

The Role of Archbishop Stanislaus Lokuang in Vatican II

羅光總主教在梵蒂岡 第二屆大公會議的角色

Elias Wielander
伊萊亞斯

摘要：羅光總主教（1911-2004）是一位當代思想家，對基督宗教有獨特的見解。本文嘗試探討他在梵蒂岡第二屆大公會議所發表的一些講話，這些言詞對多份教會文獻都產生了深遠影響，包括《教會》教義憲章、《教會傳教工作》法令、《祂的教會》通諭，以及《教會對非基督宗教態度》宣言。羅光的講話強調生命的重要，人的自由與平等，以及人對天主最深的渴求。羅光還談及天主在歷史中的存在，並將儒家思想與神哲學融會。特別在今天紛亂的世界，羅光的講話對現今的社會以至教會都有莫大的貢獻。

關鍵詞：羅光、漢語神學、梵蒂岡第二屆大公會議、
中國牧者

Abstract: *This article discusses the speeches given by Archbishop Stanislaus Lokuang (1911-2004) during Vatican II. Lokuang was a contemporary thinker interested in developing distinctively Christian thinking, especially for pastors in China. His speeches were filled with historical facts based on his experience as a pastor, and they had a profound impact on several church documents, including Lumen Gentium, Ad Gentes, Ecclesiam Suam and Nostra Aetate. In his speeches, Lokuang emphasized the importance of human life, including the search for deep happiness in the Church. He believed in ever-greater freedom and equality for everyone and stressed the importance of believers and people. Lokuang's approach talked about God in such a way that fulfilled the deepest desires of the human hearts. Additionally, Lokuang discussed God's presence in history and referred to the Confucian conceptions of human nature, heaven, and destiny, offering a cross-cultural synthesis at the intersection of theology and philosophy of history. Lokuang's contribution is significant and appropriate for today's global society and can inspire the Church and the world in times of crisis and political confrontation.*

Keywords: *Lokuang, Sino-Theology, Vatican II, pastors in China*

Archbishop Stanislaus Lokuang was an experienced diocesan priest who influenced various encyclicals on the development of the hierarchy of the modern Church and played an essential role in Vatican II. His motto was *In lumine tuo videmus lumen*, which means “In thy light do we see light” (Ps 36:9).

1. Introduction

Archbishop Stanislaus Lokuang participated actively in the Second Vatican Council, delivering various speeches on different topics related to modern missiology. As a diocesan priest who later became a bishop, he stood out from most bishops who were members of religious communities. As a local diocesan priest, who grew up in the local culture, spoke the local language, and had close contact with the local people, he was as effective as missionaries belonging to religious orders in spreading the message of the Holy Spirit for the mission. His speeches powerfully showed the great potential of local diocesan priests in bringing new ideas and perspectives to the missions.

Archbishop Stanislaus Lokuang (羅光), baptized as Stanislaus (聖名達義) and styled Dayi (取字達義), played a significant role in post-Vatican II missionary thinking. He served God and the Church for 68 years as a priest and 42 years as a bishop. He was born in Qing-dynasty China on 1st January 1911 in Hengyang (衡陽), currently a city of the Hunan province (湖南省). He came from a Catholic family and went to Rome to study in 1930, where he was ordained as a priest in 1936. He obtained doctoral degrees in philosophy and theology from the Pontifical Urban University and a doctorate in canon law

from the Pontifical Lateran University. During his career, Archbishop Lokuang served as an adviser to the Ambassador to the Holy See and participated in all four sessions of the Second Vatican Council after being consecrated as the Bishop of Tainan by Pope John XXIII in 1961. He played a significant role during the Second Vatican Council. He advocated for integrating Catholic faith into Chinese culture and pushed for the recognition of his Christian philosophical and psychological view of human nature. He demonstrated a more contextual approach to theology, taking into consideration the specific cultural and social context in which the faith was being practiced.

2. Contributions and Achievements

This section discusses the contributions and achievements of Lokuang, who played a significant role in promoting religious freedom. His key contribution was the specification of the concept of religious freedom, which was later included in the Vatican II Declaration on Religious Freedom *Dignitatis Humanae*. He served as Archbishop of Taipei from February 15, 1966, to August 5, 1978, and passed away on February 28, 2004. His theological work and active participation in the Second Vatican Council were his most notable achievements. Archbishop Lokuang believed Vatican II was important because it provided a platform for him to share his Sino-Christian philosophical thinking, particularly his insights on mission. The pastoral practice of many priests in many cultures has often been seen as foreign and imposed. In the statement he made at Vatican II, Archbishop Lokuang complained about the traditional method of evangelization used by missionaries, which involved imposing foreign ideas on local cultures

to the extent that it would be hard for lay believers to understand the message of Jesus.¹ He emphasized that principles about Christian revelations and truths of faith promulgated in papal documents ought to be adapted to different cultures to facilitate more effective evangelization.

