conception Minor Basilica with inscribed prayer in Chinese: translated into English.

(Black)

R) 道明會士開教屏東福音廣被
Pioneer of Dominican proclaims and spreads the Good News at PingTung

L) 萬金聖母聖堂信眾同歎
Immaculate Conception Minor Basilica receives abundantly the graces of conversion for people in Taiwan

Red)

第二對

R) 燒香燭明燈光耀普施大愛外
Burning candles, holding lights, the brightness of the Gospel radiant the world

L) 拜金爐焚香煙騰升聖台前
Offer gold oven, burning incense, the flaming is lifting up to the Lord

第三對

R) 諸神中外主普愛聖三一
The glory of the Trinity recorded in and outside the country

L) 母儀古今玫瑰花妍天苑開
Follow the Blessed Virgin Mary from age to age just like entering the garden of heaven

第四對

R) 萬形之始大道之原允矣惟精惟一
The source of creation, the original of the Word, is the unique and the Only God

L) 上騰天恆下撫民焼滅哉真主真人
The mystery of heaven, to save the misery of people, is God and man
Appendix 6

Original Statue Of Our Lady of the Immaculate Conception
Appendix

Statue B, the one replacing the original statue.
Statue C. Our Lady of Wanchin. She is carried during the procession.
Questionnaire for Oral Interviews

Interviewees: 15 women and 15 men, Catholics from the Immaculate Conception Minor Basilica, Wanchin, Pintung.

Objectives: To gather more informations on:
1. Their Christian faith in relation to Jesus and the Trinity;
2. Types of Marian devotion most practised and the role of Mary in their lives.
3. The process of inculturation in Marian devotion.

Method: Oral interview

Timeline: Sometime between April and May, 1998

Area #1 Christian Faith

1. When you pray, to whom do you feel closer or speak to:
   - Patron Saint
   - Mother Mary
   - Angels
   - Holy Spirit
   - The Holy Trinity
   - God the Father
   - Saints
   - Jesus Christ
   - others

2. According to your Christian practice, please arrange the following items, in order of importance, ie, the most important on the first place:
   - Acts of Charity
   - Recitation of the Holy Rosary
   - Pilgrimage
   - Ten Commandments
   - Procession
   - other if any ________

Area #2 Marian Devotion

1. You pray to Mother Mary because:
   - She is the most beautiful woman (the Immaculate Conception).
   - She is a model of prayer and faith.
   - She is the Mother of Jesus.
   - She is a powerful intercessor, who presents our prayer to God (Mediatrix of graces).
   - She is a caring mother of the Church and humanity.
   - She sympathizes with the poor and the needy.
   - She is a goddess, a divinity.
   - other ________

2. In your opinion, how important is knowledge about and devotion to Mary in relation to faith in Jesus Christ and the Trinity:
   - Very important (specify why)
   - Important (specify why)
Area #3 Process of Inculturation

1. How would you characterize the Catholic Church in Taiwan (Please choose three in order of importance)
- A community that cares for people.
- A religion that promotes social services and charitable works.
- A foreign religion
- A religion that has high demands.
- A religion that is separated from politics.
- A religion that is as good as other religions.
- A religion that is slowly taking roots in Taiwan soil.
- A religion that is adapted to the Chinese culture and custom.
- A religion that accepts other Chinese religions and practices.
- A religion that has strict do's and don'ts to follow.
- A religion that expresses the moral and social conscience.
- Others

2. A. Mary and Mazu/Kwan Yin.
   - Do you see any similarities in the devotion to Mother Mary and Mazu/Kwan Yin?
     Yes ______ NO ________ I do not know ________

     If yes, what are the similarities.

     If no, what are the differences

B. Would you see a Mazu or a Kwan Yin shrine as a Marian Shrine?
   Yes __________________ please specify

   No __________________ give your reasons

   I do not know.

3. Do you have any aspirations or hopes for an inculturated Marian Devotion in Taiwan?
   If yes, what are they? If No, why not?

