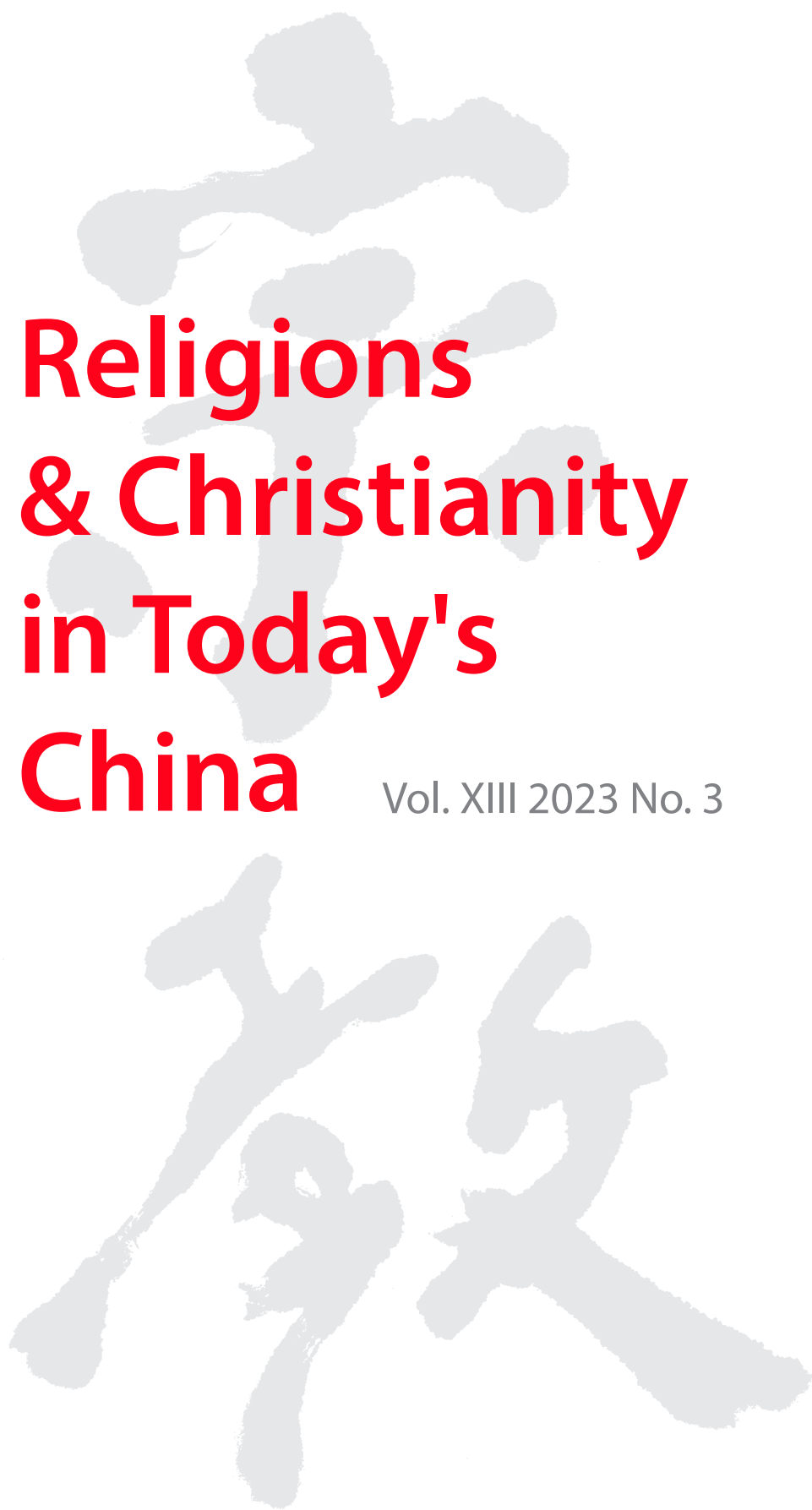


**Religions
& Christianity
in Today's
China**

Vol. XIII 2023 No. 3

中國宗教評論



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Editorial

Dear Readers,

Today we present to you the August 2023 issue of *Religions & Christianity in Today's China* (中國宗教評論) – the third issue this year.

We continue with the regular series of News Updates on recent events and general trends with regard to religions and especially Christianity in today's China.

The following article by Professor He Guanghu 何光沪, Prof. em. at Renmin University of China and outstanding representative of research on Christianity in China, is his opening remark on the “International Seminar on Human Flourishing in East Asia,” which took place at Harvard University from July 10–11, 2023.

Dr. Anthony Hu, author of the monograph *Believing in Ghosts and Spirits: The Concept of Gui in Ancient China*, in his article “Neo-Missionaries in Republican China. A Study of Selected Training Materials Mostly in Bilingual Format for the Divine Word Missionaries in Shandong” focuses on the various sources for learning Chinese published by the SVD during the Republican era, i.e., grammar books, dictionaries, catechetical instructions, selected Chinese readings about local events, reports, scientific information or stories, and even a local travel guide for foreigners. The amount of those materials is impressive. Dr. Hu presented the contribution shared here at the symposium “Shaping the Outlook on Life – Education and Religion in Chinese Contexts” at Lund University on May 4, 2023. Prof. Dr. Esther-Maria Guggenmos, professor of the History of Religions at Lund University and convener of the symposium, gives a detailed report on the contents of the conference.

We close this issue with a film review of *Yinru chenyan* 隱入塵烟 (*Return to Dust*), directed by Li Ruijun 李睿珺, China 2022, by Prof. Leo Leeb, Renmin University in Beijing. The moving and thought-provoking film about the touching care of a small farmer in the province of Gansu for an impoverished and slightly disabled woman – who became his wife – unfortunately was withdrawn from cinemas in China.

Religions & Christianity in Today's China is freely available on the website of the China-Zentrum, www.china-zentrum.de. Additionally, readers who subscribe to *Religions & Christianity in Today's China* will regularly receive e-mail updates providing web links to the contents of each newly published issue. – The China-Zentrum is a non-profit organization. For the publication of *Religions & Christianity in Today's China* we are dependent on the generosity of our friends and readers. In order to help us cover inevitable costs, we would be very grateful if you could consider sending a voluntary contribution.

Sankt Augustin, August 2023

The Editors

News Update on Religion and Church in China March 25 – July 15, 2023

Compiled by Katharina Feith, Isabel Friemann (China InfoStelle) and Katharina Wenzel-Teuber, with a contribution by Dirk Kuhlmann

Translated by David Streit SVD

The “News Update on Religion and Church in China” appears regularly in each issue of Religions & Christianity in Today’s China (RCTC). Since the editorial staff learns of some items only later, it can happen that there are chronological overlaps between “News Updates” of two consecutive issues of RCTC. In these cases stories referred to in earlier “News Updates” will not be repeated. All “News Updates” can be found online at the website of the China-Zentrum (www.china-zentrum.de). – The last “News Update” (RCTC 2023, No. 2, pp. 3-17) covered the period November 28, 2022 – March 26, 2023.

Society

May 2023:

Youth unemployment at peak levels

According to the National Bureau of Statistics, youth unemployment in China’s urban areas hit a record 20.8 percent in May, up from 20.4 percent in April. This means that every fifth young Chinese in the cities is unemployed. As *Der Spiegel* writes, the number takes into account 16 to 24-year-olds in urban areas. Viewed across all age groups, the general unemployment rate remained constant at 5.2 percent compared to the previous month. In China, however, the unemployment rate does not give a complete picture of the situation, as it is only calculated for urban areas, according to *Der Spiegel*. In addition, there are currently – also due to the pandemic – more university graduates than ever before who are entering into the job market. Before the coronavirus pandemic, in April 2019, the unemployment rate was less than half that, at 9.9 percent, according to *China Table*: “A regulatory crackdown on the internet and education sectors in 2022 led to mass layoffs in the industries highly popular among young employees and recent graduates. Young people in China are increasingly educated, but there is a mismatch between their expectations and the opportunities the market currently offers. (*China Table* May 24; www.ndrc.gov.cn May 30; *Der Spiegel* June 15; ZDF June 13). kf

Religious Policy

April 6, 2023:

Conference on Sinicization of Religious Rites at the Central Institute for Socialism

The United Front High-End Think Tank of the Central Institute of Socialism has launched a series of studies on “Educational Materials on Sinicizing Religious Rites” (宗教礼仪中国化课程讲义). This

can be learned from the report on the small conference – the photo shows 16 participants – on April 6 on the same topic. Professor [and Dharma Master] Shengkai from Tsinghua University presented the overall plan of the project. Four experts, including [Dharma Master] Nengren, Editor-in-Chief of *Fojiao yanjiu* (Buddhist Studies), Daoist priest Li Shaohua, Deputy Secretary-General of the Chinese Daoist Association, Li Lin, researcher at the Institute of World Religions, Chinese Academy of Social Sciences, and You Bin, professor at Minzu University of China, shared detailed plans and focus of research on this topic from the perspectives of Buddhism, Daoism, Islam and Christianity (*Wei xin zongjiao* [official WeChat account of the National Religious Affairs Administration] according to www.daoisms.com.cn April 17). Concrete content and goals of the project can not be found in the report. The Central Institute of Socialism regularly organizes training courses for religious personnel. *kwt*

May 23, 2023:

Online search engines for officially recognized Muslim, Protestant and Catholic religious personnel go live

While reference engines for Buddhist and Daoist religious personnel had already gone online on February 22 of this year (cf. *RCTC* 2023, No. 2, p. 4), the research tool has now been supplemented with search functions for religious personnel from the other three state-recognized religions. According to the party's United Front Department, the official governing bodies of the three religions have posted the research tools online to “promote transparency in religious affairs.” A *South China Morning Post* comment saw the online databases as a further step in the Chinese authorities' effort to tighten their control over religious personnel.

The use of the lookup systems for religious personnel (教职人员信息查询系统) is explained in the United Front Department's report as follows: You first enter your cell phone number to receive an SMS verification code with which you can log into the system. Then you enter the search criteria – firstly the name given on the identity card of the person you are looking for or his/her religious name, and secondly his/her identity card number or the area where he/she is located – and start the search. “If the person queried is indeed a religious cleric recognized according to the law and on record,” the system displays information about that person, otherwise it reports that no information was found about that person (*Tongzhan xinyu* according to www.xinde.org May 23).

In February, the United Front Department's report said that the new research tool would uncover “fake” monks, suggesting that religious personnel not included in the lookup system might be scammers. In fact, it is likely that in many cases religious personnel not included in the reference systems are clergy who are legitimate from a religious point of view, but practice outside the state-recognized religious system, for example in unregistered house churches or in the Catholic underground.

The reference systems are accessible on the website of the National Religious Affairs Administration (NRAA) and the websites of the national associations of the five religions. They can be opened on the websites of the Chinese Islamic Association (www.chinainislam.net.cn), the Chinese Catholic Patriotic Association and Bishops' Conference (www.chinacatholic.cn) and the Chinese Christian Council and Three-Self Patriotic Movement (www.ccctspm.org), but registration (as far as is known) is only possible with cell phone number from Mainland China. The NRAA website and the reference systems on the websites of the Buddhist and Daoist governing bodies were not accessible from abroad. *kwt*

Religious Studies

June 30, 2023:

Well-known Chinese Vatican expert Prof. Ren Yanli has died

Prof. Ren, who died in a Beijing hospital at the age of 79, focused his studies on the history of Catholicism in the People's Republic of China and China-Holy See relations. In the next issue of *China heute* we will bring a detailed appraisal of Prof. Yanli's life and work (*Fides*, July 1). *kf*

Daoism

May 26–27, 2023:

“Daoist Church of Italy” celebrates 30th anniversary

The Chiesa Taoista d'Italia (意大利道教會), founded in 1993 and based in Caserta (Campania), celebrated its anniversary with an international congress in Naples and Caserta. A delegation came from the Chinese Daoist Association (CDA), led by Daoist priest Meng Zhiling, one of its vice presidents, with three other Daoists and an “adviser” (according to the CDA report) from the party's United Front Department. First, on the morning of May 26, at the Pontifical Theological Faculty of Southern Italy in Naples, a “Second Catholic-Daoist Seminar” was held on the theme “Communicating with the heart: interreligious dialogue as an instrument of peace and brotherhood in the world.” According to the CDA report, Meng Zhiling said that Daoism has always advocated dialogue between cultures and religions and that its concepts of respect for the Dao and the *de* (inner power), reverence for nature and harmonious coexistence could provide valuable guidance for interreligious exchange. Preparations for the Fifth World Daoist Forum and the World Daoist Federation are underway, Meng said. Prof. Francesco Asti, Vice Rector of the Pontifical Theological Faculty of Southern Italy, expressed the expectation that this second meeting would further strengthen the friendship between Catholics and Daoists. Also speaking were Msgr. Gaetano Castello, Auxiliary Bishop of Naples, and the President of the Chiesa Taoista d'Italia, the Italian Daoist priest Vincenzo di Ieso (Li Xuanzong 李玄宗). The actual Daoist Congress then took place in Caserta in the Temple of Great Harmony. It ended with a “rite for the universal salvation of all beings,” led by Lee Zhiwang, the abbot of the Jade Emperor Temple in Singapore (www.rubrics.it June 14; www.taoist.org.cn June 2; program at www.vitawebtv.it/caserta-26-27-maggio-2023-congresso-taoista-internazionale-a-caserta-delegazioni-di-europa-asia-e-oceania).