3. Lokuang's Impact on the Missionary Aspect of *Ecclesiam Suam* and *Lumen Gentium*

Archbishop Lokuang desired the truth of the revelation to be clearly and fully affirmed in the ecumenical council, and then for it to be properly understood and effectively communicated to the people. For him, the missionary aspect “*postea a nobis bene intellecta modo debito tradatur nostris populis*” was essential.

His ideas impacted the upcoming encyclical *Ecclesiam Suam* promulgated by Pope Paul VI on 6th August 1964, the Dogmatic Constitution on the Church *Lumen Gentium* promulgated on 21st November 1964, and Declaration on the Relation of the Church to Non-Christian Religions *Nostra Aetate* promulgated on 28th October 1965. *Ecclesiam Suam* maintains that the primal importance of sharing the Christian faith with others should continue to be upheld. However, this mission should be approached positively, focusing on finding common

1 Cf. “Modus scholasticus quidem alienus est intelligentiae populorum nostrorum; attamen nonne modus pastoralis, propugnatus a pluribus Patribus etiam alienus habetur pro intelligentia nostrarum gentium?” Exc.Mus P. D. Stanislaus Lokuang, in Second Vatican Council, *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II*, vol. I/3 (Vatican City: Typis Polyglottis Vaticanis, 1971), p. 341.

ground and adapting the message of Jesus to modern society and diverse cultural perspectives. Archbishop Lokuang's many years of experience as a pastor whose mission was to spread the Gospel help shaped this idea. He believed that the message of Jesus must be communicated effectively by taking into consideration the unique cultural and social circumstance of its target audience. The concept of "common ground" is crucial to this approach, which highlights the importance of delivering the message in a way that resonates with people's hearts and minds.

We cannot truly call on God, the Father of all, if we refuse to treat in a brotherly way any man, created as he is in the image of God. Man's relation to God the Father and his relation to men his brothers are so linked together that Scripture says: "He who does not love does not know God" (1 Jn 4:8).

No foundation therefore remains for any theory or practice that leads to discrimination between man and man or people and people, so far as their human dignity and the rights flowing from it are concerned.

The Church reproves, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion. On the contrary, following in the footsteps of the holy Apostles Peter and Paul, this sacred synod ardently implores the Christian faithful to "maintain good fellowship among the nations" (1 Pet 2:12), and, if possible, to live for their part in peace with all men, so that they may truly be sons of the Father who is in heaven.²

2 "Nequimus vero Deum omnium Patrem invocare, si erga quosdam homines, ad imaginem Dei creatos, fraterne nos gerere renuimus. Habitudo hominis ad Deum Patrem et habitudo hominis ad homines fratres adeo connectuntur, ut Scriptura dicat: 'qui non diligit, non novit Deum' (1 Io 4,8). Fundamentum

The Greek text of 1 Pet 2:12 is as follows: “τὴν ἀναστρωθῆν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.”³ Archbishop Lokuang very clearly understood the Greek root word ἔθνος, and the uniqueness of every nation compared to other cultures.

Archbishop Lokuang made a straightforward statement at Vatican II, emphasizing that the ecumenical council must clearly express the principles of faith and the truth of revelation so that the message would be correctly understood by Christians and successfully adapted to the changed social situation, whereas the choice of employing one or another Western method to proclaim the faith is only a small concern.⁴ According to him, the truth of revelation (*veritatem revelationis*) is the quintessence of what must be expressed. His insight on how the deposit

ergo tollitur omni theoriae vel praxi quae inter hominem et hominem, inter gentem et gentem, discrimen quoad humanam dignitatem et iura exinde dimanantia inducit. Ecclesia igitur quamvis hominum discriminationem aut vexationem stirpis vel coloris, condicionis vel religionis causa factam tamquam a Christi mente alienam, reprobatur. Proinde, Christianifideles Sacra Synodus, vestigia Sanctorum Apostolorum Petri et Pauli premens, ardentem obsecrat ut “conversationem... inter gentes habentes bonam” (1 Pt 2,12), si fieri potest, quod in eis est cum omnibus hominibus pacem habeant, ita ut vere sint filii Patris qui in caelis est.” Second Vatican Council, *Nostra Aetate*, 5.

