

利瑪竇的遺產： 愛心之堅忍

Matteo Ricci's Legacy:
a Loving Patience



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赵仪文

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趙儀文

距今四百年前，耶穌會神父利瑪竇於北京安息主懷。作為耶穌會差遣中國傳教的先鋒之一，他對教會和中國人民而言是一位深受敬愛的人物。在本文中，利氏學社的趙儀文為我們介紹了這位曾被稱為“空前絕後的最為傑出的中西文化中保”。



利瑪竇

利瑪竇在北京身染猝疾身故的那天——一六一零年五月十一日，他的一眾耶穌會同僚們圍坐在病榻前，其中一位問他是否意識到他行將拋下自己修會那些亟需他幫助的會友們。他說，“我在通向偉大德性的門口離開你們，但並不乏危機和勞苦。”好像是在安葬他們。他合上了雙眼，十分安詳地長眠於主懷，享年五十八歲，自一五九七年以來，他一直擔任整個中國差會的會長。

他打開的是哪道大門呢？他預見到了何種危機和勞苦？惟有把他的智性培育置於其歷史背景當中，我們方才能解答這些問題。

在從馬切拉塔的耶穌會中學畢業之後，利瑪竇（1552-1610）被父親巴蒂斯塔（Giovanni Battista）送到羅馬大學學習法學，父親寄望他的兒子擁有美好的未來，但他並沒有預見到利瑪竇心中已有它意。一五七一年，利瑪竇在新成立於一五四零年的耶穌會步入見習期，開始了他的耶穌會培育。接下來的幾年對於塑造他的未來人生至關重要，這歸功於那些影響他接受培育的人們。

導師

其中第一位便是範禮安（Alessandro Valignano，1539-1606），他比利瑪竇年長十三歲，數月來擔任見習修士的執行導師。一五七三年，當範禮安被差往印度群島視察傳教活動時，二人在亞洲重逢。任命一位那不勒斯人督管亞洲的葡屬地區，在當時可能頗有爭議。不光是範禮安的國籍，他本土化的福傳政策隨後在該領域引發了諸多的衝突。利瑪竇可能在見習期與他的交談中獲益匪淺！

隨後，從一五七二年開始，利瑪竇在羅馬公學接受至少兩位傑出耶穌會士的教導。其中之一便是德國數學家、天文學家格拉維斯（Christopher Clavius，1538-1612），他是改革現代額我略曆法的領軍人物，更是歐洲天文學主要權威之一，他編寫的教科書將繼續影響天文學教育超過五十年，這些教科書在全歐洲使用，深得傳教士們信賴。

其次是意大利耶穌會士、天主教樞機主教伯辣民（Roberto Bellarmino，1542-1621），他的教理學訓導、辯論教學法以及所編寫的新教理問答，令他成為當時天主教會最具影響力的樞機主教之一。利瑪竇極其幸運地在前述三位導師的指導下完成了耶穌會培育。

一五七七年，時年二十五歲，利瑪竇和其他多位年輕耶穌會士一道申請並獲准被差往印度群島，一年後抵達果阿。在那裏他不得不在人生地不熟的情況下將他所接受的培育付諸實踐：三年來，他的工作就是講授“人文學”，也就是拉丁文和希臘文，

並且必須用葡文進行（航行去東方時，因等待季節的緣故，他曾在科英布拉逗留，其間輕而易舉地學會了葡文）。在神學學習的最後一年之後，他最終於一五八一年晉鐸。“借道印度”的這一階段也許在利瑪竇心中提升了將其於範禮安處所學的理论與在此地被迫展開的實踐之間加以比照的意識。一五八三年，當範禮安敦促他前往澳門時，他的宗徒心態比之前任何時候都更為明澈。他打算幫助雙綫奮戰的前輩羅明堅（Michele Ruggieri）學習中文，令後者為其團體的其他成員所接受。