The Chiesa Taoista d'Italia had already organized a similar international Daoist congress with encounters at the Catholic faculty in Naples in June of 2019; see *RCTC* 2019, No. 3, p. 7. *kwt*

June 15, 2023:

Graduation ceremony for eleven master's students at the Chinese Daoist Academy

The eleven graduates received their graduation certificates and master's certificates. Before that, they had to defend their master theses on June 4. According to the Chinese Daoist Association (CDA) on its website, the defense commission consisted of 15 experts. 11 of them were scholars from state universities and academies, 4 were from the CDA and the Chinese Daoist Academy. The Chinese Daoist Academy (中国道教学院) is the national-level Daoist institute for religious education operated by the

CDA. According to its website, it also offers an undergraduate (bachelor's) course, but no graduation numbers have been announced for that. The graduation certificates and academic degrees awarded by institutes for religious education are valid within the religion; cf. also the state "Measures for the Administration of Institutes for Religious Education" (宗教院校管理办法, Chinese text at www.gov.cn/gongbao/content/2021/content_5623053.htm, German translation in *China heute* 2023, No. 2, pp. 92-104, and on www.china-zentrum.de (www.taoist.org.cn June 5, 16; www.zgdjxy.org.cn June 4). *kwt*

Buddhism

June 12, 2023:

Chinese Buddhist Academy graduation ceremony

At the ceremony at the Fayuan Temple in Beijing, graduates of the undergraduate (bachelor's) and postgraduate programs received their graduation certificates and degrees. The report on the website of the Chinese Buddhist Association, which runs the academy, does not give any figures, nor does it reveal information about the level of postgraduate degrees (master's or doctorate) (www.chinabuddhism.com.cn June 12). The Chinese Buddhist Academy (中国佛教学院) is a national-level religious college. Graduation certificates and academic degrees awarded by institutes for religious education are valid within the religion. *kwt*

Islam

May 19, 2023:

Celebration of 70 years of the Chinese Islamic Association

The Chinese Islamic Association (CIA), the official, state-sanctioned governing body of Muslims in the People's Republic of China, celebrated its 70th anniversary at the Great Hall of the People in Beijing. Chen Ruifeng, vice minister of the CPC's United Front Department and director of the National Religious Affairs Administration, said in his speech that the founding of the CIA has achieved the great unity and integration of Muslims of all regions and ethnic groups in China. CIA President Yang Faming stated that over the past 70 years, the Islamic community in China has always been of the same mind and direction as the party. The CIA will unswervingly adhere to the leadership of the party, consciously forge a strong sense of community in the Chinese nation and promote the Sinicization of Islam in China, Yang said. Bishop Li Shan of Beijing congratulated the CIA on behalf of all religions (www.chinaislam.net May 22). *kwt*

May 27, 2023:

Clashes between Hui Muslims and police over "Sinicization" of Najiyang Mosque, Yunnan

Numerous media reported on the clashes, which were also documented by videos and witness reports circulating on the Internet. According to the reports, on the morning of May 27, a construction crew arrived at the mosque in Najiyang. Najiyang, which is located in Nagu Town, Tonghai County in southwest China's Yunnan Province, is predominantly inhabited by Hui people. A group of locals tried

to break through the blockade of the several hundred strong police units shielding the construction crew. The police used pepper spray, residents threw water bottles and bricks. After several hours, the police retreated from the mosque. The next day, however, there were arrests and other measures taken by the authorities. According to *Bitter Winter*, it was announced on June 15 on behalf of the Najia-ying Mosque management committee that the reconstruction would start on June 16. It also brought the photo of a display board set up in Najiaying, showing the mosque after the planned renovation: with a temple-like structure instead of a dome and pagoda-like turrets instead of oriental minarets. In Shadian, 80 miles away, reconstruction of the local mosque is scheduled to begin at the end of June, according to Ruslan Yusupov in *The China Project*.

The anthropologist Yusupov, who conducted two years of field studies in Shadian, reported on the background: Najiaying and Shadian are two communities that have been inhabited almost exclusively by Hui for centuries and have a special meaning for Chinese Islam; the Islamic scholar and Quran translator Ma Jian (1906–1978) comes from Shadian. The Ming Dynasty Shadian Mosque was destroyed in 1975. At that time, an uprising against Mao's iconoclastic policies was put down by the military, and more than 1,400 residents were killed. In 1979, the "Shadian Incident" was officially redressed. In 2010, the current Shadian Mosque was built with space for 10,000 worshippers, a replica of the Prophet's Mosque in Medina. Yusupov writes that Nagu with the Najiaying Mosque is a center for Islamic education. The mosque, built in 2004, holds 5,000 worshippers. According to Yusupov, the Arabic style of both mosques was approved by the authorities at the time. In recent years, thus Yusupov, thousands of mosques across China have been "sinicized," and the Najiaying and Shadian mosques are considered to be the last two government-approved "Arab"-style mosques in Yunnan, possibly in all of China, that have not yet been remodeled – the "end of an era" (*AsiaNews* May 30; *The China Project* May 30; *CNN* May 30; *www.bitterwinter.org* June 28; *New York Times* June 8; *Washington Post* May 29). *kwt*

June 17, 2023:

Graduation ceremony for 98 graduates of the Chinese Islamic Quran Institute

98 students of the Chinese Islamic Quran Institute successfully completed their studies. They were graduates of the undergraduate (bachelor's) course, postgraduate master's course and undergraduate ahong (imam) course. It is not specified how the number of graduates was distributed among the various courses. At the ceremony, graduation certificates and certificates for the academic degrees obtained were presented (*www.chinaislam.net.cn* June 20). The Chinese Islamic Quran Institute (中国伊斯兰教经学院) is the national-level Islamic institute for religious education operated by the Chinese Islamic Association. Graduation certificates and academic degrees awarded by institutes for religious education are valid within the religion. *kwt*

June 26–30, 2023:

Groups of Chinese pilgrims complete the Hajj for the first time since 2019 – and spread Chinese culture

On May 27, the first Chinese charter plane carrying 386 pilgrims from Ningxia landed in Saudi Arabia, where they were greeted by Chinese Consul-General in Jeddah, Wang Qimin. The Chinese Islamic Association (CIA), which is alone authorized by the Chinese state to organize Hajj for Chinese citizens, announced the arrival in the following days of more Muslim pilgrims from Yunnan, Beijing, Tianjin, Shaanxi, Hebei, Heilongjiang, Jilin, Henan, Jiangsu, Zhejiang, Guizhou, Jiangxi, Hubei, Fujian, Inner

Mongolia, Tibet, Sichuan, Hunan and Qinghai. The CIA reports do not mention pilgrims from Xinjiang, although over 40% of the Muslims in the People's Republic of China are Uyghurs; in previous years pilgrims from Xinjiang had always been mentioned. The CIA sent a team of over 60 to look after the Hajjis in Saudi Arabia. On June 20, before the start of the actual Hajj (June 26–30), the Chinese Hajj team organized Chinese cultural performances for employees of two Saudi institutions who serve Chinese pilgrims, introducing them to Chinese language, calligraphy and tea art.

Unlike previous years, the CIA did not report the total number of Hajjis from the PRC this time. According to Chinese figures, more than 12,000 Muslims from the People's Republic took part in the Hajj in 2017. In 2022, according to the *Saudi Gazette*, the Saudi Ministry of Hajj and Umrah had set a quota of 9,190 people for pilgrims from China; at the time, however, China canceled the Hajj with reference to the pandemic. According to Saudi information, more than 1.84 million pilgrims took part in the Hajj in 2023, 63.5% of them came from Asian countries (www.chinaislam.net.cn Sept. 22, 2017; May 28; June 2, 14, 22, 2023; www.saudigazette.com.sa April 22, 2022; June 27, 2023). *kwt*

Protestant Churches

April 14, 2023:

Arrest in Yunnan for Covid masks with Bible sayings

On April 14, Chang Hao, a preacher at a small unregistered church in a rural area of Zhaotong City, Yunnan Province, was arrested. The three-day detention was extended several times, and on May 6 the lawyer and his wife were denied access to the prison and an interview with the detainee. The reason given for the arrest was that the masks, which were inscribed with Bible verses, would provoke and start arguments. Chang Hao had previously been summoned to the police several times (www.ucanews.com May 1; www.chinaaid.net/2023/05/blog-post_15.html).

Isabel Friemann, China InfoStelle

May 2023:

Stiff prison sentence for selling Bibles?

Wang Honglan 王洪兰 is nearly 70 years old and her husband Ji Heying 季合营 is 73, both have been detained in Hohhot, Inner Mongolia since their arrest on April 14, 2021. The crime they are accused of, together with some relatives and Christian brothers and sisters, is the systematic resale of Bibles from the Chinese Christian Council for the equivalent of a good 5 million euros. The proceeds from the sale would not be for personal gain, but only for Christian activities. The indictment seeks prison terms of up to 15 years for Wang Honglan and her co-defendants for forming a criminal organization and collaborating with foreign forces. After a series of court hearings in January, March and May, the defense expressed hopes that the charges might be dropped due to flaws in the evidence (www.bitterwinter.org May 16; www.chinaaid.net/2023/05/10.html).

Isabel Friemann, China InfoStelle

May 31, 2023:

Shaanxi Bible School studies the contents of the 20th CCP National Congress

On the afternoon of May 31, Shaanxi Bible School held a mixed program of song, dance and a video viewing of the 20th Chinese Communist Party Congress (held in mid-October 2022). The national anthem and other patriotic songs were sung. Three students of the Bible school spoke about the folk musician Ma Ke, Doctor Luo Jinwen, who served in the medical brigade at the front in the anti-Japanese resistance war, and the Anglican bishop of Xi'an, Shen Zigao, presenting them as historical role models. Headmaster Wang Hong called on all teachers and students to actively study and implement the spirit of the 20th Chinese Communist Party Congress. The performances ended with a prayer for the fatherland (www.bitterwinter.org June 7; www.sxjdj.com.cn/xjr/5853.html).

Isabel Friemann, China InfoStelle

June 6-9, 2023:

Conference on "Theology of Gratitude" in Harbin

From June 6 to 9, the director of Heilongjiang Theological Seminary, Dr. Lü Dezhi, invited national church leadership, academics, students and colleagues from other theological seminaries to come to Harbin for an exchange of content on the topic "Theology of Gratitude." The project was supported by the research department of Minzu University of China in Beijing. In total, more than 200 people attended the conference. The seminar saw itself as a contribution to Sinicization, which according to Pastor Kan Baoping is the most urgent task of the church in China. According to Dr. Lü a theology guided by basic socialist values and imbued with Chinese culture should be researched and further developed (www.ccctspm.org/newsinfo/16414).

Isabel Friemann, China InfoStelle

June 20, 2023:

166 degrees in theology granted by Nanjing Union Theological Seminary

On June 20, Nanjing Union Theological Seminary (NJUTS) celebrated the graduation of 166 theology students, the largest number of graduates in the history of the seminary. 106 of 128 students of the four-year undergraduate course achieved the title of Bachelor, 36 of 38 graduates of the subsequent three-year Master's program the title of Master. Some of the students were not able to take part in all the exams due to a lack of English skills, for example, but still received their final certificate, albeit without a title. The academic title is not relevant for pastoral service in congregations and the church. The ceremony in the seminary church began with the singing of the national anthem. Pastor Shan Weixiang, vice president of the China Christian Council who works full-time in Shanghai, delivered the sermon, in which he compared post-graduation to the eruption of a butterfly larva from its cocoon. He encouraged the graduates to face the challenges of church and social life with a willingness to learn and to continue to grow (www.njuts.cn June 23).

Isabel Friemann, China InfoStelle

June 2023:

Graduation ceremonies at various theological seminaries

A total of about 2,000 graduates received a certificate from a theological institution this year, said Pastor Wu Wei, president of the China Christian Council, at the graduation ceremony at the Nanjing Union Theological Seminary. In Shandong, 92 people received their graduation certificates on June 20. On June 21, Huadong Seminary in Shanghai awarded 22 bachelor's degrees in theology and 38 degrees in sacred music. On the same day, the graduation ceremony was celebrated in Fujian. The majority of the 152 graduates were lay people who had completed additional training in theology while working. 15 students from the Fujian Theological Seminary received the Bachelor's degree. A total of 84 people received a testimony from Guangdong Theological Seminary on June 29. In Inner Mongolia, 22 students completed a degree in theology or pastoral care.

In some places, patriotic education activities for prospective pastors were also held, such as a one-day seminar by the local Christian Council and the Three-Self Movement for the new graduates of the Dongbei Theological Seminary in Shenyang, Liaoning Province, or a week-long field trip by the graduating class of the Theological Seminary in Jiangxi under the motto: "Resuming the long march and beginning a new journey" (www.ccctspm.org June 26; July 4, 5 [several reports per day]; www.chinachristiandaily.com June 27).

Isabel Friemann, China InfoStelle

July 6, 2023:

Degree in Theology for the Deaf from Heilongjiang Provincial Theological Seminary

On July 6, the Theological Seminary presented the first graduating class of the newly developed four-year Theology for the Deaf course with a total of 12 graduates (4 of whom graduated from this year, 2023) their Bachelor's certificates. To date, a total of 51 people have completed this course. The teaching material had to be created entirely by the students themselves. A great need for deaf pastors in China is reflected in the many requests to the young theologians to come for visits and guest lectures. The celebration, in which the deaf showed their gratitude with gestures in a performance and asked all participants to complement the praise with their singing voices, was very moving (source: Lü Dezhi, President of Heilongjiang Theological Seminary).

Isabel Friemann, China InfoStelle

Catholic Church

April 14, 2023:

Bishop Peter Lin Jiashan of Fuzhou has passed away

The bishop died at the age of 88 after an illness. As reported by *AsiaNews*, the bishop had been recognized by the Holy See as Bishop of Fuzhou (Fujian Province) since 2016 and officially took office in June 2020 with the approval of the Chinese government.

Lin Jiashan was born on September 2, 1934 in Changle district (Fujian) and was ordained a priest in May 1981. In the 1980s he was sentenced to ten years in a labor camp. On July 13, 1997, he was ordained bishop by underground Bishop Yang Shudao of Fuzhou and served as coadjutor bishop. In the official part of the Fuzhou Diocese, Joseph Zheng Changcheng had already been ordained bishop in 1991, he died in 2006.