3 Biblical citation from Nestle-Aland, *Novum Testamentum Graece*, 28th rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012).

4 “igitur si modus pastoralis proponitur ad exprimendam veritatem revelationis, nobis parum interest sive unus modus sive alter modus culturae occidentalis proponitur. Nobis vero interest ut veritas revelationis clare et integre affirmetur in Concilio Oecumenico et postea a nobis bene intellecta modo debito tradatur nostris populis.” Lokuang, in Second Vatican Council, *Acta Synodalia*, vol. I/3, p. 341.

of faith should be passed on to new believers or Christians was echoed in the encyclical *Ecclesiam Suam*: “We must bear in mind the actual situation in which human society today finds itself. Our task is to serve society.”⁵ The Church ought to be open-minded and allow the Holy Spirit to transform the way she thinks and acts.

4. Lokuang the Profound Christian Philosophical Thinker on the Aspect of the Liturgy

Archbishop Lokuang was not only a member of the commission for the missions but also that for the liturgy. He always asked what modern Catholicism ought to be like and how it should be expressed. His speeches and comments were fascinating and let us go deeper into his theological and Christian philosophical thinking.⁶ He bid the Church to change in such a way that she would seem less distant to the Chinese people, so that the message of the Holy Spirit could be more effectively conveyed. The Savior wills all men to be saved.⁷ Lokuang was eager to bring the gift of salvation to those who, through no fault of their own, have not yet arrived at an explicit knowledge of God. “Preach the Gospel to every creature”⁸ was the command of Jesus himself. Archbishop Lokuang’s mission theology is based on the fact that the Father sent Jesus, and the son himself sent the apostles (cf. Jn 20:21),

5 “non liceat, Nobis ignorare, quo loco sit hodie hominum communitas, ad quam munus Nostrum admovetur.” Paul VI, *Ecclesiam Suam*, 5.

6 Lokuang’s knowledge base covered dogmatic and fundamental theology, Christian philosophy, pastoral theology, hermeneutics and even Confucianism thinking.

7 cf. 1 Tim 2:4.

8 Mk 16:16.

saying: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all that I have commanded you; and behold I am with you all days even unto the consummation of the world.”⁹ This sentence highlights the importance of adapting the liturgy to make it more accessible and intelligible for people in different countries and cultures.

In order to achieve this goal, Archbishop Lokuang advocated the use of the local language in daily church rituals and the Sunday Liturgy so that local people could better connect with the liturgical action. He maintained that Latin could be difficult for seminarians. He had commented that the liturgy was too complex¹⁰ for Chinese understanding, and it would be easier to carry out the liturgy in the local language. He strongly advised a profound change of mindset.

5. Lokuang and a New Spiritual Idea about the Spread of the Faith

Archbishop Lokuang always stressed the importance of having a missionary zeal when spreading the good news in modern society. Each disciple of Christ must spread the faith to the best of his ability.¹¹

9 Mt 28:19-20.

10 In saying that the liturgy was too complex for the Chinese people, Lokuang did not mean that Asian people were not as smart as Westerners. What he meant was that the liturgy should be better adapted to the Chinese culture. Lokuang’s thinking was based on a new way of missionary thinking.

11 This missionary zeal is mentioned in the Apostolic letter *Maximum Ilud* On the Propagation of the Faith Throughout the World promulgated

For Lokuang, one solution to best spread the faith would be to switch from using Latin to using the local language in liturgical celebrations or daily prayers so that the people of God could fully participate. He maintained that European and American seminarians would find Latin much easier to learn as compared to Chinese seminarians.¹² He believed that the formation received by the seminarians ought to be more inclusive and diverse, covering not only traditional rituals and languages but also the development of theological doctrines as well as issues pertinent to modern society. The paradigmatic shift in the approach to pastoral theology was something that he cared particularly deeply about.

Archbishop Lokuang enjoyed sharing his insights with fellow Council Fathers at Vatican II. He believed a fresh interpretation of Biblical teachings would help Christians especially in Asia to better

by Pope Benedict XV in 1919: "Like his model, the Lord Jesus, the good missionary burns with charity.... What obstacle can arise, what annoyance or danger exists that could deter this emissary of Jesus Christ from fulfilling the task he has begun? There is none. This man, who has attained great favour with God by his free choice of the lofty work he has taken upon himself, will cheerfully endure whatever adversity or hardship befalls him. Toil, scorn, want, hunger, even a dreadful death – he will gladly accept them all, as long as there remains a slight chance that he can free even one soul from the jaws of hell." Benedict XV, *Maximum Ilud*, 28.