全球語境

一些傳教士不願為求與當地人打成一片而花費時間和精力學習當地語言，這與依納爵的精神和範禮安的教導水火不容。依納爵在諸多信箋中難道沒有勸勉耶穌會傳教士：“令你們因謙卑和慈愛而為人所喜愛，在甚麼樣的人當中就作甚麼樣的人。在修會允許的限度內，向人們表示你們對那裏人們習俗的順應”嗎？甚或：“準備好以對那些人們適合的方法教導信德和道德之事……嘗試令他們接受天主教信仰，但勿要剝奪他們特別感興趣或對他們有特別價值之事”。後來，他又加上了這句：“儘管你們有意令他們皈依天主教會，但務必處事溫和，勿要粗暴對待那些長期以來習慣於另外一種生活方式的靈魂”。要是這樣的話，範禮安也會加上：第一步是學習當地語言，這是必要條件。因此，不情願這樣做的根源是什麼呢？

將之與當時代的文化潮流關聯起來決不是牽強附會。範禮安和利瑪竇成長於其中的為著“一個新世界”^[1]的“文藝復興”是在一個揮之不去的衝突語境中發展起來的。

首先，此時與緊隨第二次世界大戰之後的冷戰時期存在某些相似之處：持續的政治衝突、軍事緊張和經濟競爭。在哥倫布一四九二年發現“新大陸”的初航不久，葡萄牙和西班牙之間的經濟冷戰便開始了。兩國間為避免頻繁的爭端引向總爆發，在教宗亞歷山大六世的仲裁下，於托爾德西里亞斯（一四九四年）緊急簽署條約。雙方沿著“佛得角群島三百七十里格以西的子午綫（非洲西海岸外）”劃定界綫，把世界劃分為兩個貿易及勢力地帶。該協議在雙方交換經濟利益之虞，也會向傳教事業提供後勤支援和軍事保護（所謂的“保教權”（*Padroado*），通過這一權利，梵蒂岡教廷將地方教會的管理、教會的建設、以及神父和主教的任命等事宜委托給西班牙和葡萄牙國王）。但雙方關係仍保持緊張，例如之前提到的指派範禮安視察耶穌會在東方的福傳工作一事。

此外，這一時代被稱為一場激烈的“文化革命”，也就是說，它觸及了人類在宇宙中的位置。信仰和科學被圈限在就哥白尼（Mikołaj Kopernik, 1473-1543）理論的激辯當中，後者在其彌留之際付梓的著作《天體運行論》（*De revolutionibus orbium coelestium*）中提出了該理論。一六一五年初，伽利略（Galileo Galilei, 1564-1642）事件發展到極致，他的觀測結果支持了哥白尼的日心說，從而被羅馬宗教裁判所公開指責。

最後但並非最不重要的一點是，漫長的特倫多大公會會議持續了十八個年頭（1545-1563），但會議並未取得成果。其改革只是剛剛開始，有待貫徹落實。在這樣一種具有推動力的里程碑式的語境當中，為數不少身處遙遠地域的傳教士們選擇尋求安全的根基，而不是追求任何形式的本土化適應。

考慮到所有因素，當範禮安派遣羅明堅和利瑪竇前往中國，嘗試在澳門附近建立落腳點的時候，用智性和靈性的話來講，他們開啓了“一道通往偉大德性的大門”，這道大門在這一緊張、激烈並充滿火藥味的全球語境之先未曾開啓過。

“通往偉大德性的一道大門”