According to some believers, thus *AsiaNews*, since the early 2000s he had the desire to make his situation official with the Chinese authorities, an intention that was, however, held back by the majority of his priests. The Diocese of Fuzhou is one of the dioceses with the largest number of Catholics in China. In 2020 it had about 300,000 faithful, 120 priests and over 500 nuns. According to *AsiaNews*, before Bishop Lin Jiashan's official installation three years ago, the priests were split into two groups: about 20 supported Bishop Lin, and another 60 supported Father Lin Yuntuan, who was appointed apostolic administrator of the archdiocese by the Holy See in 2013. In a 2019 letter to resolve disagreements between the underground priests and those who signed the government registration, Bishop Lin called on clergy and believers to be reconciled and avoid suspicion and attacks, *AsiaNews* said. Bishop Lin's funeral took place on April 17 (*AsiaNews* April 14; *Catholic Daily* April 14). *kf*

April 25, 2023:

Seven priests are ordained in five dioceses – significantly more priestly ordinations in the first half of 2023 than in the previous year

On this day, priestly ordinations took place in five dioceses: three deacons were ordained priests in Jilin Diocese, and one each in the dioceses of Wanzhou, Beijing, Sanyuan and Tangshan (www.xinde.org April 25). Overall, in the course of the first half of 2023, the *Xinde* website reported the ordination of a total of 32 priests (my own count); certainly additional consecrations took place without being reported on the website. This is a significant increase compared to 2022 when only 15 priestly ordinations were counted in the whole year, the lowest number in decades (cf. "Statistical Update" in *RCTC* 2023, No. 2, pp. 25-40, here pp. 38-39). Presumably, consecrations that had to be postponed last year due to the corona pandemic will now also be made up for. *kwf*

April 27, 2023:

Shanghai: Memorial service for the 10th anniversary of Bishop Jin Luxian's death – celebrated by Bishop Shen Bin

The report on the official website of the Chinese Bishops' Conference and Patriotic Association said that Bishop Shen Bin, along with more than 60 priests, over 70 sisters and nearly 1,000 parishioners, at Xujiahui Cathedral celebrated the memorial service for Shanghai Bishop Jin Luxian, who died 10 years ago. At the beginning of his homily, thus the report, Bishop Shen recalled Bishop Jin's extraordinary life and contribution to the building and development of the Church. Bishop Jin was not only an influential representative of the Catholic community in China, but also enjoyed a high reputation in religious circles, thus Bishop Shen. He reportedly also said that Bishop Jin loved the country and the Church and advocated the policy of independence and self-government of the Church; he had made important contributions to the development of Catholicism in China and assisted the Party and the government in implementing the policy of freedom of belief. Recognizing Bishop Jin Luxian's great contribution to the establishment and development of the diocese of Shanghai, Bishop Shen called on the clergy and faithful of the diocese of Shanghai to share Bishop Jin's trust in God, his love for his country and his love for the Church, and to learn his spirit of unity and solidarity (www.chinacatholic.cn April 29). *kf*

May 2023:

Shanghai: Marian pilgrimage to Sheshan allowed once again

This year in May, pilgrimages to the Sheshan near Shanghai, where the Mother of God is revered as Mary Help of Christians, were permitted once again – but under certain conditions. The Diocese of Shanghai reported on its website that the diocesan pilgrimage took place on May 17. Almost 1,000 people – priests, sisters, seminarians, diocesan workers and faithful – took part. “The Mass [in the basilica] was presided over by Bishop Shen Bin of the Diocese of Shanghai, and about 50 priests concelebrated,” the report said. Bishop Shen was installed by the Chinese authorities on April 4 as the new bishop of Shanghai. In his sermon, the bishop emphasized, in addition to his appeal to trust in God and love one’s neighbor, that the flag of patriotism and love for the Church must be held high. He also mentioned the importance of the work of pastoral evangelization.

A diocesan circular on the pilgrimages to Mount Sheshan, published April 29 on the diocesan website, states that pilgrim groups and individual pilgrims must register online. Priests bringing groups from other dioceses to the Sheshan must identify themselves as Catholic religious personnel and provide confirmation from their diocese. They must also fill out in advance and submit with documentation a form from the Shanghai Religious Affairs Bureau for the reporting of inter-provincial religious activities for the record. All pilgrims have their identity card scanned at the entrance, according to the circular (www.catholicsh.org May 17; photo of the circular at www.catholicsh.org/NewListIn.aspx?InfoID=15631&InfoCategoryID=18). *kf*

May 5, 2023:

Wenzhou and Hangzhou Catholic groups for the deaf meet in “groundbreaking” first exchange

Pastoral care for the deaf in China’s Catholic communities is still underdeveloped, according to the report on the Catholic portal *Xinde*. It is all the more remarkable that there are two Catholic deaf groups in Zhejiang province – the Effata deaf group at Hangzhou Cathedral and the Ignatius deaf group at Wenzhou Cathedral. The report described their first meeting as “groundbreaking.” The Ignatius group from Wenzhou went to Hangzhou together with a priest and other members of the cathedral community. There both deaf groups introduced themselves to each other. During the exchange, six deaf people shared in sign language about their faith experience that their quiet world is also full of joy and that everyone is a beloved child of God. They stressed that it is important to care for others, such as by visiting the sick. Deaf parishioners from Hangzhou said that if the Church needs them, they will help with any work, no matter how tedious, because everyone, regardless of their position, has a responsibility for the Church – all are its members. The meeting was attended by a priest and a Sister from Hangzhou Cathedral and a sign language interpreter. The next day, both deaf groups went on a joint pilgrimage to Shanghai (www.xinde.org May 8). *kf*

May 8, 2023:

AsiaNews: Xuanhua Vicar General still in detention after two years

Vicar General Simon Zhang Jianlin of Xuanhua Diocese in Hebei Province remains in detention after two years, *AsiaNews* reported on May 8. The condition of his 90-year-old sick mother is said to have deteriorated in the meantime. The family hopes for a gesture of humanity from the authorities. The

bishop of the diocese is underground bishop Augustinus Cui Tai, who time and again has been illegally detained for 16 years and has also been in prison since April 2021, and nothing has been heard of his whereabouts since then.

Vicar General Zhang, the report said, was arrested after he criticized priestly and diaconal ordinations made by Bishop Guo Jincai of Chengde on May 11, 2021 in Qujiazhuang within the Diocese of Xuanhua for the Diocese of Zhangjiakou performed without the consent of those in charge of the dioceses of Xuanhua and Xiwanzi. Zhang had warned the diocese's priests not to participate in "illegal ordinations." Zhangjiakou is the official diocese that includes the two Vatican-recognized dioceses of Xuanhua and Xiwanzi. Some competitions of the 2022 Winter Olympics took place in Zhangjiakou (*AsiaNews* May 8; see also *RCTC* 2023, No. 2, pp. 11-12). *kf*

May 9–10, 2023:

Seventh Forum on Sinicized Catholic Theology in Ningbo on the role of Bible interpretation and research

The high-level forum with around 200 participants was organized by the Chinese Catholic Patriotic Association (CCPA) and Bishops' Conference together with the local Catholic bodies and the Diocese of Ningbo. The topic was the importance of Bible interpretation and research for the Sinicization of the Church. At the opening political representatives, including heads of relevant departments of the party's Central United Front Department, spoke on the subject of Sinicization. Bishop Li Shan, Chairman of the CCPA, said in his opening speech that in order to adhere to Sinicization, Catholicism must adhere to Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era as its guiding thought, to the principle of the Church's independence and democratic administration, and to the building of a theological system of thought corresponding to the country's conditions.

The substantive part of the forum began with a dialogue on the interpretation and study of religious scriptures. Religious scholar Zhuo Xinping, vice chairman of the official associations of all five religions and Liu Jinguang, editor-in-chief of the *Zhongguo zongjiao* magazine of the National Religious Affairs Administration, took part. This was followed by a seminar on Bible study and the Sinicization of Catholicism. The report on the website of the Catholic governing bodies does not contain any information about the topics and content of the more than 30 lectures given by experts from academies, universities and theological seminaries. In the last part of the forum, "Sermons on the Sinicization of Catholicism," ten priests presented sermons on the subject of thrift. According to the report, the ten priests implemented the "Joint Appeal to Promote Frugality and Refrain from Extravagance" passed by the Joint Conference of National Religious Organizations (June 8, 2022) by exhorting priests and believers to live a simple life in the image of Jesus.

On May 9, a "Base for Implementing Democratic Church Management" was opened in Ningbo. The newly erected, two-story exhibition building of more than 600 m² shows the "historical context of the Sinicization of Catholicism in Zhejiang and the achievements of the democratic administration of the Church," using more than 80 panels, 230 pictures as well as multimedia and digital displays (www.chinacatholic.cn May 10; www.mzw.zj.gov.cn May 15, also in www.xinde.org May 16). *kwt*

May 11, 2013:

South Church, Beijing: memorial service on the 413th anniversary of Matteo Ricci's death

"On May 11, 1610, Father Matteo Ricci died in Xuanwumen Church [South Church]. To commemorate the 413th anniversary of the death of its first pastor, Father Matteo Ricci, the parish held a memo-

rial event.” This is how a report on the Catholic portal *Xinde* presents the event. Five priests participated in the Holy Mass in memory of the Jesuit missionary to China. One of them served as organist. After the Mass, priests and faithful prayed in front of the statue of Matteo Ricci for the beatification of the “Venerable” father. On May 14 there was also a lecture on the topic “Matteo Ricci in the midst of life” (www.xinde.org May 17).

The Xuanwumen Church of the Immaculate Conception of Mary is the oldest Catholic church in Beijing. A small church was first built there in 1605 by Ricci. The current building dates from 1904. On December 17, 2022, Pope Francis recognized Ricci’s heroic degree of virtue, a precursor to a later beatification, and thus giving Ricci the title of “Venerable Servant of God” (cf. *China heute* 2023, No. 1, p. 12 [in German]). Since then there have been a number of “Ricci activities,” such as a prayer time in honor of Ricci during the visit to Beijing of Hong Kong’s Bishop Chow (see the entry of April 17–21, 2023 in the “Hong Kong” section), the installation of the statues of Matteo Ricci and Xu Guangqi in Ricci’s birthplace Macerata (see the entry of May 9, 2023 in the “China – Europe” section) as well as Pope Francis’ catechesis on Ricci (see the entry of May 31, 2023 in the section “Sino-Vatican Relations”). *kwt*

June 30, 2023:

***Xinde* reports on the number of graduate degrees at the Catholic theological seminaries in China**

According to the Shijiazhuang-based Catholic newspaper *Xinde (Faith)*, this year 37 candidates for the priesthood have graduated from five Catholic theological-philosophical (major) seminaries: 13 from the National Seminary in Beijing, 12 from the Hebei Seminary in Shijiazhuang, 7 from the Seminary in Jilin, 3 from Shaanxi Seminary in Xi’an and 2 from the Sichuan Seminary in Chengdu. Another three Catholic seminaries – the Sheshan Seminary in Shanghai, the Diocesan Seminary of Beijing, and the Central and South China Seminary in Wuchang – have no graduates this year, according to *Xinde*. In addition, at the National Seminary, which had its graduation ceremony on June 28, 10 people received a master’s degree and 30 religious Sisters graduated. At the Shijiazhuang Seminary, 13 Sisters and 4 lay Catholics graduated; 5 Sisters graduated from the seminary in Xi’an and 3 Sisters in Jilin. At the Shenyang seminary, which has stopped training candidates for the priesthood for some time, this year 41 lay people completed a two-year course for catechists (教理讲员). It is not stated what qualifications the Sisters and laypeople named in *Xinde*’s statistics obtained. According to the report in *Xinde*, in addition, at all seminaries Sisters and lay people are increasingly being systematically trained in theology and philosophy; this is good for the future development of the church, the report said.

According to the 2023 Regulations for Admissions available on the National Seminary’s website, candidates for the priesthood, unless they have previously studied at a minor seminary for at least two years, must first complete a one-year preparatory spiritual year. This is followed by the undergraduate (*benke*) course. After six years – two years of philosophy, four years of theology – graduates earn a bachelor’s degree. Priests or candidates for the priesthood who have completed the undergraduate course in theology or religious Sisters with at least three years of systematic theology studies are admitted to the three-year master’s course of the National Seminary. – All graduation certificates and academic degrees awarded by institutes for religious education are valid within the religion. *kwt*

Sino-Vatican Relations

April 4 / July 15, 2023:

Bishop Shen Bin of Haimen is installed as Ordinary of Shanghai – Papal appointment follows

On April 4, 2023, Joseph Shen Bin, Bishop of Haimen, was installed as Ordinary of the Diocese of Shanghai by appointment of the official Chinese Bishops' Conference. Only on July 15 did Pope Francis subsequently appoint him Bishop of Shanghai. The diocese of Shanghai has not had an active bishop since the death of the coadjutor bishop Aloysius Jin Luxian, who headed the official part of the diocese, in 2013, and the death of the underground diocesan bishop Fan Zhongliang in 2014, since the intended successor, auxiliary bishop Thaddeus Ma Daqin, is not allowed to exercise his office. Shen Bin (b. 1970) was ordained Bishop of Haimen in 2010 with the approval of the Pope and the Chinese authorities. Since 2022 he has been chairman of the official Chinese Bishops' Conference, which Rome does not recognize. For details, reactions and background see *China heute* 2023, No. 2, pp. 71-73 (in German).

kwt

May 13, 2023:

Rome: Book on Papal Magisterium published in Chinese

On May 13, a volume of commentaries in Chinese on the Magisterium of Pope Francis was presented at the Roman headquarters of the Jesuit journal *La Civiltà Cattolica*. Its title is: "The magisterium of Pope Francis. A guide to reading his Encyclicals and Apostolic Exhortations" (教宗方济各牧职训导—宗座通谕及劝谕阅读指南). The work by Jesuit Father Antonio Spadaro, director of *La Civiltà Cattolica*, is the result of a workshop on the three Encyclicals and five Apostolic Exhortations published by Pope Francis during the first ten years of his pontificate.