12 Cf. "Pro sacerdotibus sinensibus et, si non fallor, etiam pro sacerdotibus aliarum regionum terrae missionum, necessitas petendi concessionem non adest ut divinum Officium in lingua vernacula dicatur in recitatione privata sacerdotum. Nescio cur tanta necessitas urgeretur ut haec concessio detur sacerdotibus de Europa et America oriundis. De cetero studium linguae latinae multum facilius habetur pro seminaristis europaeis vel americanis quam pro nostris seminaristis." Lokuang, in Second Vatican Council, *Acta Synodalia*, vol. I/2 (Vatican City: Typis Polyglottis Vaticanis, 1970), p. 541.

grasp and understand the Word of God through inspiration from the Holy Spirit and without the unnecessary complexities that would hinder the spirit from going into people's hearts. Archbishop Lokuang sought to help make the Church and its liturgical practices more accessible to all people and believers in Asia, particularly in China.

Later, we know how forward-thinking Archbishop Lokuang had been. He saw the "big picture"¹³ regarding Christianity and its growth in China.

In order of AAGR (Average Annual Growth Rate), Nepal takes first place.... The next country on this list is China, with an AAGR... at 10.86%. From 0.1% of the country's population in 1970 it is forecast that by 2020 Christians will make up 10.6% of Chinese society. Since the number of Christians is much higher there, if this tendency continues, in a decade or two the country with the greatest number of Christians (in the world) might be China!¹⁴

The latest projection¹⁵ is that Christianity will experience a high rate of growth.¹⁶

13 Lokuang had high hopes for Vatican II, and viewed it as a great opportunity for the Church and the Catholic missions.

14 *Mission Ad Gentes and Laity*, eds. Marek Tatar, Tomasz Atlas (Warsaw: National Directions of the Pontifical Mission Societies in Poland, 2018), pp. 58-59.

15 Cf. Robert J. Priest and Brian M Howell, "Introduction: Theme Issue on Short-Term Missions," *Missiology* 41, no. 2 (2103): 124-129; Bryce Norton, "Changing our Prayer Behaviors through Short-Term Missions," *Missiology* 40, no. 3 (2012): 329-341; Lierin Probasco, "Giving Time, Not Money: Long-Term Impacts of Short-Term Mission Trips," *Missiology* 41, no. 2 (2103): 202-224.

16 "From 2000 to 2022, the global Christian population increased by 1.18% annually, with Pentecostals/Charismatics seeing the highest annual growth

6. Lokuang and the Holy Spirit on the Holy Bible and the Laity

Archbishop Lokuang believed in the effects of the gifts of the Holy Spirit stated in Scripture. These gifts have nourished the faith of the Church throughout the generations from the time of Christ and the apostles all the way until now. Archbishop Lokuang therefore wanted to talk about the Holy Spirit to Christians in a new way, especially for the purpose of spreading the kingdom of God. “The Church was founded for the purpose of spreading the kingdom of Christ throughout the earth for the glory of God the Father, to enable all men to share in His saving redemption.”¹⁷

Archbishop Lokuang placed great value on the role of the laity. He discussed the various duties and responsibilities that these non-clergy. He believed in the crucial role played by the laity in spreading the Church’s teaching.

In the Church there is a diversity of ministry but a oneness of mission. Christ conferred on the Apostles and their successors the duty of

rate (1.88%), followed by evangelicals (1.79%), independents (1.65%), Protestants (1.58%), Roman Catholics (0.93%), unaffiliated Christians (0.82%) and Orthodox Christians (0.53%). In 2050, Roman Catholics are projected to remain the most populous Christian tradition (1.5 billion), followed by Pentecostals/Charismatics (1 billion), Protestants (881 million), evangelicals (620 million), independents (616 million), Orthodox (307 million) and unaffiliated (131 million).” Zach Dawes Jr., “Global Christian Population Projected to Reach 3.3 Billion by 2020,” *Good Faith Media*, 13th February 2023, <https://goodfaithmedia.org/global-christian-population-projected-to-reach-3-3-billion-by-2050/#:~:text=There%20will%20be%20over%202.6,at%20Gordon%20Conwell%20Theological%20Seminary.>

¹⁷ Pius VI, *Apostolicam Actuositatem*, 2.

teaching, sanctifying, and ruling in His name and power. But the laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world.¹⁸

His ideas also influenced the formation of the Dogmatic Constitution on the Church *Lumen Gentium*, the official document that defines several essential aspects of the Catholic Church.