而立之年的利瑪竇已經在歐洲接受了長期的培育，他打算主要在南中國，在他前往首都北京沿途的不同地方度過自己的後半生，一六零一年，他抵達北京，距離他逝世僅有九年。利瑪竇被允許在皇城居住，他希望獲准晉見萬曆皇帝（1573-1620），但後者從未准許。利瑪竇的目的只是請求獲得在中國展示基督教信仰的許可而已。但通過與諸多官員、文人、進士、學者、佛教僧侶、朝廷高官等的友情接觸，他得以參與到嚴肅的交談當中，引導他們中的一些人接受天主教信仰的洗禮。利瑪竇對語言和文字的精通（一五八八年，他已編纂了首部葡漢辭典，十年後第二部類似的辭典問世）、他經過技術訓練的驚人記憶力（他背誦了被歸為孔子作品的《四書》並能任意援引）、他的出版物（他的《交友論》[1595]後被收錄入帝國百科全書《四庫全書》；《天主實義》[1603]是一部以同佛教僧侶對話的方式撰寫的教理問答，等數種）、他對音樂的興趣（利瑪竇曾贈送給皇帝一部擊弦古鋼琴，並譜寫八首中文歌曲，一六零一年上朝時在宮廷裏演唱）、他在制圖學上所接受的訓練（他著名的第三版《世界地圖》[1602]）、他在數學上的造詣（在當時的歐洲，數學被視為造物主在世界造物中表達自身的語言，因此利瑪竇做出了重要決定，在其友徐光啓的合作之下翻譯了歐幾里得《幾何原本》的首六卷）以及在天文學方面的貢獻（利瑪竇能夠描述保存至今的中國天文儀器並通曉其使用方法）：所有這些幫助他吸引其聆聽者們的注意力和不斷提升的仰慕之情。

金尼閣（Nicolas Trigault，1577-1628）後來在其著作《基督教遠征中國史》（*Histoire de l'Expédition Chrétienne au Royaume de la Chine*）中敘述到，利瑪竇所有這些成就旨在：

“向該帝國的文人學士展示我們付出何種勤勉之功來從事他們的研究，以及他們是在什麼堅實基礎之上建立論證的；通過此舉，他們逐漸會理解，我們決意追隨聖教諸事並非草率之舉。”

正是由於這一雙重目的，中國文人能夠將“西學”吸納入“天學”。但也要歸功於這一友善的方法能如此機智地對重要傳統保持恭敬——對祖先、皇帝和孔聖人的敬拜，利瑪竇非常好地接受了這些。他的後繼者們將會追隨他的步伐，要麼把中國經典翻譯為外文（第一個西語版本是拉丁文版的孔子《論語》，直到一六八七年方才在巴黎出版，附有註釋）[2]，要麼則是對中國靈修傳統兼收並蓄[3]。朝廷官員和耶穌會從皇帝那裏獲得恩卹，在京城厚葬逝世的利瑪竇，雖然皇帝與利氏素未謀面。儘管之後發生了義和團叛亂慘劇，後者於一九零零年毀壞了傳教士們在柵欄公墓的墓地，但我們可以說，利瑪竇等人的遺骨已經撒播在中國的土地裏，好似珍貴的種子有待未來生根發芽……

然而，我們又如何解釋，利瑪竇在他安詳的離開人世時預見到了他的後繼者們將要面對“諸多危機與勞苦”呢？

歷史告訴我們他是多麼的正確。

“諸多危機與勞苦”

首先，儘管他親自選擇了來自西西里的龍華民（Nicolò Longobardo，1559-1654）作為他的接班人，後者一五九七年充滿宗徒熱忱地來到中國，但利瑪竇清楚地意識到這個人不盡贊同他的文化適應進路和對中國傳統與價值的尊重：在龍華民看來，該進路成效太過緩慢，在普通老百姓中未能取得太多的成果。

於是，在文人學士中、在朝廷和其它地方都出現了一些反對力量，這一點在謝和耐（Jacques Gernet）的著作《中國與基督教的衝擊：一種文化衝突》（劍橋大學出版社；一九八五年初版）中得到了著名的分析和展示。

面對這一衝擊的後果，近二百年以來，利瑪竇身後的同僚們致力於“全情付出的辛勞”當中，投身在歷史研究、語言學辭書的編纂、中國經典的翻譯以及數不勝數的科學出版等等，直到一七七三年耶穌會遭禁為止，之後於一八一四年重新恢復。^[4]