In a press release from *La Civiltà Cattolica* published on the Vatican website, Father Spadaro is quoted as saying: "It seems important to me to offer Chinese-speaking readers a sort of guide to reading these important texts for a deeper understanding of their message. The readers we hope to reach, in a special way, are the pastors of the People of God, priests and bishops, and also catechists and those in the Christian community who have the task of guidance." Luis Antonio Cardinal Tagle, Pro-Prefect of the Section for the First Evangelization and New Particular Churches of the Dicastery for Evangelization, gave a lengthy speech at the presentation in which he discussed the themes of Chinese Catholics and the papal magisterium; Pope Francis and China; the Magisterium of Pope Francis and the paths taken by Chinese Catholicism; and "In the footsteps of Matteo Ricci" and explained the importance of papal encyclicals and writings. The book can be downloaded free of charge from the Chinese edition of the journal (公教文明), established in 2020 at www.gjwm.org/2023/05/13/il-magistero-di-papa-francesco/ (*Fides* May 14; *Sunday Examiner* May 19; <https://press.vatican.va/content/salastampa/en/info/2023/05/03/press-release-la-civiltà-cattolica--presentation-of-the-book-in.html>). kf

May 18, 2023:

Archbishop Savio Hon Tai-fai SDB appointed Apostolic Nuncio to Libya

"The Holy Father has appointed Archbishop Savio Hon Tai-Fai, titular of Sila and apostolic nuncio in Malta, as apostolic nuncio in Libya," the Vatican Press Office said on May 18. Hon was born in Hong

Kong in 1950 and made his vows in 1975 in the Chinese Province of the Salesians of Don Bosco. The province includes Hong Kong, Macau, Taiwan and Mainland China. He was ordained a priest in 1982. After working as a professor of theology at Holy Spirit Seminary College in Hong Kong, he became secretary of the Congregation for the Evangelization of Peoples in 2010 and was ordained bishop in 2011. In 2017, Hon Tai-Fai was appointed Apostolic Nuncio to Greece, his first post in the diplomatic service. This transfer was widely seen as a distancing from the Archbishop's critical stance on the Vatican's rapprochement with China. Libya has no dioceses, only the three apostolic administrations of Tripoli, Benghazi and Derna and the apostolic prefecture of Misrata (aleteia.org May 22; <https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2023/05/18/0373/00817.html>). *kf*

May 24, 2023:

Pope Francis speaks on World Day of Prayer for the Church in China

At the general audience in St. Peter's Square, Pope Francis said: "Today is World Day of Prayer for the Catholic Church in China. It coincides with the feast of the Blessed Virgin Mary, Help of Christians, venerated and invoked at the Shrine of Our Lady of Sheshan in Shanghai. On this occasion, I wish to offer an assurance of my remembrance and express my closeness to our brothers and sisters in China, sharing in their joys and hopes. I turn my thoughts especially to all those who suffer, pastors and faithful, that in the communion and solidarity of the universal Church they may experience consolation and encouragement. I invite everyone to raise their prayers to God, that the Good News of Christ crucified and risen may be proclaimed in its fullness, beauty, and freedom, bearing fruit for the good of the Catholic Church and all of Chinese society" (www.vatican.va/content/francesco/de/audiences/2023/documents/20230524-udienza-generale.html). *kf*

May 31, 2023:

Pope Francis pays tribute to Jesuit missionary Matteo Ricci

On May 31, Pope Francis continued his series of catechesis during the Wednesday audience in St. Peter's Square. This time he chose the China missionary and Jesuit Fr. Matteo Ricci (1552–1610) as an example of a great evangelizer. The text of his catechesis can be found at www.vatican.va/content/francesco/en/audiences/2023/documents/20230531-udienza-generale.html. *kf*

June 5, 2023:

Professor Bai Tongdong of Fudan University in Shanghai appointed a member of the Pontifical Academy of Social Sciences

As the Vatican announced on June 5, "the Chinese philosopher and political scientist Tongdong Bai" was appointed as a new member of the Pontifical Academy of Social Sciences in the Vatican. The 53-year-old studied in Boston and took up his first professorship in the USA. According to *Vatican News*, he is currently a professor at Fudan University in Shanghai [Faculty of Philosophy], New York University School of Law and New York University Shanghai. He is particularly interested in traditional Chinese political philosophy" (*Vatican News* June 5). *kf*

Hong Kong

March 25, 2023:

Bishop Chow's Easter Message: May Hong Kong Prisoners See the Light

In his Easter message, written on March 25, Bishop Stephen Chow Sau Yan SJ of Hong Kong recalled, among other things, the 6,000 people arrested in 2019 in connection with the “violent outbreaks” who are still awaiting their court decisions. According to the bishop, “waiting endlessly will not help them or our society to move toward healing.” However, “it is through compassion and leniency on lighter offences that can give hope and positive energy to our wounded community.” In his message, Bishop Chow also reminds those who have felt the weight of the serious economic crisis and still need assistance: “These individuals should not be perceived as burdens of society.” The Bishop also addresses the many people who have already left Hong Kong or have decided to do so: “While we wish them all the best, their departure has created noticeable voids in different layers of our social fabric that are not easy to fill.” But God would not abandon us “who call upon Him sincerely, seeking for a fairer and freer homeland for everyone dwelling in it.” “Caring for the elderly, especially those “left behind” or living alone must be a priority,” the bishop also wrote (<https://catholic.org.hk/en/Easter-Message-2023/>). *kf*

April 17-21, 2023:

Hong Kong's Bishop Stephen Chow visits Beijing

Bishop Chow Sau Yan SJ visited the capital for five days at the invitation of Bishop Joseph Li Shan of the Diocese of Beijing. Bishop Chow was accompanied by Auxiliary Bishop Joseph Ha Chi-shing OFM, Vicar General Fr. Peter Choy Wai-man as well as his personal secretary, the layman Wong Ka-chun. The visit began in the North Church of Beijing, the seat of the bishopric, with a joint hour of prayer, including among other things, prayers in honor of the Jesuit missionary Matteo Ricci (1552-1610). The delegation also visited Matteo Ricci's tomb and the national and diocesan seminaries in Beijing. Holy Masses were also celebrated in the South Church and the East Church. The delegation also paid a visit to the official bodies of the Catholic Church in China, the official Bishops' Conference (not recognized by the Vatican) and the Patriotic Association, and met with government officials. Bishop Chow also met other Chinese bishops: Bishop Shen Bin, who recently moved from Haimen to the bishopric of Shanghai and holds the office of chairman of the Bishops' Conference, Bishop Yang Xiaoting of Yan'an as well as Bishop Guo Jincai (*AsiaNews* April 18; May 6; *Fides* April 17; *Sunday Examiner* April 28; *The Pillar* April 18; *Vatican News* April 17, April 21; www.catholic.org.hk/en/media-09032023; www.xinde.org/show/53653; see also *China heute* 2023, No. 2, pp. 73-75 [in German]). *kf*

May 18-19, 2023:

Mainland China and Hong Kong church leaders at joint seminar on Sinicization

On May 18 and 19, a conference with 120 participants took place in the Hong Kong YMCA Hotel at the invitation of the Hong Kong Liaison Office. The event was organized equally by representatives of local Protestant churches and institutions and delegates from the Mainland. Pastor Wong Ka Fa, Chairman of the Hong Kong Christian Council, and Pastor Wu Wei, President of the China Christian Council,

delivered the opening addresses, both of which stressed the importance of contextualizing Christianity in order to take root in China and become an integral part of the culture. Anglican Archbishop of Hong Kong Andrew Chan said a prayer of blessing. The keynote speeches were by Milton Wan Wai-yiu, Prof. em. from the Chinese University of Hong Kong, and Pastor Xu Xiaohong, Chairman of the Three-Self Patriotic Movement. Both emphasized the importance of Sinicization in the current historical situation, Prof. Wan with a focus on Chinese core values, Pastor Xu in the context of socialist society. Along with the national leaders of the Christian Council and the Three-Self movement, Mainland China professors Zhang Zhigang and Xu Yihua attended the conference and gave lectures. From Nanjing Theological Seminary, Dr. Chen Yilu, Dr. Wen Ge and Dr. Lin Manhong were part of the 24-person delegation. In addition to the keynote speeches, 14 contributions on various topics were presented. The only lecture given by a foreign person was given by Prof. Philip Wickeri. In the closing remarks, Gu Mengfei, general secretary of the Three-Self Patriotic Movement Committee, spoke of the first symposium of this kind in history. It strengthened the fellowship of the churches in both places, he said. Both strove for a healthy growth of the churches under the motto “one country, two systems” (www.ccctspm.org/newsinfo/16333; www.chinachristiandaily.com May 23).

Isabel Friemann, China InfoStelle

June 4, 2023:

Hong Kong: Commemorative events for the 1989 Tiananmen Square massacre are still banned

The annual commemoration events to commemorate the victims of the 1989 crackdown on the pro-democracy movement in Beijing, which have taken place since 1990, this year again have been banned. Since 2020, the vigil in Victoria Park has been considered illegal, first under the pretext of the pandemic, then due to the implementation of the National Security Law, which was introduced on July 1, 2020. In 2021, memorial services were still held in seven Catholic churches. This year this was no longer the case. The Diocese prayed for the Church in China on May 24, the day which Pope Benedict XVI had introduced as the World Day of Prayer for the Church in China. As Gianni Criveller writes in *AsiaNews*, the diocese, through Br. Thomas Law, responsible for liturgical life, invited the faithful on June 4 “to live inwardly,” “remembering what they wish to remember.” Meanwhile, the diocesan Justice and Peace Commission, which helped prepare the ecumenical prayer vigils, has significantly reduced its goals and even changed its name. “Perhaps as a protective precaution,” writes Criveller. The commission was founded in 1977 and has been called the Diocesan Commission for Integral Human Development since the end of 2022.

The Secretary for Security (i.e. Home Secretary) Chris Tang had threatened severe repression against those who use June 4 to “commit ‘acts that endanger national security,’” according to Criveller. Interestingly, pro-Beijing associations had been granted permission to hold a kind of fun fair in Victoria Park from June 3-5 to celebrate the upcoming 26th anniversary of Hong Kong’s handover from Britain to China. Interrogations and some arrests took place around the park on June 4. For example, a man who was sitting on a bench with a candle in his hand was escorted into a police car, as was a woman holding flowers in her hand (*AFP/LICAS* June 5; *AsiaNews* [section “Red Lanterns”] June 1; *Sunday Examiner* October 14, 2022). *kf*

China – Europe

May 9, 2023:

Statues of Matteo Ricci and Xu Guangqi from China have been blessed at the Cathedral in Macerata

On May 9, Cardinal Secretary of State Pietro Parolin blessed two life-size marble statues of the Jesuit missionary Matteo Ricci (1552–1610) and his first and most important disciple, the Chinese Catholic and scholar-official Xu Guangqi (1562–1633), during a Mass in Macerata. The two statues now decorate the facade of the Cathedral of San Giovanni. They were donated by Catholic communities in Beijing and Shanghai and made by a workshop in Quyang, Hebei Province, under the guidance of Catholic sculptor Su Jianqiao. With their prominent position, they are intended to demonstrate the special bond between the Catholic Church in China and Macerata and, above all, its famous son Matteo Ricci. For more details see the report in *China heute* 2023, No. 2, pp. 75-76 (in German).

Dirk Kuhlmann

May 29 to June 11, 2023:

Amity Foundation visits Europe

A high-level delegation from the Amity Foundation (Aide jijinhui 爱德基金会) visited Western Europe and met a number of partners and organizations there. Their journey took them to Finland, Geneva, Berlin and Nuremberg. Participants were Chairman Qiu Zhonghui, General Secretary Ms. Ling Chunxiang, Deputy General Secretary Ms. She Hongyu, Head of the Hong Kong Office Anthony Tong, Representative of Beijing and Geneva Offices Ms. Qian Xiaofeng and Pastor Ms. Kou Weiwei. It was the Amity leadership's first trip abroad after a four-year hiatus due to the coronavirus pandemic. For details see the report in *China* 2023, No. 2, pp. 76-77 (in German).

Isabel Friemann, China InfoStelle

Authors' Abbreviations:

Katharina Feith (*kf*)

Katharina Wenzel-Teuber (*kwt*)

This “News Update” was first published in *China heute* 2023, No. 2, pp. 79-86 (in German). Unless otherwise indicated, all source references in the “News Update” refer to the year 2023.

How about the Choking of Human Flourishing, and “Over-flourishing”?

An Opening Remark on the “International Seminar on Human Flourishing in East Asia”

He Guanghu

Last summer, when my wife and I first looked at the various plants in the backyard after moving into our present house, we did not pay any attention to that small and ugly tree, because there were several big trees there. However, once my wife found that the small and poor tree had a few branches wreathed with many vines, she cut off those vines.

A few days after, to my great surprise, we found that the small tree had become much taller and bigger, dancing with beautiful branches and light green leaves in breeze, like the “White Swan” in the Ballet “Swan Lake” – now it is really flourishing!

It reminded me of Cinderella and the Ugly Duckling: No matter how or whether the tree, the Duckling and Cinderella felt in the past, the past choking and the later flourishing were truly real, both from subjective and objective perspectives.

Therefore, it was an important advance for the research on human flourishing to go beyond psychology and pay attention to the realization of human potentials (Ryff & Keyes, Van der Weele). However, it would be much better if the negative side of the things, namely the choking of human flourishing, had received more attention.

And it reminded me of the teenage years of us three brothers – I myself, from the age of 13, as a schoolboy being fascinated with mathematics, used to spend hours each day, standing in crowded queues for the food ration, sometimes just for a bucket of water; and I had to leave school at 16 when the “Cultural Revolution” broke out. My eldest brother, at 16, when he was in love with astronomy, was denied entry to high school (with excellent records!), and had to spend 7 days a week breaking big rocks into small roadstones with a heavy hammer and a hand hammer, in order to help our widowed mother with his payment (RMB 20, nearly US\$ 3 a month!) during the years of the great famine. My second brother, also at 16, had to go to the countryside to labor and toil for his own livelihood,

The “International Seminar on Human Flourishing in East Asia” took place from July 10–11, 2023, at Harvard University, Cambridge, MA., organized by “The Human Flourishing Program at Harvard’s Institute for Quantitative Social Science.” Professor He Guanghu 何光沪 (born 1950) is an outstanding representative of research on Christianity in China. He first worked at the Institute for World Religions of the Chinese Academy of Social Sciences (CASS) and from 2001 at Renmin University of China.

when he had graduated from middle school with excellent talents in literature, writing and painting.

Now, I can just say that I am a lifelong layman in mathematics. After two heart strokes, my eldest brother resumed his old hobby and got a telescope, much better than the one he made himself in his teenage years, at 78! But my second brother has died, as a retired businessman, in his room full of books, including three books written, printed and bound by himself! And I must say, the three of us have never been inconstant lovers!