[The laity] live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven. In this way they may make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity.¹⁹

Archbishop Lokuang significantly impacted the coming changes to bring back the fundamental idea about the laity in the Church. “For the exercise of this apostolate, the Holy Spirit Who sanctifies the people of God through ministry and the sacraments gives the faithful special gifts also (cf. 1 Cor 12:7).”²⁰

Archbishop Lokuang said at the Second Vatican Council:

The attitude of Catholics towards non-Christians must start from a charity that comes from a universal love in the sense of a divine gratitude and love. Every religion has some doctrinal and moral

18 *Ibid.*

19 Second Vatican Council, *Lumen Gentium*, 31.

20 Pius VI, *Apostolicam Actuositatem*, 3.

elements that are good and true. They can lead us astray from true faith, but we can also use them to preach the word of Christ. In almost all religions we find the concept of a supreme God and of vengeance under moral commandments and divine worship. Therefore we must not condemn all religions as bad and superstitious just because they follow different customs and traditions and are not Christian. In the past there were many people who caused great harm among these peoples by condemning them as pagans. The Holy See always commands missionaries to show respect and charity in their actions and writings. Therefore it is good and important to proclaim this fundamental principle here in this Council.²¹

We see a strong connection between Lokuang's speech and the following passage in *Nostra Aetate*.²²

The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in

21 "Habitudo catholicorum erga non christianos alia non potest esse nisi caritas, quae sensus aestimationis et amoris commendat. Nam in unaquaque religione adsunt semper aliqua elementa doctrinalia et moralia quae bona et vera sunt et ad nostram veram religionem abduci possunt vel saltem uti praeparationes ad cognitionem Verbi Christi. Ideae Dei supremi ac retributionis divinae, praecepta moralia et pietas religiosa fere inveniuntur in omnibus religionibus. Ideoque hos non possumus neque debemus condemnare omnes religiones totas esse malas vel superstitiosas, multo minus condemnare mores et traditiones populorum non christianorum. Non defuerunt in temporibus praeteritis qui ita scripserunt de populis paganis et multas indignationes eorum provocaverunt. Sancta Sedes Missionariis semper exhortaverunt ut respectum et caritatem in agendo et in scribendo erga gentes terrae missionum haberent. Bonum et peropportunum est ut in hoc Concilio tale principium habitudinis solemniter proclamet." Lokuang, *Acta Synodalia*, vol. III/2 (Vatican, City: Typis Polyglottis Vaticanis, 1974), p. 799.

22 *Nostra Aetate* (Latin which means "In Our Time") is an official declaration about the relationship between the Catholic Church and the non-Christian religions. This declaration was promulgated on 28 October 1965 by Pope Paul VI.

many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim Christ “the way, the truth, and the life” (Jn 14:6), in whom men may find the fullness of religious life, in whom God has reconciled all things to Himself.²³

The phrase “nonetheless often reflect a ray of that Truth which enlightens all men” reflects the thinking of Archbishop Lokuang. In particular, the words “Truth” (*Veritatis*) and “enlightens” (*illuminat*) are powerful words which demonstrate the necessity to change the traditional concept of how missionary work ought to be carried out.

Archbishop Lokuang’s forward-thinking inspired by the Holy Spirit can very clearly be seen in what he said about non-Christian religions:

Therefore, in dealing with non-Christians professing other religions, it is essential to show Christian charity in word and deed, appreciating the customs, traditions, moral precepts and beliefs of non-Christians. Catholic missionaries should study the religions and philosophies of the indigenous peoples. The preaching of the gospel of Christ is to be adapted to their thinking, and the Christian culture can also take on native elements.²⁴

23 “Ecclesia catholica nihil eorum, quae in his religionibus vera et sancta sunt, reicit. Singera cum observantia considerat illos modos agendi et vivendi, illa praecepta et doctrinas, quae, quamvis ab iis quae ipsa tenet et proponit in multis discrepent, haud raro referunt tamen radium illius Veritatis, quae illuminat omnes homines. Annuntiat vero et annuntiare tenetur indesinenter Christum, qui est ‘via et veritas et vita’ (Io 14,6), in quo homines plenitudinem vitae religiosae inveniunt, in quo Deus omnia Sibi reconciliavit.” Second Vatican Council, *Nostra Aetate*, 2.

24 “Cum iis igitur non christianis, qui alias religiones profitentur, caritas Christi in modo colloquendi catholicorum elucescat oportet ita ut aestimatio ac

According to Lokuang, missionaries should adopt a new way of thinking, be a good disciple of Jesus and follow his example. Lokuang emphasized that non-Christians should not be looked down upon; they should be regarded as people, humans, and children of God. His profound thinking is very clearly seen in the following sentence from the Declaration *Nostra Aetate* already quoted earlier: “The Church reproves, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion.”