但由於利瑪竇在病榻上將“德性、危機和辛勞”結合在了他的願景當中，我們也必須提到不同修會的傳教士當中所存在的一點爭議，這一爭議在利瑪竇辭世後一百年迅速擴大，擴及中華帝國界限之外。中國禮儀之爭是一場在教會、中國和歐洲範圍內的論爭，關乎我們上面已經提到的中國傳統實踐以及中國把天主稱作為“天主”是否與基督信仰不相容，以及它們能否作為民衆的重要實踐而非拜偶像從而獲得接受。該場論爭的後果導致幾乎全部傳教活動在中國遭禁，並且形成了毀滅性的影響，該影響甚至到一九三一年禁教熱潮降溫並宣告結束之後依然存在。

利瑪竇的事業

二零一零年，世界各地紀念利瑪竇誕辰四百周年——“利瑪竇年”，上海世界博覽會不應被看作是這一故事的結局……

即便利瑪竇如傅吾康（Wolfgang Franke）所寫，是“空前絕後的最為傑出的中西文化中保”，或者如中國著名哲學家梁漱溟（1893-1988）所說“不遭遇西方，中國三百年或一千年之內將依舊沒有電力和鐵路”，利瑪竇的事業當然尚未完成，如同世界當下狀況在諸多方面所清楚展示出的那樣。

不過，依納爵·羅耀拉有言：“不為那至大者所涵容，卻為那至小者所包括——這就是屬神的”（*Non coaceri a maximo, contineri tamen a minimo, divinum est*）。利瑪竇以這種愛的堅忍而活。

王濤译

本文最初為英國耶穌會在綫媒體《思考信仰》所撰，並於二零一零年五月十一日利瑪竇逝世於北京四百周年紀念日首載於該刊。在此與其中譯文重刊，已獲撰者許可。版權所有©2008 Jesuit Media Initiatives. www.thinkingfaith.org

利氏學社的耶穌會士趙儀文，為中英對照季刊《神州交流--Chinese Cross Currents》編輯。

[1] 參看：柯毅霖，〈利瑪竇的背景：他智性及科學天賦的形成〉，載《神州交流》，第六卷，第四集，二零零九年，頁 72-93。

[2] 參看：梅謙立，〈孔子《論語》的第一個西方版本〉，載《神州交流》，第七卷，第二集，二零一零年五月號。

[3] 參看：蘇海涵，〈“踏著利瑪竇的足跡”：耶穌會士甘易逢神父的遺產——在與佛教和道教對話中的亞洲天主教祈禱〉，同上書。

[4] 參看“耶穌會中國研究歷程”，請登錄主頁<http://www.riccimac.org/eng/features/index.htm>。

Matteo Ricci's Legacy: a Loving Patience



Matteo Ricci

Yves Camus, SJ

Four hundred years ago today, Jesuit priest Matteo Ricci died in Beijing. One of the pioneers of the Jesuit mission to China, he remains a greatly respected figure for the Church and for the Chinese people. This article introduces to the man who has been called 'the most outstanding cultural mediator between China and the West of all time'.

On the day of Matteo Ricci's death, following a short illness, in Beijing on 11 May 1610, the Jesuits of his community gathered around his bed. One of them asked him if he realised that he was about to abandon his fellow members of the Society when they were in so great a need of his assistance. 'I leave you,' he said, 'at a door open to great merits, yet not without many perils and labours.' And, as if it were he laying them to rest, he closed his eyes and very softly went to sleep in the Lord. He was only 58 years old and had been Superior of the whole of the Chinese Mission since 1597.

What was the door he left open? What perils and labours had he foreseen? Only by placing his intellectual formation in its historical context can we answer these questions.

After graduating from the Jesuit secondary school established in Macerata, Matteo Ricci (1552-1610) was sent to study Law at La Sapienza University of Rome by his father, Giovanni Battista, who wanted to secure a better future for his son. But he had not foreseen that Matteo had another idea in mind, and in 1571 he entered the novitiate of the fairly new Society of Jesus, established in 1540, to begin his Jesuit formation. The following years were to be very important in shaping his future, thanks to the men under whose influence he received his formation.