I did not mention my sisters. And I did not mention the millions of people of my generation, of older and younger generations in China who have no possibility to realize their potential throughout their lives. But I must say, all the Chinese participants in today's seminar would not have been able to attend, if there had been no reformation of Mao's system during Deng's reign, as nowadays we can see that 20% of the young population are unemployed, and even the works of Hans Anderson are taken away from the kindergarten.

So, when we look at the Pyramids in Egyptian deserts, and lament over countless flourishing human beings "sacrificed for the few over-flourishing mausoleums," the living sacrificed for the dying and the dead through so many centuries, we should reflect upon the social pyramid which was the real cause of the choking of human flourishing, in comparison with, e.g. Greece then, where one witnessed a great flourishing of countless individual human beings. When we see the prosperous society, economy and culture in South Korea, and are surprised at her harvest achievements such as, for example, the rich and original attractive, inspiring and instructive TV series dramas, with such a small population, we should reflect upon the transformation of her social, economic and political systems which broke through the past choking of human flourishing, in comparison with, e.g. North Korea now, where we witness countless persons sacrificed for one person's over-flourishing.

Therefore, we must explore more of the contexts or situations, conditions or institutions the human beings had, have and will have, and try to find out which choke and which help human flourishing, and how they function. In the course of that, we must go not only into the fields of public health care, welfare system reconstruction and so on, but also into the fields of sociology, economics, politics, ethics, axiology and of such universal values as freedom, equality and justice (cf. A. Alexandrova, M.T. Lee, M. Seligman, M. Nussbaum).

A few days ago, I was attracted by a Netflix original series "Designated Survivor." In fact, nearly all the breathtaking crises appearing in that drama exist in reality, and could choke human flourishing, even threaten human existence itself. Are they not like these, for example: the war taking place in Ukraine, the Covid-19 and the lockdown that happened in Shanghai, China and throughout the world during its pandemic?

The drama seemed to miss a very serious crisis (at least in the episodes I watched), that is the great threat created by AI, which may be more dangerous to humanity than the atom bomb (S. Hawking), even to the degree of destruction of humankind.

However, more and more experts, including some forerunners in the field of AI, are beginning to take action against the threat. Their warnings are reminding us of a possibility in human flourishing – that some certain directions of development, or some kinds of over-flourishing (e.g., those relating to environmental crises), can be undesirable or wrong, and even dangerous or undermining to humanity itself!

Therefore, we must at least reflect upon the issue in the perspective of human nature (including its demonic elements), or in terms of philosophy and theology (M.J. Paul *et al.*, J. Stuhr), especially we must keep in mind that human beings have their own limitations, so they can never suppose themselves to be like God!

July 10, 2023, Cambridge, Massachusetts

Symposium “Shaping the Outlook on Life – Education and Religion in Chinese Contexts”

Esther-Maria Guggenmos

On May 4, 2023, a symposium took place at the Centre for Theology and Religious Studies, Lund University, entitled “Shaping the Outlook on Life – Education and Religion in Chinese Contexts.” Convened by Esther-Maria Guggenmos with the support of Lennart Hamark and the Lund Mission Society, it brought together researchers from Sweden, Hong Kong, Paris, St. Augustin, and Barcelona and inspired them to go for future research exchange on this topic. In the course of the event, it became clear that questions at the intersection of religion and education are crucial for understanding current religious policies in Greater China today. At the same time, the approaches and designs we witness on the Mainland, in Hong Kong or Taiwan can also inspire in the European context.

In the course of the symposium, we brought historical and contemporary approaches into dialogue with each other. In this way, developmental trajectories became evident and current situations were contextualised and became understandable in relation to their sensitivities. The participants enriched each other’s knowledge on education, Chinese religions as a lived practice and as a concept, Christianity, mission history, Buddhism, and religious politics and this led to an extraordinary depth in our discussions that asks for future continuation.

Christian missionaries shaped public education regionally in the late Qing Dynasty (1644–1911) and Republican China (1912–1949). “Religion and education” is an inextricably linked relationship when it comes to Christian missionaries, as mission often unfolds either in charity work or educational efforts. It is peculiar to the Chinese situation, that missionary efforts around 1900 and in the Republican Period go along with China being forced by colonial powers to open itself to trade and foreign influences and East Asia making huge efforts to pick up “Western” knowledge and translate it into their mother tongues. It is with these efforts of translation that “religion” as “*zongjiao*” 宗教 takes shape in the Chinese language repertoire. In Taiwan or on the Mainland today, public education is a state matter while religion falls into the realm of the private sphere. Our symposium aimed at shedding light on this complex transformation in Greater China and reflected upon the current situation from a historical perspective.

Ongoing developments in the politics of religion in Mainland China are shaped by an enforced alignment of religious organizations to political visions that have been coined

Professor Dr. Esther-Maria Guggenmos is professor of the History of Religions at Lund University in Sweden and specialized on Contemporary Buddhism and Religion in East Asia.

by the term “*zhongguo hua*” 中國化, often translated as “Sinicization” and specified as “Chinafication” by Yang Fenggang (2020).¹ Two contributions elucidated the current situation, its political agenda, and led to a discussion on concrete challenges. **Fredrik Fällman** (Gothenburg University) analysed, based on an exact reading of political pronouncements, degrees of a politically forced cultural adaptation. **Simon Chow** (Lutheran Theological Seminary, Hong Kong) reflected upon the current socialist agenda of Sinicization from a historical perspective and elucidated in how far forms of indigenization, localization, and contextualization shaped the development of Chinese Christianity since its earliest times and are not only on the political agenda today, but are also key to making Christianity prosper in China.

While untangling the web of political sensitivities is crucial to a proper understanding of the relation between religion and education in Greater China, it is likewise important to unfold this topic against its historical background. Chinese missionaries have been active across China at the end of the 19th and in the first half of the 20th century particularly in providing public education for the marginalized. **Zhicang Huang** (Universidad Autònoma de Barcelona) and **Anthony Hu** (Sankt Augustin) provided us with historical flashlights: Zhicang Huang elucidated the educational efforts of Dominican missionaries on Kulangsu Island, located next to Xiamen, that enabled young girls to gain an education and worked against foot binding practices. Anthony Hu enlarged on the efforts that Steyl Missionaries took to educate their missionaries as well as the pupils of their schools. While Zhicang Huang’s research represented selected results of her Ph.D.,² we are delighted that in this edition of *Religions & Christianity in Today’s China*, we learn more about the flourishing market for educational publications of the Steyl Missionaries, especially the various sources for learning Chinese published by the SVD during the Republican era. In both missionary efforts, religious views are expressed that go hand in hand with cultural values and worldviews. In the future, it would be very worth to screen through this religious and moral educational material and reconstruct the worldview that went along with it.

The intersection of religion and education can be elucidated upon from both sides. **Juliette Duléry** (IFRAE, Paris) concentrated on the educational efforts of charismatic Protestant communities on the basis of extensive field work on sinophone evangelical elites in the course of her Ph.D. research. Fascinating about Duléry’s research was not only the broad scope of the project, but also the neoliberal tactics she identified in the efforts of the communities to define alternative spaces of education in media, popular culture, and innovative business spaces to educate and shape a new Christian elite. The contribution of **Esther-Maria Guggenmos** (Lund University) shed light on the emergence of the school subject “Life Education” (*shengming jiaoyu* 生命教育) within the past twenty years across Greater China. In Taiwan, as well as in Mainland China, religious education was in past decades and is to this day not part of the school curriculum, as school education

1 Yang Fenggang: “Sinicization or Chinafication? Cultural Assimilation vs. Political Domestication of Christianity in China and Beyond,” in: Richard Madsen (ed.), *The Sinicization of Chinese Religions. From Above and Below*, Leiden: Brill 2021, pp. 16-43.

2 Zhicang Huang recently defended her Ph.D. in Barcelona with a remarkable thesis on Kulangsu Island: “Zhicang Huang: Kulangsu (1684–1903): Un Enclave entre Imperios,” doctoral thesis, Universidad Autònoma de Barcelona 2022.

is regarded as strictly secular. With the development of Life Education, we see in Taiwan religious thought displayed in textbooks and religious communities engaging in curricular development. In Hong Kong as well as Macao the situation is different: Religious education has been part of a colonial heritage and Life Education might complement existing comparable education, especially in the case of public schools. The new initiative offers creative spaces of action and religious communities jump in to reshape religious education. In Mainland China, it is the question of how Life Education is worked out in single provinces and how far religio-philosophical forms of life orientation enter into the curriculum beyond religion-specific information. While the implementation of Life Education is, therefore, happening simultaneously, the four settings are highly distinct in their involvement of religious agency.

The religious landscape with its challenges of sinification, Pentecostalism, missionary efforts, and a religious-educational divide was complemented by **Monika Gaenssbauer** (Stockholm University) through a reflection on Wang Weifan 汪維藩 (1927–2015) as a theologian, intellectual, and artist. Educated in Chinese literature and theology, Wang Weifan excelled in considering the realm of Chinese philosophy together with the Christian message. The contribution exemplified the depth with which Wang was able to express the Christian message in Chinese imagery but also highlighted the controversies that accompanied the development of the Protestant church of Mainland China with Wang as a leading figure.

In the future, topics at the intersection of religion and education in Greater China will shape research in Lund and lead to cooperation and concrete projects. This makes it possible to address in greater detail questions such as the development of Life Education that gain relevancy in exchange with ongoing European developments.

Program of the Symposium, May 4, 2023

The Contributions:

Esther-Maria Guggenmos | Lund

“Life Education in Contemporary Greater China – Are Religions Back as Players in Public Education?”

Simon Chow | Lutheran Theological Seminary | Hong Kong

“Sinicization of Christianity in Mainland China”

Fredrik Fällmann | Gothenburg

“Adaptation of Religion – A Tool for Control, Fostering or Something Else?”

Monika Gaenssbauer | Stockholm

“Wang Weifan (1927–2015) – Theologian, Intellectual, Artist” (Zoom-presentation)

Zhicang Huang | Barcelona

“Breaking Barriers: Women, Education, and Evangelization in Kulangsu International Settlement in the Twentieth Century”

Anthony Hu | Sankt Augustin

“Neo-Missionaries in the Republican China: A Study of Selected Training Materials Mostly in Bilingual Format for the Foreign Divine Word Missionaries in Shandong”

Juliette Duléry | IFRAE, Paris

“Taking over the Mountain of Education: Charismatic Protestant Communities and Youth in Taiwan”

With discussions on:

- Religion and Education in Greater China
- Religions in Contemporary China – Sinicization and the Current Situation in Hong Kong
- Theologians in the Intellectual Sphere of China
- Christian Missionaries and (Public) Education – Historical and Contemporary Perspectives.

Neo-Missionaries in Republican China

A Study of Selected Training Materials Mostly in Bilingual Format for the Divine Word Missionaries in Shandong

Anthony Hu

Abstract

Modern Chinese education rose within the cataclysm of the collapse of the Qing dynasty and the establishment of the Republic of China. The efforts of Christian missionary congregations or institutions were crucial in this educational development. This presentation introduces the Chinese language training materials commonly employed by the Divine Word Missionaries (SVD) or Steyl Missionaries for their newly arrived members in southern Shandong during the Republican period. In my presentation, I will first provide a general introduction about the mission of the Divine Word Missionaries in Shandong, especially their publishing activities and their materials circulated in the field of education. The second part of my presentation centers on selected language training materials for the newcomers. The focus will be on various sources for learning Chinese published during the Republican era, i.e., grammar books, dictionaries, catechetical instructions, selected Chinese readings about local events, reports, scientific information or stories, and even a local travel guide for foreigners. While introducing the writers and compilers of these printed books in bilingual or even trilingual format to some extent, I will mainly elaborate on the contents of the above-mentioned materials and the teaching and learning method applied there. The contribution concludes with a reflection about the overall formation process of the neo-missionaries with regard to their educative mission.

I. A General Background of the SVD Mission in Republican China

a) The SVD Mission in Republican China

The Society of the Divine Word is a Catholic missionary religious congregation for men. This very name and its abbreviation SVD is derived from its Latin name *Societas Verbi Divini*. In Chinese, it is called Shengyan hui 聖言會. Normally their members are called the Divine Word Missionaries or in a German-speaking context the Steyl Missionaries,

Dr. Anthony Hu, author of the monograph *Believing in Ghosts and Spirits: The Concept of Gui in Ancient China*, has presented the given contribution at the symposium “Shaping the Outlook on Life – Education and Religion in Chinese Contexts” which was organized by Esther-Maria Guggenmos, Lund University, in cooperation with the Lund Mission Society. The symposium took place in Lund on May 4, 2023.

which refers to Steyl, a small town in the Netherlands, not far from the German border, where Arnold Janssen (1837–1909), a German diocesan priest, founded the congregation in 1875 as well as two congregations for women, the Missionary Sisters Servants of the Holy Spirit (SSpS) in 1889 and the Holy Spirit Adoration Sisters in 1896. China was the first priority of Janssen's missionary vision. Both the Divine Word Missionaries and the Holy Spirit Sisters did missionary work in Republican China.¹

On April 20, 1879, Joseph Freinademetz (1852–1908) and Johann Baptist von Anzer (1851–1903), the first two SVD missionaries to China, set foot on Chinese soil in Hong Kong. About two years later the SVD were granted the southern part of Shandong 山東 as their first mission territory, where only 158 Catholics were to be found. In the following decades, more missionaries arrived from Europe and the number of the faithful increased significantly.² At the beginning of 1886, Anzer became the first bishop of the apostolic vicariate of that region together with Joseph Freinademetz who oversaw the SVD mission in Shandong. When German armed forces entered the Shandong Peninsula and established a colony in Qingdao in 1898,³ the SVD obtained additional districts under their ecclesiastical jurisdiction. All of the SVD missionaries made every effort possible to proclaim the Gospel, and indeed their mission was rather successful. In 1922, with their great missionary experience and capacity they accepted the Christian mission in Gansu 甘肅 Province, and in 1933 the mission of the SVD again extended to Henan 河南 Province. Until 1955, when all the foreign SVD missionaries were forced to leave the country, the presence of the SVD missionaries in Mainland China remained active in their respective parishes and mission stations.