Archbishop Lokuang also made the following points at the Second Vatican Council:

1. Respect for all cultures. This respect is no longer a question for missionaries in modern times. In the past, the people of the old culture were called barbarians by the missionaries. All peoples have their own culture, even if only recently recognized in modern times.”
2. The need for cultural activities in missions: Above all, a pre-evangelization should take place, which is necessary as preparation for non-Christians so that they can then follow the true Gospel....
3. ... After many centuries of preaching the Gospel in Asia, Christian teaching is still largely ignored. It is ignored by the people of Asia, who are wise teachers in all fields of knowledge. We must, therefore,

honor moribus et traditionibus eorum significetur atque omnia bona in eorum religionibus et praeceptis moralibus cognoscantur. Studeant missionarii catholici religiones et philosophias ethnicorum ut annuntiatio evangelii Christi eorum mentibus adaptetur et cultura christiana elementa nativa assumat.”
Lokuang, in Second Vatican Council, *Acta Synodalia*, vol. III/2, p. 799.

preach the Gospel not only in the countryside among the farmers but also among the teachers of the people, as Jesus Christ himself and St. Paul²⁵ did this with great success...²⁶

Archbishop Lokuang's thoughts were closely tied to the society he lived in, making them highly relevant to modern society and people. He had a good understanding of the issues that arose from cultural differences and how ordinary people coped with daily challenges. He realized how complex it could be to navigate social issues and problems which people encounter daily. He said: "A culture is a form of social life: New Christians must live socially with their fellow citizens but under faith and moral laws. Therefore, the form of the social life of

25 The word "διδάσκω," which is the Greek word for teacher, appeared 56 times in the Bible, 50 of which are in the Pauline Epistles. We see how important this word is for St. Paul. In classical Greek, "διδάσκω cis" refers more to practical or theoretical knowledge. In the Septuaginta, "διδάσκω" also means education in the deepest sense with a focus on doing the will of God. In Paul's writings, there is a great concern that believers have knowledge and also act on that knowledge. Paul uses διδάσκαλον in Rom 2:20, διδάσκων in Rom 2:21, διδάσκω in 1 Cor 4:17, διδασκάλους in 1 Cor 12:28 and Eph. 4:11, διδάσκαλος in 1 Tim 2:7 and 2 Tim 1:11, and διδασκαλία in 1 Tim 5:17.

26 "1. Respectus ad omnes culturas. De hoc in hodiernis temporibus iam non est quaestio inter missionarios, sicut antea, etiam populi antiqui culturae, vocabatur barbaros in scriptis Missionariorum. Omnes populi habent propriam culturam, etiamsi recenter ad vitam civilem pervenerint. 2. Necessitas activitatis culturae in Missionibus. Ante omnia, haec activitas, requiritur pro preparatione, seu praevangelizatione gentilium ad audiendam praedicationem Evangelii.... 3. ... Post tanta saecula praedicationis Evangelii in Asia, doctrina christiana fere ignorari adhuc, ignoratur ab hominibus Asiae qui sapientes et doctores in omnibus aliis scientiis. Debemus, igitur, praedicare Evangelium non tantum in ruribus apud agricolas, sed etiam apud doctores populi, sicut Ipse Iesus Christus et S. Paulus, hoc fecerunt cum magno fructu..." Lokuang, in Second Vatican Council, *Acta Synodalia*, vol. III/6 (Vatican City: Typis Polyglottis Vaticanis, 1975), p. 235.

Christians in the missions must correspond to the demands of both local culture and evangelical truth.”²⁷

*Ad Gentes*²⁸ brings this idea from Archbishop Lokuang into action.

In order that they may be able to bear more fruitful witness to Christ, let them be joined to those men by esteem and love; let them acknowledge themselves to be members of the group of men among whom they live; let them share in cultural and social life by the various undertakings and enterprises of human living; let them be familiar with their national and religious traditions; let them gladly and reverently lay bare the seeds of the Word which lie hidden among their fellows.²⁹

7. Lokuang’s Idea about Missionary Spirit

Archbishop Lokuang’s beliefs and ideas were reflected in his speech, in which he presented a new approach to missionary work and the appropriate way to deal with non-Christian religions. His influence

27 “Cultura enim est forma vitae socialis: neo-christiani socialiter vivere cum suis concivibus, at consentanee cum fide et legibus moralibus, debent. Ideoque forma vitae socialis christianorum in missionibus correspondere oportet exigentiis tum culturae localis tum veritatis evangelicae.” Lokuang, in Second Vatican Council, *Acta Synodalia*, vol. III/6, p. 423.