4. How would you imagine inculturated Catholic Faith in Taiwan?
   - In the liturgical celebration
   - Influencing people's daily living.
   - Cooperation with other religions for a more effective interreligious dialogue.
   - Funerals.
   - Religious leadership and others
Questionnaire

訪問問卷

對象：萬聖堂男女共十五位

性別：男/女

出生日：

目標：為收集更多的資料

1. 他們基督徒信仰與天主聖三和耶穌基督的關係

2. 在他們信仰生活中對聖母敬禮和聖母角色實踐的種類

3. 本地化過程

方法：面談

時間：1998年4月到5月之間

第一方面：基督徒信仰

1) 為你祈禱時，向誰你覺得最親近

- 主
- 聖母瑪利亞
- 天使
- 天主聖神
- 天主聖三
- 聖人
- 耶穌基督
- 其他

2) 按你自己實踐基督徒信仰，請將以下按它的重要性排列：

- 愛德行為
- 訴經玫瑰經
- 聖三謙行
- 聖體聖事
- 聖默想
- 遵守聖教四規
- 遵守齋戒和補贖
- 道德良心
- 其他
第二方面：聖母敬禮

1）我們向聖母祈禱，因為：
   - 她是最美麗的婦女（無原罪的女人）
   - 她是信德和祈禱的模範
   - 她是耶穌基督的母親
   - 她是祈禱者的中保，她把我們的祈禱呈到天父面前。
   - 她是最關心人類和教會的母親
   - 她是貧窮者和需要援助者的支持者
   - 她是女神，她是神聖的
   - 其它

2）按你的意見，敬禮聖母和天主聖三及耶穌基督彼此關係的重要性
   - 非常重要（請說明）
   - 重要（請說明）
   - 不重要（請說明）
   - 我不知道（請說明）

第三方面：本位化的過程

1）講出在台灣天主教會的特點（列出三項）
   - 一個關心人的團體
   - 一個推動社會服務和愛德工作的宗教
   - 一個外國宗教
   - 一個有高要求的宗教
   - 一個和政治分開的宗教
   - 一個和其它宗教一樣好的宗教，教人做好的宗教。
   - 一個慢慢在本地生根的宗教
   - 一個接受中國文化和習俗的宗教
   - 一個接受中國其它宗教和實踐的宗教
   - 一個嚴格許做和不許可做的宗教
   - 一個表達倫理和社會良心的宗教
2) 聖母和媽祖/觀音
(1) - 你有看過任何相似處，在敬禮聖母和媽祖/觀音上面？
  有...
  沒有...
  我不知道...
  - 如果有相似點，有那些？
  - 如果沒有相似點，有那些？
(2) 你有看媽祖或觀音朝聖地和聖母朝聖地一樣嗎？
  是...請說明
  不像...請說理由
  我不知道
3) 在台灣走向敬禮聖母本位化，你有任何疑惑或期望嗎？
  如果有，是什麼？
  如果沒有，為什麼沒有？
4) 你如何想像在台灣天主教信仰走上本地化？
  - 在禮儀慶典上
  - 在日常生活上影響人
  - 與其它宗教合作，以便更有效的宗教交談。
  - 喪禮
  - 宗教領導人
  - 其它

謝謝您的合作！

蔡愛美修女 於1998年5月份
LIST OF Names:
Parish Priests from 1862 to 1998.

(1) Narcisco: 1862-1863 (Rev. Miguel Limanguez, O.P.)
(2) Gregorio: 1863-1865 (Rev. Fernando Sainz, O.P.)
(3) Andres: 1865-1866 (Rev. Andres Chinchon, O.P.)
(4) Ramon: 1866-1869 (Rev. Ramon Colomer, O.P.)
(5) Gregorio: 1869-1872 (Rev. Francisco Herce, O.P.)
(6) Vicente: 1872-1875 (Rev. Vicente Gomar, O.P.)
(7) Andres: 1875-1878 (Rev. Andres Chinchon, O.P.)
(8) Jose: 1879-1884 (Rev. Jose Nebot, O.P.)
(9) Isidoro: 1884-1891 (Rev. Isidoro Clemente, O.P.)
(10) Ramon: 1891-1903 (Rev. Ramon Colomer, O.P.)
(11) Tomas: 1903-1907 (Rev. Tomas Pascual, O.P.)
(12) Juan: 1907-1928 (Rev. Juan Beovide, O.P.)
(13) Buenaventura: 1929-1941 (Rev. Buenaventura Gordaliza)
(14) Raimundo: 1941-1945 (Rev. Raimundo Tu)
(15) Vicente: 1945-1949 (Rev. Vicente Li)
(16) Faustino: 1949-1955 (Rev. Faustino Saez, O.P.)
(22) Jose: 1989-1990 (Rev. Jose Lopez Legido, O.P.)
(24) Juan: 1992- (Rev. Juan Carlos Martinez, O.P.)