b) The SVD Mission in the Field of Education

Although the tireless evangelization of the SVD through preaching, pastoral care, and charity work greatly contributed to their success in mission, from the beginning of their mission in Shandong, Bishop Anzer and his successor Bishop Augustin Henninghaus (1862–1939) firmly emphasized the important role of education and implemented it step by step by founding schools on different levels. In particular, after the traditional civil service examination was officially abolished in 1905, the SVD had more freedom to intro-

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- 1 For the history and missionary activities of the Divine Word Missionaries, see, e.g., the multiple volumes of Hartwich 1983, 1985, 1987, 1988, 1989, and 1991; Thaurén 1932a and 1932b; Bornemann *et al.* 1981, pp. 270-320; Freitag 1948, pp. 11-188; Horlemann 2009, pp. 59-82; Hao Bo 2006; Leeb 2019. For the part of the mission of the Holy Spirit Sisters, for example, see Moroder 2004a and 2004b; Moroder 2005–2007.
 - 2 For a comprehensive list of the annually increasing number of Christian converts in their respective SVD mission dioceses, see Leeb 2019, pp. 341-345.
 - 3 The German colonization in Qingdao lasted about 17 years. In November 1914, Qingdao was taken over by the Japanese forces. On the actual motivation of the German Reich to gain the concession district of Qingdao, John Thaurén clearly points out: “It is an historical error to say that the killing of the missionaries [i.e., Francis Nies and Richard Henle on November 1, 1897] was the cause of the occupation of Tsingtao by Germany. The occupation was to be a recompense for what Germany, together with France and Russia, did for China against Japan at the peace treaty of Shimonoseki. The reward Germany sought was a naval base on the southern coast of China. The murder of the missionaries gave her a welcome opportunity to realize her desire.” See Thaurén 1932a, p. 42, fn.

duce a wide range of Western learning and to a certain extent contributed their share to the development of modern schooling.⁴ John Thaurén, an SVD historian, wrote in 1931:

*As an idea toward which to strive, the mission hopes eventually to have a common school in each larger community and a higher school in each deanery. But that goal is still far away.*⁵

It was no surprise that schools were established wherever missionary work was carried out. In many cases these schools were not limited to boys or to the Catholic faithful. Furthermore, there were schools reserved either for men or women to find their vocation such as catechists and teachers.⁶ Concerning higher education, in 1933 the SVD took charge of the Fu Jen Catholic University of Peking.⁷ With regard to primary and secondary education, the achievement was rather encouraging. In 1940 there were two major seminaries, five minor seminaries, five catechetical schools, four high schools, 29 middle schools, and 247 primary schools run by the SVD and SSpS in their mission areas.⁸

Moreover, from the time of the German colonization, German culture had a steady influence in Shandong, and the need of learning the German language increased in particular. It was thus natural for the Divine Word Missionaries in China to open German-Chinese schools. Among them, St. Franziskus-Xaverius-Kolleg (St. Francis Xavier College), opened in Jining in 1908, had an excellent reputation at the time. In 1914 its qualification was recognized by the contemporary provincial government. The quality of its education attracted students from Shandong as well as from Anhui 安徽, Zhejiang 浙江, Guangdong 廣東, Henan, and other provinces. It offered a systematic way of learning German besides other courses related to Chinese literature, English, world history and geography, mathematics, physics, chemistry, national economy, and mineralogy. Basically this school tried to provide students with a regular but thorough education so that they were able to pursue further studies in modern universities in China or possibly in Germany. At least, they could find a solid job after their graduation.⁹

c) The SVD Capacity in Publishing

From the beginning, the congregation of the Divine Word Missionaries gave priority to having their own printing presses and set up printing houses along with their world mission. Magazines, books or pamphlets proved to be an effective method in supporting the Christian mission. The SVD mission to China was also a case in point.¹⁰ Since opening a little printing shop in the 1890s, the SVD printing houses extended in size and scope to

4 For the SVD educational activities, see, e.g., Rivinius 1994; Thaurén 1932a, pp. 64-70; Malek 2007, pp. 79-155; Tiedemann 2007, pp. 157-190.

5 See Thaurén 1932a, p. 67.

6 See Thaurén 1932a, pp. 64-68.

7 For more detailed information, see, e.g., Chen 2004; Chu 2017, pp. 249-267.

8 Leeb 2019, pp. 341-345. Also see Thaurén 1932a, p. 68.

9 See *Das St. Franz Xav. Kolleg: Deutsch-Chinesische Mittelschule in Tsining, 1908-1918*, in particular, pp. 1-9; Rivinius 1994, pp. 138-148, 209-212.

10 For a history of the SVD publishing house in China, see Huppertz 1992.

Jining, Yanzhou, and Qingdao, and the demand for publications rose year after year. For example, the volume of the printing business in Yanzhou increased six times from 1915 to 1923. In addition, catalogues released and updated by the SVD printing houses from time to time clearly confirmed increasing needs in publications. Accordingly, 67 book titles were listed for the market in the catalogue of 1908, 76 in 1911, 82 in 1914, 130 in 1923, 215 in 1926, 235 in 1940, 244 in 1948, and 424 in 1950.¹¹

Included among those listed titles were educational materials or school books employed by the SVD. The SVD Sinologist Roman Malek put these educational materials into two groups: first, books to meet the needs of the Chinese, including those related to Latin or German grammar, mathematics, natural sciences, religious instruction, and so on; second, books for foreigners, including those related to learning Chinese, bilingual dictionaries, Sinological treatises, and so on.¹² Thus it is no surprise that some of them were apparently published in Chinese, some in Latin, German, or even English. But still a considerable number of such books were printed in a bilingual or even trilingual format, mostly German–Chinese, which we will see in the following.

II. Neo-Missionaries and Their Preparation for the Mission in Shandong

The achievement of the SVD mission in Republican China depended to a great extent on the personnel sent to the mission field. According to Leopold Leeb, an expert on SVD history in China, between 1879 and 1950, a total of 590 Divine Word Missionaries, including 44 Chinese confreres, worked in China. The overwhelming majority of this group was either from German or other German-speaking areas of Europe. Even those who were from the United States of America had a German ancestry. As for the Holy Spirit Sisters, though their presence in China started only in 1905, until 1950, more than 300 Holy Spirit Sisters carried out their mission, and a total of 250 of them were non-Chinese, mostly coming from Europe and a few from the USA. About 90% of them were German.¹³ Roughly eight men and five women, who mostly spoke German, came to China every year. They were new to the mission and thus in need of a solid orientation before starting their work. Therefore, the aim of this part of my presentation is to look at how these neo-missionaries were trained or what kind of materials was available to them for their proper preparation.

First and foremost was language training. All newcomers to the mission in China had to learn Chinese.

Here the newly arrived missionaries came to realize more than ever before, that all they had learned so laboriously over the past ten to fifteen years in the seminary was quite useless unless they were able to communicate it in Chinese.¹⁴

11 Thauren 1932a, pp. 69-70; Malek 2007, pp. 84, 97-98.

12 See Malek 2007, pp. 106-115.

13 Leeb 2019, p. 339; Moroder 2004a, pp. 367-383.

14 Bornemann *et al.* 1981, pp. 270-271.

Even after a year of training in Chinese, the missionaries' command of the language was only at a basic level. Theodor Mittler (1887–1956) acknowledged that, within a year, a hard-working missionary could at best know 1,000 Chinese characters along with some essential grammar and language structures.¹⁵ Acquiring a good command of Chinese was the missionaries' life-long project.

The first Catholic episcopal conference in Shanghai [National Synod] in mid-1924 thus devoted a chapter to the discussion of the necessity of learning Chinese. Neo-missionaries should spend a year to learn the local language without any other duties and take language courses conducted by an assigned Chinese teacher. In the second year, they should continuously sharpen their language skills while being guided by an experienced missionary. If they desired to fully exercise the sacred ministerial duties in the Church, they had to pass a final exam in Chinese.¹⁶ Similarly, the SVD *Manuale Missionariorum* (Manual for Missionaries) emphasized the significance of learning Chinese. The newcomers would take a language test twice in the first year and once every following year up to the fifth year after their arrival in China. A final exam was conducted accordingly with an emphasis on their written ability in Chinese.¹⁷ Thus, the SVD in China at the time invested a lot in preparing their newly arrived missionaries for their upcoming mission.

Despite their efforts, it was not until 1936 that the SVD established a Chinese language school in Daijia zhuang 戴家莊 for those newly arrived missionaries. After a year-long training and learning, they might not talk freely with the local people but could probably deal with everyday matters that they would encounter in the mission field. Fritz Bornemann vividly described the language learning program employed at the time:

The Study plan included ten classes each week. Each student also had a Chinese tutor with whom he spent half an hour twice a day: this was to get hold of the pronunciation, its sounds and intonations. One came to know the Chinese characters, where to find them in the dictionary and how to write them, if not with a brush, then at least with a pencil or pen. The walls of the classroom were festooned with 17 large charts, each depicting large and clear no fewer than 100 characters with the numbers of intonations for each.

*The reading and spelling books of the modern Chinese primary schools were also studied, as well as the medium-sized catechism, the terms needed for hearing confessions and the explanation of the catechism.*¹⁸

Unfortunately, as Bornemann would admit, the school was merely a language-training institution and paid less attention to Chinese culture. More detailed knowledge about Confucianism, Daoism, Buddhism, folk religions, Chinese literature and art was not available in the language school.¹⁹ The SVD missionaries made an effort to impart this kind of knowledge in other kinds of textbooks. In the following, I will introduce some printed ma-

15 See Mittler 1937, preface, pp. V and VIII; Bornemann *et al.* 1981, p. 271.

16 See *Primum Concilium Sinense Anno 1924*, nos. 166-167, pp. 71-72.

17 See *Manuale in usum Missionariorum*, no. 62, p. 17.

18 Bornemann *et al.* 1981, p. 271.

19 See *ibid.*, p. 272.

terials of the SVD which the neo-missionaries would use to gain knowledge about China, her language and culture, though in a limited manner.

a) Chinese Grammar Books

1) Joseph Hesser S.V.D., *Chinesische Grammatik nebst einem Anhang der gebräuchlichsten Vokabeln für Deutsche zur Erlernung der chinesischen Sprache* (Chinese Grammar together with an Appendix of the Most Common Vocabulary for Germans to Learn the Chinese Language), Jentschoufu, Shantung: Druck der Katholischen Mission 1905, 247 pp.; *Chinesische Grammatik oder systematische Anleitung zur Erlernung der chinesischen Sprache für Deutsche, nebst einem Anhang der gebräuchlichsten Redensarten und Vokabeln* (Chinese Grammar or Systematic Instructions for Germans to Learn the Chinese Language, together with an Appendix of the Most Common Expressions and Vocabulary), 2nd revised and greatly enlarged ed., Yenchowfu, Shantung: Druck und Verlag der katholischen Mission 1909, 253 pp. (see Figures 1 and 2).

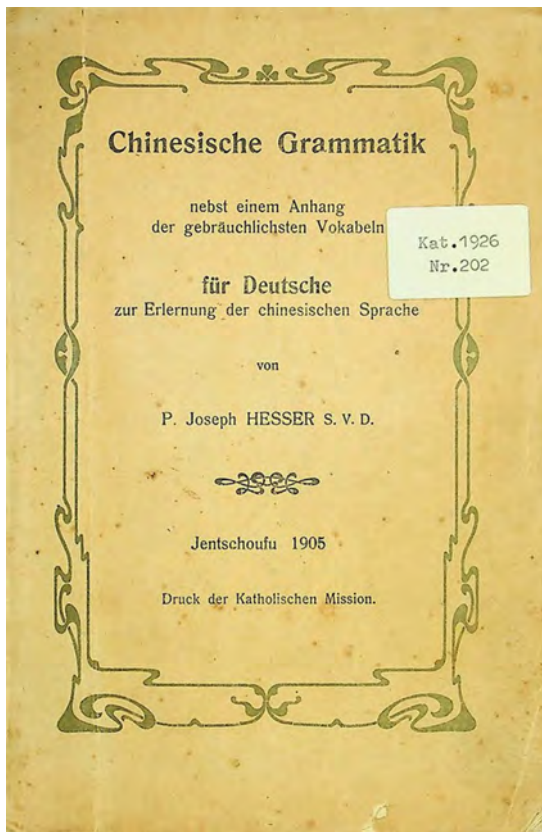


Figure 1

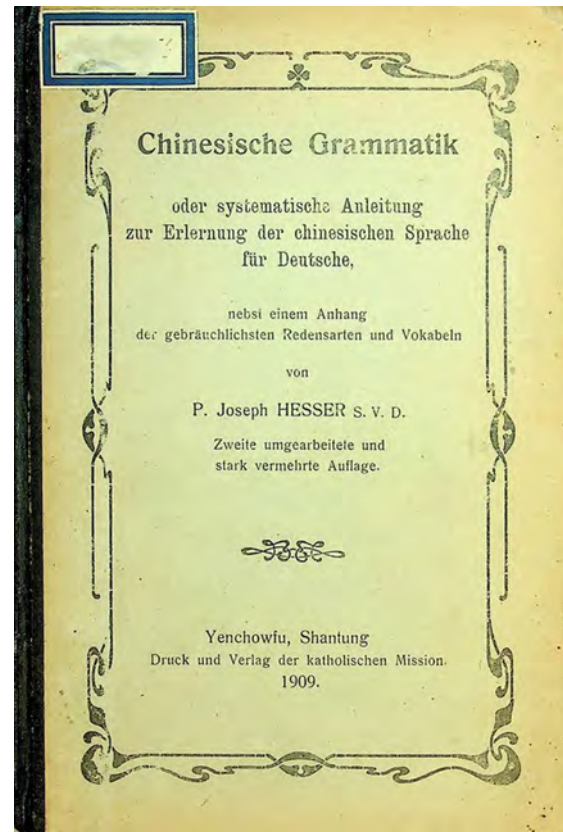


Figure 2

Josef Hesser (He Deming 赫德明, 1867–1920) was born on September 29, 1867 in Lahr (Hunsrück), Germany. Shortly after his priestly ordination in 1893, he was sent to the mission in Shandong. He had a year of language training and then began to work as a chaplain in a mountain village. About two years later, he was called back to Jining and spent most of his time teaching catechists in a mission school. He was a linguist and a prolific writer. He published more than 20 books in Chinese on linguistic works as well as on a variety of religious subjects. Once he himself described his writing process:

*When I have a meal, I always have two or three men by my side. They write and I dictate. One of them has to make sure that the language is correct and no wrong phrase can be found [...] In less than a year I have translated the biblical history of the Old and New Testaments, mostly during meals.*²⁰

Hesser's German "Chinese grammar" book was written for the sake of the SVD missionaries who had just arrived from Europe, since a German-Chinese language book like this one could not easily find at the time. It first appeared in 1905 and four years later in a second, revised, and enlarged edition.²¹ Compared to the first edition of 1905, a list of common expressions is added to the second edition of 1909. And this list is divided into 14 groups covering a wide range of daily topics such as employment, travels, clothing, weather, business, and so on.²²

Concretely, in the general introduction of Hesser's 1909 edition a general introduction to the Chinese language, in particular its tones and phonetic transcription in accordance

with the *Deutsch-Chinesisches Hand-Wörterbuch* (1906), is provided, though very brief and limited.²³ The main body of the book contains lessons on various grammatical subjects. Each lesson has a similar structure. In most cases, the author first calls attention to the key grammar point of a lesson, followed by a list of vocabulary and then an exercise corresponding to the grammar in question. Although detailed explanations of parsing or syntactical analyses of sentences are not found in the book, there are other points benefiting the readers. Firstly, all Chinese characters in the book are phonetically transcribed together with their respective German translations. Take the phrase "father" and "mother" for example. The former ap-

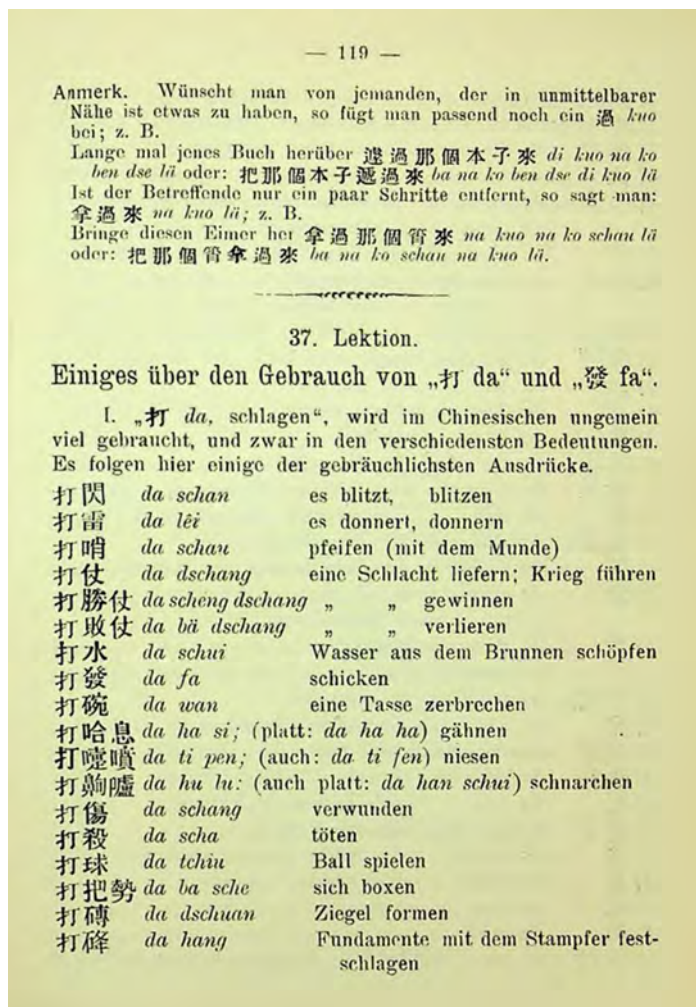


Figure 3

20 Hartwich 1987, pp. 92-93; also see Steffen 2011, pp. 194-197; Leeb 2019, pp. 230-231; Fleckner 1999, pp. 158-162.

21 For a detailed analysis of Hesser's book, see Bai Hanxi 2016, pp. 136-198.

22 See Hesser 1909a, pp. 182-208.

23 *Ibid.*, p. 2.

pears to be “der Vater – 父親 – *fu tsin* [father]” and the latter “die Mutter – 母親 – *mu tsin* [mother].”²⁴ In fact, even a complete sentence is formulated in the same manner. Secondly, a great number of expressions point to a religious usage, such as “Gott – 天主 – *Tien dschu* [God],”²⁵ “der Engel – 天神 – *tien schen* [angel],”²⁶ “die Hölle – 地獄 – *di yü* [hell],”²⁷ “das Kreuz – 十字架 – *sche dse djia* [cross],”²⁸ “die protestantische Kirche – 禮拜堂 – *li bä tang* [protestant church],”²⁹ and so on.³⁰ Some are related to Chinese customs such as “der Tee – 茶 – *tscha* [tea],”³¹ “Brot – 糜糜 – *muo muo* [bread],”³² “auf dem Rechenbrett rechnen – 打算盤 – *da suan pan* [calculate on an abacus],”³³ “der Opiumraucher – 吸大煙的 – *hi da iên di* [the one who smokes opium],”³⁴ and so on. Thirdly, some sections of the book are fun to read, when one comes to the sentences or phrases with “*da* 打 [fight, hit],”³⁵ “*fa* 發 [send, give]”³⁶ and “*di* 的 [an ending used for adjectives]”³⁷ (see Figures 3, 4, 5).

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II. 發 *fa* „schicken, hervorbringen, gähren“, wird ebenfalls viel gebraucht; es deckt sich in vielen Ausdrücken mit dem deutschen „sein, ich bin, er ist, machen, werden“ etc.

發誓	<i>fa sche</i>	schwören, einen Eid ablegen
發福	<i>fa fu</i>	Glück haben; korpulent werden
發慌	<i>fa huang</i>	aufgeregt sein; bestürzt sein, sich überstürzen
發癩子	<i>fa yüo dsu</i>	Fieber haben
發脾氣	<i>fa pi han</i>	
發願	<i>fa yüan</i>	ein Gelübde machen
發芽	<i>fa ya</i>	Knospen treiben
發熱	<i>fa je</i>	sehr heiß sein
發冷	<i>fa leng</i>	große Kälte empfinden
發貨	<i>fa huo</i>	Waren nach andern Gegenden versenden und sie daselbst verkaufen
發財	<i>fa tsü</i>	reich werden
發痛悔	<i>fa tung huê</i>	Reue erwecken
發兵	<i>fa bing</i>	Soldaten beordern, schicken
發光	<i>fa kuang</i>	hell sein, Licht verbreiten
發白	<i>fa bái</i>	weiß sein
發黑	<i>fa hêi</i>	schwarz sein
發紅	<i>fa hong</i>	rot sein
發黃	<i>fa huang</i>	gelb sein
發綠	<i>fa lü</i>	grün sein
發紫	<i>fa dse</i>	violett sein
發藍	<i>fa lan</i>	himmelblau sein
發青	<i>fa tsing</i>	grün sein
發麵	<i>fa mien</i>	gesäuert (Mehl)
發忿怒	<i>fa fen nu</i>	zornig werden
發威(嚴)	<i>fa wêi (ien)</i>	voll Würde; voll Majestät, Würde zeigen
發顯	<i>fa hien</i>	erscheinen, offenbaren, offenbar werden.
發酸	<i>fa suan</i>	sauer sein, sauer werden
發明	<i>fa ming</i>	hell werden
發涼	<i>fa leang</i>	kalt sein

Figure 4

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騎馬的	<i>tchi ma di</i>	der Reiter (zu Pferde)
走路的	<i>dsou lu di</i>	der Fußgänger
打鉄的	<i>da tiê di</i>	der Schmied
看家的	<i>k'an djia di</i>	einer der das Haus bewacht
看坡的	<i>k'an puo di</i>	der Feldhüter
寫字的	<i>siê dse di</i>	der Schreiber
教學的	<i>djan hio di</i>	einer der eine Schule leitet, der Lehrer
算卦的	<i>suan kua di</i>	der Wahrsager
要飯的	<i>yau fan di</i>	der Bettler
剃頭的	<i>ti tôu di</i>	einer der den Kopf rasiert, der Barbier
賣油的	<i>mä yu di</i>	der Ölverkäufer
奉教的	<i>fung djiau di</i>	einer der der Lehre dient, ein Christ
賣飯的	<i>mä fan di</i>	Speiseverkäufer
打魚的	<i>da yü di</i>	der Fischer
抬轎的	<i>tä djiau di</i>	einer der die Sänfte trägt
掃地的	<i>sau di di</i>	einer der den Boden kehrt
做官的	<i>dsuo kuan di</i>	einer der Mandarin ist
吸大煙的	<i>hi da iên di</i>	der Opiumraucher,
		u. s. w.

41. Lektion.
Wortbildung (Fortsetzung).
Vokabeln.

Der Wirt, Wirtschafter	掌櫃的	<i>dschang kui di</i>
die Pagode	廟	<i>miau</i>
der Topf, die Kanne	壺	<i>hu</i>
das Spielzeug	玩意	<i>wan i</i>
die Sache (eine materielle)	物件	<i>u djien</i>
die Brille	眼鏡	<i>yen djing</i>
eine Brille tragen	戴眼鏡	<i>dä yen djing</i>

Figure 5

- 24 Hesser 1909a, p. 7.
 25 *Ibid.*, p. 4.
 26 *Ibid.*
 27 Hesser 1909a, p. 44.
 28 *Ibid.*, p. 127.
 29 *Ibid.*, p. 27.
 30 In Hesser 1905, a list of religious words is provided additionally, pp. 241-246.
 31 Hesser 1909a, p. 8.
 32 *Ibid.*, p. 14.
 33 *Ibid.*, p. 120.
 34 *Ibid.*, p. 139.
 35 *Ibid.*, pp. 119-121.
 36 *Ibid.*, pp. 122-124.
 37 *Ibid.*, pp. 138-139, 144-145.

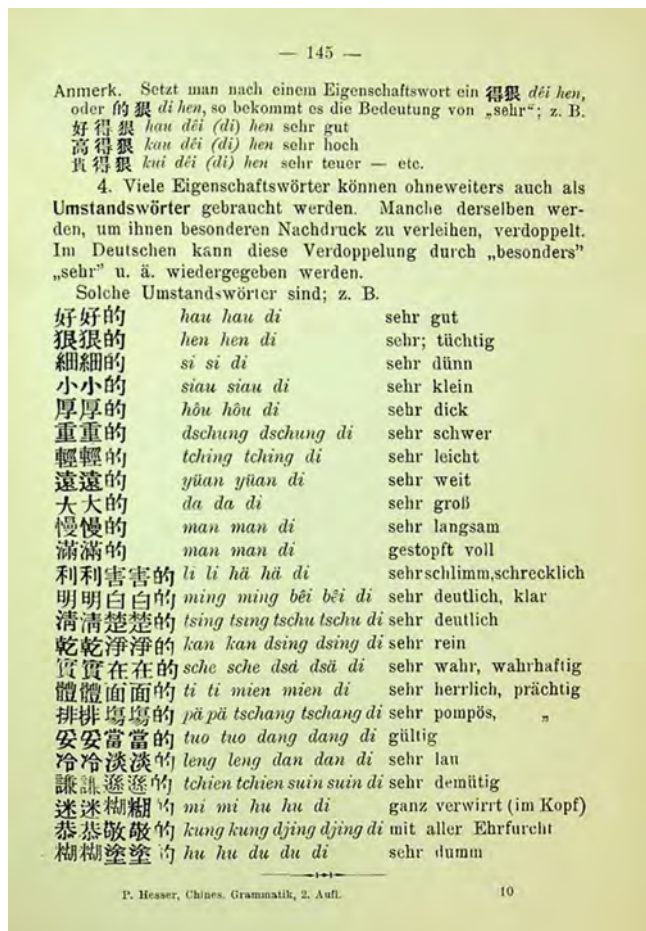


Figure 6

2) Theodor Mittler SVD (ed.), *Chinesische Grammatik. Einführung in die Umgangssprache mit besonderer Berücksichtigung der Shantungssprache* (Chinese Grammar. An Introduction to the Colloquial Language with Special Attention to the Shandong Language), Yenchowfu: Druck und Verlag der Katholischen Mission 1927, 515 pp. (see Figure 7).



Figure 7

Theodor Mittler (Miao Dexiu 苗德秀, 1887–1956) was born in Paderborn, Germany in 1887. He arrived in Shandong in 1913 and began to learn the Chinese language. He spent most of his life in educational work. He wrote a Latin textbook while he was the director of the minor seminary in Yanzhou from 1917 to 1931. When the above-mentioned language school was established in Daijia zhuang in 1936, he was appointed headmaster and teacher for the newly arrived missionaries. In his language classes he introduced the students to the geographical features of China. He was

38 Hesser 1909a, pp. 129-133, 145.

also a prolific writer and his publications covered various topics such as Latin, Chinese, (Catholic) education, philosophy, catechism, and so on. In 1949 he left for the Philippines and died in 1956.³⁹

In the foreword, Mittler points out that his German “Chinese grammar” is closely connected to Hesser’s *Chinesische Grammatik*.⁴⁰ Mittler’s book has 86 lessons and is rich in content. Basically, each of the 86 lessons consists of a grammatical part, a vocabulary (featuring the serial number, the Chinese character, phonetical transcription and meaning in German) with the respective tone and accent indicated by a number, a reading text in Chinese also with transcription, and lastly a German translation. If necessary, footnote-like annotations were added pointing to its source or an explanation.⁴¹ A total of 1,667 individual characters are marked with a number, and at the end of the book an alphabetical glossary of these characters is also included. In addition, Mittler also explicitly mentions that every single sentence or exercise had been checked by several Chinese people.⁴²

Overall, three features of Mittler’s book deserve to be mentioned. First of all, there is a 39-page long introduction discussing Chinese phonetics and transcription, the phonetic components of a syllable, the five tones based on the dialect of southern Shandong, the rhythm, and the six categories of Chinese characters (*liushu* 六書).⁴³ Mostly importantly one finds a detailed table of the 214 radicals in color on pages xxviii to xxxv (see Figure 8).