28 Passed by assembled bishops by a vote of 2,394 to 5, it was promulgated by Pope Paul VI on November 18, 1965. The title is Latin for “To the Nations,” which is from the first line of the decree, as is customary for Roman Catholic documents.

29 “Ut ipsi hoc testimonium Christi fructuose dare possint, cum illis hominibus aestimatione et caritate iungantur, se ut membra coetus hominum inter quos vivunt agnoscant, et in vita culturali et sociali partem habeant per varia humanae vitae commercia et negotia; familiares sint cum eorum traditionibus nationalibus et religiosis; laete et reverenter detegant semina Verbi in eis latentia.” Second Vatican Council, *Ad Gentes*, 11.

was significant in developing the Declaration *Nostra Aetate*, as has been confirmed by recent research. Archbishop Lokuang has a unique perspective; he saw God's goodness and omnipotence in all aspects of the world and humanity. Additionally, he emphasized the significance of Christ's life and his second coming to human destiny. He sought to explore God's plan for the Church and carefully considered the intersection of classical theology and modern perspectives.

We can also find Lokuang's thinking in the Dogmatic Constitution *Lumen Gentium*:

All men are called to belong to the new people of God. Wherefore this people, while remaining one and only one, is to be spread throughout the whole world and must exist in all ages, so that the decree of God's will may be fulfilled. In the beginning God made human nature one and decreed that all His children, scattered as they were, would finally be gathered together as one. It was for this purpose that God sent His Son, whom He appointed heir of all things, that he might be teacher, king and priest of all, the head of the new and universal people of the sons of God. For this too God sent the Spirit of His Son as Lord and Life-giver. He it is who brings together the whole Church and each and every one of those who believe, and who is the well-spring of their unity in the teaching of the apostles and in fellowship, in the breaking of bread and in prayers.³⁰

³⁰ “Ad novum Populum Dei cuncti vocantur homines. Quapropter hic populus, unus et unicus manens, ad universum mundum et per omnia saecula est dilatandus, ut propositum adimpleatur voluntatis Dei, qui naturam humanam in initio condidit unam, filiosque suos, qui erant dispersi, in unum tandem congregare statuit. Ad hoc enim misit Deus Filium suum, quem constituit heredem universorum, ut sit Magister, Rex et Sacerdos omnium, Caput novi et universalis populi filiorum Dei. Ad hoc tandem misit Deus Spiritum Filii sui, Dominum et Vivificantem, qui pro tota Ecclesia et singulis universisque

Note that *Lumen Gentium* says, “All men are called to belong to the new people of God (*Ad novum Populum Dei cuncti vocantur homines*).” A careful analysis of the Latin word “vocare” in a theological and exegetical context clarify the profound meaning of God’s will for his children and his concern for his Church. The word “*vocantur*” in *Lumen Gentium* is an inflection of the Latin verb “*vocare*,” it is the third-person plural present passive indicative form of “*vocō*,” which means:

- a. (*transitive, by extension*) I invoke, call upon (a person, especially God)
- b. (*transitive, by extension*) I summon, convene, call together.³¹

Archbishop Lokuang, based on his understanding of the word, preferred its first meaning, because everyone is called to follow Christ and fulfill one’s vocation.³²

With regard to vocation, Archbishop Lokuang recognized that lay people had a strong vocation in the Church. He talked about lay persons or lay missionaries in his speeches at the Second Vatican Council. He attributed great value to the hard and vital work of many lay persons in the Church:

credentibus principium est congregationis et unitatis in doctrina Apostolorum et communione, fractione panis et orationibus.” Second Vatican Council, *Lumen Gentium*, 13.

31 Cf. Cassell’s Latin Dictionary, (New York: Macmillan, 1979), p. 647.

32 Based on its Latin root word, “vocation” means a particular person is called to serve in the Church as a priest or religious. In a more general sense, it can also refer to cases in which a person is called to a specific service that is important for society.

Many lay people have to work secretly after the dissolution of all Catholic associations and the forced departure of their pastors. They work sacrificially and in secret to uphold and preserve faith in Christ. Many Christians went to prison and gave their lives for Christ. They deserve the praise of the Council Fathers and mention in the reorganisation of the lay apostolate. They are indeed the testimony and example of the efficacy of the lay apostolate and the glory of God.³³

It is impressive that Archbishop Lokuang's profound theological thinking would later be proclaimed in the Decree *Ad Gentes*:

The church has not been really founded, and is not yet fully alive, nor is it a perfect sign of Christ among men, unless there is a laity worthy of the name working along with the hierarchy. For the Gospel cannot be deeply grounded in the abilities, life and work of any people without the active presence of laymen. Therefore, even at the very founding of a Church, great attention is to be paid to establishing a mature, Christian laity....