Mentors

The first of these was Alessandro Valignano (1539-1606), his elder by 13 years, and acting master of novices for a few months. The two men would meet again in Asia when Valignano, in 1573, was sent as Visitor of missions to the Indies. The nomination of a Neapolitan to supervise Portuguese-dominated Asia would have been seen as quite controversial at that time. Not only Valignano's nationality, but his apostolic policies of inculturation would later lead to many conflicts in the field. Ricci must have benefited enormously from conversing with him in the novitiate!

Then, from 1572, Ricci was under the guidance of at least two remarkable Jesuits at the Roman College. One was Christopher Clavius (1538-1612) from Germany, a mathematician and astronomer who was the leading figure in the reform of the modern Gregorian calendar. He was one of the main authorities in European astronomy, and would continue to influence astronomical education for over fifty years through his textbooks, which were used all over Europe and relied on by missionaries.

Then there was Roberto Bellarmino (1542-1621), an Italian Jesuit and a Cardinal of the Catholic Church, whose teaching on dogmatics, his pedagogy on controversies and his redaction of a new catechism made him one of the most influential cardinals of the Catholic Church of that period. Matteo Ricci was extremely fortunate to be guided in his Jesuit formation by these three mentors.

In 1577, aged 25, with many other young Jesuits, he applied and was accepted to be sent to the Indies; he reached Goa one year later. There he had to put his formation into practice in unfamiliar surroundings: his job for three years was to teach 'Humanities', that is Latin and Greek, and he had to do so in Portuguese (which he had learned easily in Coimbra as he had to wait for the season when ships could sail to the East). After one final year of studying theology, he was finally ordained priest in 1581. This 'passage through India' must have increased in him the awareness of a contrast between what he learned from Valignano and what he had to do in the field. His apostolic mindset was clearer than ever when, in 1583, Valignano called him to go to Macau. He was to help his elder Michele Ruggieri (1543-1607), who had been struggling on two fronts: to learn the Chinese language and, therefore, to be accepted by other members of his community.

The global context

The reluctance of some missionaries to invest time and energy in learning the local language to better acquaint themselves with the local people was quite contrary to Ignatius's spirit and Valignano's instructions. Had not Ignatius in many of his letters advised Jesuit missionaries: 'Make yourselves loved by your humility and charity, becoming all things to all men. Show that you conform, as far as the Institute of the Society permits, to the customs of the people there'? Or: 'Be prepared to teach matters of faith and morals in a way that is accommodated to those people... Without taking away from them anything in which they are particularly interested or which they especially value, try to get them to accept the truths of Catholicism.' Later, he adds: 'Although you are ever intent on bringing them to conformity with the Catholic Church, do everything gently, without any violence to souls long accustomed to another way of life.' And to do so, Valignano would add, the first step is to learn the local language, a condition *sine qua non*. So, what was the root of this reluctance to do so?

It would not be far-fetched to relate it to the cultural trends of the epoch. The 'renaissance' for 'a new world'^[1] in which Valignano and Ricci had been formed had developed in a context of lingering conflicts.

First, there were some similarities with the Cold War period that followed World War II: a continuing state of political conflict, military tension and economic competition. Soon after Christopher Columbus's initial voyage of 1492 that included the discovery of 'the new world', a cold economic competition developed around the

world between Portugal and Spain. It was urgent that a treaty, arbitrated by Pope Alexander VI, be signed in Tordesillas (1494) between the two countries in order to prevent continual disputes from flaring up. By an arbitrary line drawn along 'a meridian 370 leagues west of the Cape Verde islands (off the west coast of Africa)', the world was divided into two zones of trade and influence. In exchange for the economic advantages of such an agreement, both powers would provide logistic help and military protection to the missions (the so-called *Padroado*, through which the Vatican delegated to the kings of Spain and Portugal the administration of the local Church, the construction of churches, the nomination of pastors and bishops, etc.). But the tensions remained vivid, for example in the previously noted appointment of Valignano as Visitor to all Jesuit missions in the East.

Furthermore, the epoch was marked by an intense 'cultural revolution', so to say, that touched upon the place of humankind in the universe. Faith and science were locked in heated debates over the theory of Mikołaj Kopernik (1473-1543), expressed in his book *De revolutionibus orbium coelestium* ('On the Revolutions of the Celestial Spheres'), published just before his death. The case of Galileo Galilei (1564-1642), whose observations supported the Copernican theory of heliocentrism, reached its climax in early 1615 when he was denounced to the Roman Inquisition.

Last but not least, the long Council of Trent had lasted for eighteen years (1545-1563); but it had yet to bear fruit. Its reforms had just begun to be implemented. In such a context of moving landmarks, not a few far away missionaries chose to look for safe ground, and not to seek any local adaptation.

All this considered, when Valignano dispatched Michele Ruggieri and Matteo Ricci to China to try to establish a residence near Macau, they opened, intellectually and spiritually speaking, 'a door ... to great merits' that had not been opened before in this tense, intense and bellicose global context.

'A door to great merits'

At 30 years of age, Ricci had received a long formation in Europe. He was to spend the second part of his life mainly in southern China, in different places along his journey towards the capital, Peking, which he reached in January 1601, only nine years before his death. Allowed to reside in the imperial city, he had hoped to be admitted to an audience with the Emperor Wan Li (1573-1620), who never granted it. His purpose was only to ask for the permission to present the Christian faith in China. Yet through his friendly contacts with many officials, men of letters, doctoral candidates, scholars, Buddhist monks, mandarins, he was able to engage in serious conversations, leading some of them to receive baptism in the Catholic faith. His mastery of the language and of its script (in 1588, he had already compiled what was to be the first Portuguese-Chinese dictionary, followed by a second similar work ten years later); his technically trained prodigious memory (he had learned by heart *The Four Books* attributed to Confucius and was able to quote them freely); his publications (his *Treatise on Friendship* [1595], included later in the Imperial Encyclopaedia; *The True Meaning of the Lord of Heaven* [1603], a catechism in the form of a dialogue with a Buddhist monk, among several others); his interest in music (Ricci gave the emperor a clavichord as a present and composed eight songs in Chinese which he sang in the presence of the court in 1601); the training he had received in cartography (there was a third reprint of his famous *Map of the World* [1602]), in mathematics (at that time in Europe, it was considered as the language through which the Creator expressed

himself in the creation of the world, hence the important decision to translate the first six books of Euclid's *Elements*, in collaboration with his friend, Xu Guangqi [1607]) and in astronomy (Ricci was able to describe Chinese astronomical instruments, still preserved today, and to understand their usage): all of these helped him to attract the attention and progressive admiration of his listeners.

Nicolas Trigault (1577-1628) would later relate in his *Histoire de l'Expédition Chrétienne au Royaume de la Chine*, that all these efforts were aimed at

‘showing to the literati of this kingdom with what diligence ours conduct their research and on what solid foundations they establish their proofs; and through this, they would come to understand that, in the things of the holy religion, it was not lightly that we had decided ourselves to follow a party.’

It is due to this twin purpose that the literati were able to assimilate ‘Western Learning’ with ‘Heavenly’ or ‘Celestial Learning’. But it is also thanks to the friendly approach, so wisely respectful of important traditions – the veneration of family ancestors, of the Emperor and of Confucius the Sage – that Matteo Ricci was so well received. His successors would follow in his steps, either by translating the Chinese Classics in foreign languages (the first Western edition in Latin of *The Analects* of Confucius had to wait until 1687 to be published with commentaries in Paris)^[2] or by adopting Chinese spiritual traditions.^[3] At his death, the court officials and the Jesuit community obtained permission from the Emperor, who had never met him, that he be solemnly buried in the imperial city. Despite the later tragedy of the Boxers’ Rebellion, who desecrated the tombs of missionaries in the Zhalan cemetery in 1900, it is fitting that Matteo Ricci’s remains had been sown with others on the Chinese soil, almost like precious seeds for the future...