Their main duty, whether they are men or women, is the witness which they are bound to bear to Christ by their life and works in the home, in their social milieu, and in their own professional circle. In them, there must appear the new man created according to God in justice and true holiness. But they must give expression to this newness of life in the social and cultural framework of their own homeland, according to their own national traditions. They must be acquainted with this culture; they must heal it and preserve it; they must develop it in

33 "post etiam discessum coactum eorum pastorum viriliter et constanter laborant in silentio ac in sacrificio ad defensionem et conservationem fidei confratrum in Christo. Multi ex ipsis carcerem adiderunt et vitam pro Christo dederunt. Vere digni sunt ipsi laude Patrum conciliarium et mentione in schemate de apostolatu laicorum. Ipsi enim constituunt testimonium de efficacitate apostolatus laicorum et gloriam et exemplum." Lokuang, in Second Vatican Council, *Acta Synodalia*, vol. III/4 (Vatican City: Typis Polyglottis Vaticanis, 1974), p. 134.

accordance with modern conditions, and finally perfect it in Christ, so that the Faith of Christ and the life of the Church are no longer foreign to the society in which they live, but begin to permeate and to transform it.³⁴

8. Conclusion

Archbishop Lokuang was a diocesan priest and archbishop who played an essential role during Vatican II, particularly in shaping a new theological approach. His theological outlook emphasized a new spiritual way, focusing on the new concept of spreading the good news. Archbishop Lokuang's perspective reflected his deep understanding of church history, which he drew upon consistently in his arguments. His extensive experience as a preacher, a local diocesan priest, his philosophical and psychological views of human nature, as well as his strong faith in the Church and Jesus Christ, made his speeches highly persuasive and influential. Archbishop Lokuang's deeply religious

34 "Ecclesia non vere fundata est, non plene vivit, nec perfectum Christi signum est inter homines, nisi, cum hierarchia, laicatus veri nominis exstet et laboret. Evangelium enim non potest profunde infigi in ingeniis, vita et labore alicuius populi sine aetiosa praesentia laicorum. Ideo iam in fundatione Ecclesiae ad laicatum maturum christianum constituendum maxime attendendum est.... Praecipuum officium eorum, virorum et mulierum, est testimonium Christi, quod vita et verbo in familia, in suo coetu sociali, et in ambitu suae professionis reddere tenentur. Appareat enim in eis oportet novus homo qui secundum Deum creatus est in iustitia et sanctitate veritatis. Debent vero hanc novitatem vitae exprimere in ambitu societatis et culturae patriae, secundum traditiones suae nationis. Ipsi cognoscere hanc culturam, eam sanare et servare, secundum condiciones recentes evolvere, et tandem in Christo perficere debent, ut fides Christi et vita Ecclesiae societati, in qua vivunt, iam non sit extranea, sed eam permeare et transformare incipiat." Second Vatican Council, *Ad Gentes*, 21.

reflections significantly influenced the documents of the Second Vatican Council. His vision of “Great Unity” among all Christians was based on his sensitivity to God’s will and the Holy Spirit. This “Great Unity” involves creating a deeply spiritual Christian community of free, equal, and emancipated people under the guidance of the Holy Spirit. Through his speeches, Lokuang promoted a more profound understanding of Asian culture and people, specifically for the missions. He did not aim to criticize but instead sought to resolve questions and confront his critics. Archbishop Lokuang’s thought has much to offer to the modern Christian world, and further scholarly study is needed to fully understand the depth and significance of his ideas and their relationship to the encyclicals.

We can focus on three points:

One idea to improve the effectiveness of Archbishop Lokuang’s ideas could be to provide more context about Vatican II and its significance for the Church. This would help readers who may not be familiar with the historical and theological background of Archbishop Lokuang to understand better the importance of Archbishop Lokuang’s role in the council.

Another idea could be to provide more specific examples or quotes from Archbishop Lokuang’s speeches or writings to illustrate his theological ideas and arguments. This would help readers better understand and appreciate his unique perspective and contributions to the development of the Church.

A third idea could be to explore the impact of Archbishop Lokuang's ideas and teachings beyond Vatican II. This could include discussing how his insights and perspectives influence contemporary theology and mission work, particularly in the Church's relationship with Asian cultures and communities in China.