But how can one explain that, in his peaceful death, Ricci foresaw ‘many perils and labours’ for his successors?

History has told us how right he was.

‘Many perils and labours’

Firstly, although he had himself chosen his successor in the person of Nicolò Longobardo (1559-1654) from Sicily, who arrived in China in 1597, for his apostolic zeal, Ricci was well aware that the man disagreed with his accommodating approach and respect for the Chinese traditions and values: for Longobardo, this approach was too slow and showed too few results among ordinary folk.

Then, there were the reactions of the literati, at the court and elsewhere, famously analysed and presented by Jacques Gernet in his book *China and the Christian Impact: A Conflict of Cultures* (Cambridge University Press; 1st edition, 1985).

It was to face the consequences of this impact that Ricci’s companions of later ages dedicated themselves in ‘many studious labours’ for nearly two hundred years to historical research, linguistic compilations of dictionaries, translations of the Chinese Classics and numerous scientific publications, until the suppression of the Society of Jesus in 1773; and then beyond, after its restoration in 1814.^[4]

But since Ricci, on his death bed, associated ‘merits, perils and labours’ in his vision, mention must be made also of a controversy among missionaries of diverse religious orders that would explode one hundred years after his death and spill beyond the

limits of the Chinese Empire. The Chinese Rites Controversy was a dispute within the Church, in China and in Europe, over whether the traditional practices of the Chinese, already mentioned, and the Chinese appellation of God as ‘The Lord of Heaven’, were incompatible with Christian faith or whether they could be accepted as not being idolatrous but of civil importance in their practice. The aftermath of the controversy resulted in the banning of much missionary activity in China, and had a devastating influence, even after its cooling down and its conclusion in 1931.

Ricci’s enterprise

In 2010, the celebrations to mark the 400th anniversary of the death of Matteo Ricci – the ‘Ricci Year’ in many places, the World Expo in Shanghai – should not be seen as the end of the story...

Even if Matteo Ricci has been, as Wolfgang Franke has written, ‘the most outstanding cultural mediator between China and the West of all time’; or, as Liang Shuming (1893-1988), the famous Chinese philosopher wrote: ‘Without encountering the West, in three hundred years or in one thousand years China would still be without electricity and without railways’, his enterprise is certainly not yet achieved, as the current state of the world in many respects clearly shows.

But, in the words of Ignatius of Loyola: *Non coaceri a maximo, contineri tamen a minimo, divinum est* – ‘Not to be daunted by the greatest enterprise, yet to invest oneself in the smallest one, this is divine.’ Matteo Ricci lived by this loving patience.

This article was originally published in 2010 by the author in *Thinking Faith*, the online journal of the Jesuit Media Initiatives, London. It is reproduced here and translated into Chinese with gratitude with the permission of the publishers. Copyright © Jesuit Media Initiatives.

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[1] See: Gianni Criveller, “The Background of Matteo Ricci: the Shaping of his Intellectual and Scientific Endowment”, *Chinese Cross Currents*, Vol. 6. No. 4, 2009, pp. 72-93.

[2] See Thierry Meynard, “The First Edition of the *Analects* of Confucius in the West (1687)” in *Chinese Cross Currents*, Vol. 7, No. 2 (May 2010).

[3] See Michael Saso, ““In the Footsteps of Matteo Ricci”: The Legacy of Fr. Yves Raguin, S.J.— Asian Catholic Prayer in Buddhist and Daoist dialogue”. *Ibid*.

[4] See "[Jesuits’ Journeys in Chinese Studies](http://www.riccimac.org/eng/features/index.htm)", accessible at <http://www.riccimac.org/eng/features/index.htm>