DIE 214 KLASSENHÄUPTER				
XXVIII	1 Strich (1–6)		8. 一 ton ² bedecken o.	17. 口 kün ³ Abgrund um.
	1. 一 i ⁵ eins ○	9. 人イ jen ² Mensch l.	18. 刀刀 dau ¹ Messer r.	
	2. * 丨 gin ³ Stange ○	10. 儿 jen ² Mensch u.	19. 力 li ⁵ Kraft r. (u.)	
	3. * 丶 dschu ³ Punkt ○	11. 入 ju ⁵ eintreten ○	20. * 勹 bau ¹ einpak- ken um.	
	4. * 丿 piä ⁵ Komma ○	12. 八八 ba ⁵ acht ○	21. 匕 bi ³ Löffel r.	
	5. 乙 乚 i ⁵ gebogen ○	13. * 冂 djung ¹ Grenze ○	22. * 匚 fang ¹ Koffer um.	
	6. * 丨 djüo ⁵ Häkchen ○	14. * 冃 mi ⁵ bedecken o.	23. 匸 hi ³ Lade um.	
	2 Striche (7–29)		15. * 彡 bing ¹ Eis l.	24. 十 sche ² zehn ○
	7. 二 èl ⁴ zwei ○	16. 几 dji ⁵ Bank ○	25. 卜 bu ² wahrsagen ○	

Figure 8

39 See Leeb 2019, p. 262; Fleckner 1991, pp. 312-314.

40 Mittler 1927, preface, p. V.

41 For some concrete examples, see Mittler 1927, pp. XIII, XVI, 17, 19, 33, 37, 47, 120, 122, 160, 171, 286, 333, 371, etc.

42 Mittler 1927, preface, p. VI.

43 These are *xiangxing* 象形 (pictographs), *zhishi* 指事 (ideographs in origin), *huiyi* 會意 (compound ideographs), *xingsheng* 形聲 (phono-semantic compounds), *jiajie* 假借 (phonetic loan characters), and *zhuanzhu* 轉注 (derivative cognates).

Secondly, some readings provided in their respective lessons are jokes or well-known moral stories.⁴⁴ Thirdly, some lessons invite the students to delve into Chinese customs and culture and even afford a glimpse of the political and military situation in Republican China. For example, lesson 54 talks about the kitchen god,⁴⁵ lesson 57 treats the Chinese New Year,⁴⁶ lesson 82 the Republic of China,⁴⁷ lesson 83 the local government and military,⁴⁸ and lesson 86 includes a conversation between a priest and an official.⁴⁹

3) Franz Giet, *Beiträge zur Einführung ins Chinesische Studium. 1. Die Töne in Süd-Shantung* (Contributions to the Introduction to Chinese Studies. 1. The Tones in South-Shandong), [Yenchowfu: Tianzhutang] 1937, 9 pp.; *id.*, *Beiträge zur Einführung ins Chinesische Studium. 4. Die Töne des Südshantung-Dialekts in Wortverbindungen an Hand von Übersichten, Regeln und Beispielsammlungen zur Veranschaulichung und Übung* (Contributions to the Introduction to Chinese Studies. 4. The Tones of the Southern Shandong Dialect in Phrases at Hand: Overviews, Rules, and Sample Collections for Illustration and Practice), Yenchowfu: Catholic Mission Press 1939, 108 pp. (see Figures 9 and 10).



Figure 9

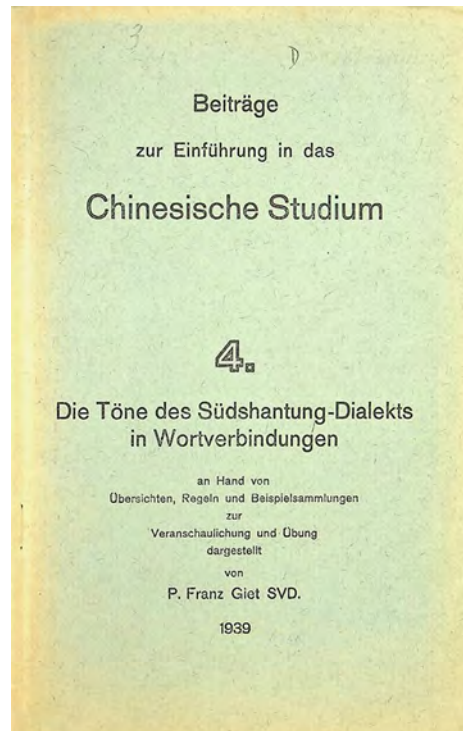


Figure 10

Franz Giet (Qi Defang 齊德芳, 1902–1993) was a trained linguist. He was born in Dalheim in 1902. He arrived in Shandong in 1930 and spent about a year learning Chinese. Besides teaching at St. Francis Xavier College between 1935 and 1944, he started to study

44 See Mittler 1927, pp. 63–64, 79–80, 126–127, 145–147, 159–160, 178–179, 209–210, 218–219, 351–353.

45 Mittler 1927, pp. 244–249.

46 *Ibid.*, pp. 258–265.

47 *Ibid.*, pp. 397–406.

48 *Ibid.*, pp. 406–412.

49 *Ibid.*, pp. 423–434.

the Shandong dialect. In 1947, he went to the University of Bonn and obtained his doctorate in Chinese linguistics in 1950. From 1963 he taught German at the Fu Jen Catholic University in Taipei until his death in 1993.⁵⁰

The above-mentioned two books are meant as learning tools for the new missionaries, dealing with the tones of the southern Shandong dialect, one of the most important parts of the language. The first one published in Giet's handwriting is a German introduction to the tones of the southern Shandong dialect. The second one is the continuation of the former

but providing a more detailed explanation for the reader with many examples. Basically he presents two tables (all phrases in the 4 tones according to their order and the phrases with the same sound arranged in 8 groups), and then he systematically explains these two tables in detail (see Figures 11 and 12).

Tafel 1. Alle vorkommenden Verbindungen der 4 Töne nach ihrer Reihenfolge zusammengestellt.

1-1 U	ㄨ ㄨ	飛機	<i>fee' djī'</i>	Flugzeug	
1-1 L	ㄨ 一	今天	<i>djin' tiān'</i>	heute	V
1-1 V	ㄨ ㄩ	工夫	<i>gung' fu'</i>	Zeit	I
1-2 U	ㄨ ㄩ	西洋	<i>sī' yang²</i>	Europa	
1-2 V	ㄨ ㄩ	乾糧	<i>gān' liang²</i>	Brot (allgem.)	I
1-3 V	一 ㄩ ⁵⁾	辛苦	<i>sin' ku³</i>	Strapazen	I
1-4 U	ㄨ ㄩ	心硬	<i>sin' ying⁴</i>	hartherzig	
1-4 L	ㄨ 一	驕傲	<i>djau' ngau⁴</i>	stolz	V
1-4 V	ㄨ ㄩ	窗戶	<i>tschuang' hu⁴</i>	Fenster	I
2-1 U	ㄩ ㄨ	麻包	<i>ma² bau¹</i>	Sack	
2-1 L	ㄩ 一	良心	<i>liang² sin¹</i>	Gewissen	IV
2-1 V	ㄩ ㄩ	棉花	<i>miān² hua¹</i>	Watte	II
2-2 U	ㄩ ㄩ	從前	<i>tsung² tsian²</i>	ehemals	
2-2 L	ㄩ 一	明白	<i>mīng² bee²</i>	klar	IV
2-2 V	ㄩ 一	饅頭	<i>muo² muo²</i>	Brot	II
2-3 U	ㄩ ㄨ	茶壺	<i>tscha² uān³</i>	Teetasse	VI
2-3 L	ㄩ 一	朋友	<i>pung² yu³</i>	Freund	IV
2-3 V	ㄨ 一	堂裏	<i>tang² lǐ³</i>	in d. Kirche	II
2-4 VU	ㄨ ㄩ	來到	<i>lā² dau⁴</i>	ankommen	VII
2-4 VL	ㄨ 一	神父	<i>schen² fu⁴</i>	Priester	II
3-1 U	ㄨ ㄨ	老師	<i>lau³ sche¹</i>	Lehrer	
3-1 L	ㄨ 一	禮物	<i>lǐ³ w¹</i>	Geschenk	II
3-1 V	ㄨ 一*	母親	<i>mu³ tsin¹</i>	Mutter	III
3-2 U	ㄨ ㄩ	奶油	<i>nā² yu²</i>	Butter	
3-2 V	ㄨ 一*	老實	<i>lau³ sche²</i>	brav	III
3-3 FU	ㄩ ㄨ	保險	<i>bau³ hiān³</i>	garantieren	VI
3-3 FL	ㄩ 一	洗洗	<i>sī³ sī³</i>	waschen	IV
3-3 V	ㄨ 一*	本子	<i>ben³ dse²</i>	Buch	III
3-4 U	ㄨ ㄩ	改過	<i>gā² guo⁴</i>	sich bessern	VII
3-4 L	ㄨ 一	古怪	<i>gu³ guā⁴</i>	sonderbar	II
3-4 V	ㄨ 一*	底下	<i>dǐ³ hia⁴</i>	unten	III
4-1 U	ㄩ ㄨ	問答	<i>uen⁴ da¹</i>	Katechismus	
4-1 V	ㄩ 一	地方	<i>dī⁴ fang¹</i>	Platz	IV
4-2 U	ㄩ ㄩ	樹林	<i>schu⁴ lin²</i>	Wald	
4-2 L	ㄩ ㄩ	大爺	<i>da⁴ yae²</i>	ält. Brud. d. Vaters	VIII
4-2 V	ㄩ 一	利錢	<i>lǐ⁴ tsian²</i>	Zinsen	IV
4-3 U	ㄩ ㄩ ⁶⁾	聖體	<i>scheng⁴ tǐ³</i>	Eucharistie	VIII
4-3 V	ㄩ 一	露水	<i>lu⁴ schui³</i>	der Tau	IV
4-4 U	ㄩ ㄩ ⁵⁾	聖父	<i>scheng⁴ fu⁴</i>	Gott Vater	
4-4 L	ㄩ 一	謝謝	<i>sia⁴ sia⁴</i>	danken	VIII
4-4 V	ㄩ 一	路上	<i>lu⁴ schang⁴</i>	auf d. Weg	IV

Figure 11

50 See Leeb 2019, pp. 215-216; Fleckner 1995, pp. 179-180.

Tafel 2 Die gleichklingenden Verbindungen in acht Gruppen geordnet.

Group	Diagram	Initials	Chinese	Pinyin	German
I		1-1 V	工夫	<i>gung¹ fu¹</i>	Zeit
		1-2 V	乾糧	<i>gān¹ liang²</i>	Brot (allgem.)
		1-3 V	辛苦	<i>sin¹ ku³</i>	Strapazen
		1-4 V	窗戶	<i>tschuang¹ hu⁴</i>	Fenster
II		2-1 V	棉花	<i>miān² hua¹</i>	Watte
		2-2 V	饅頭	<i>muo² muo²</i>	Brot
		2-3 V	堂裏	<i>tang² li³</i>	in d. Kirche
		2-4 VL	神父	<i>schēn² fu⁴</i>	Priester
		3-1 L	禮物	<i>li³ w¹</i>	Geschenk
		3-4 L	古怪	<i>gu³ gu⁴</i>	sonderbar
III		3-1 V	母親	<i>mu³ tsin¹</i>	Mutter
		3-2 V	老實	<i>lau³ sche²</i>	brav
		3-3 V	本子	<i>ben³ dse³</i>	Buch
		3-4 V	底下	<i>dī³ hia⁴</i>	unten
IV		4-1 V	地方	<i>dī⁴ fang¹</i>	Platz, Gegend
		4-2 V	利錢	<i>lī⁴ tsian²</i>	Zinsen
		4-3 V	露水	<i>lu⁴ schui³</i>	der Tau
		4-4 V	路上	<i>lu⁴ schang³</i>	auf d. Weg
		2-1 L	良心	<i>liang² sin¹</i>	Gewissen
		2-2 L	明白	<i>ming² bee²</i>	klar
		2-3 L	朋友	<i>pung² yu³</i>	Freund
		3-3 FL	洗洗	<i>sī³ sī³</i>	waschen
V		1-1 L	今天	<i>djin¹ tidn¹</i>	heute
		1-4 L	驕傲	<i>djaw¹ ngau⁴</i>	stolz
VI		2-3 U	茶盤	<i>tscha² uān³</i>	Tectasse
		3-3 FU	保險	<i>baw³ hiān³</i>	garantieren
VII		2-4 VU	來到	<i>lī² dau⁴</i>	ankommen
		3-4 U	改過	<i>gū³ guo⁴</i>	sich bessern
VIII		4-2 L	大爺	<i>da⁴ yae²</i>	ält. Bruder d. Vat.
		4-3 U	聖體	<i>scheng⁴ tī³</i>	Eucharistie
		4-4 L	謝謝	<i>siae⁴ siae⁴</i>	danken

Figure 12

In a word, these two books appear to be very technical and deserve a closer look, which I prefer to do at another time.⁵¹

51 There is an influential article by Franz Giet entitled "Phonetics of North-China Dialects: A Study of Their Diffusion." Besides information about the tones, it contains ten maps indicating different tones in different regions. See Giet 1946, pp. 233-267.

b) Bilingual Dictionaries

In general, an impression of the following dictionaries is that all of them aim for practical use, as other SVD publications prefer to do.

1) German-Chinese Dictionaries

i) The Catholic Mission in South-Shandong (ed.), *Deutsch-Chinesisches Taschen-Lexikon. De Hua zidian 德華字典. Mit besonderer Berücksichtigung der Schantung-Sprache* (German-Chinese Pocket Lexicon. De Hua zidian 德華字典. With Special Reference to the Language of Shandong), Jentschowfu: Druck und Verlag der katholischen Mission 1908, 658 pp. (see Figure 13).



Figure 13

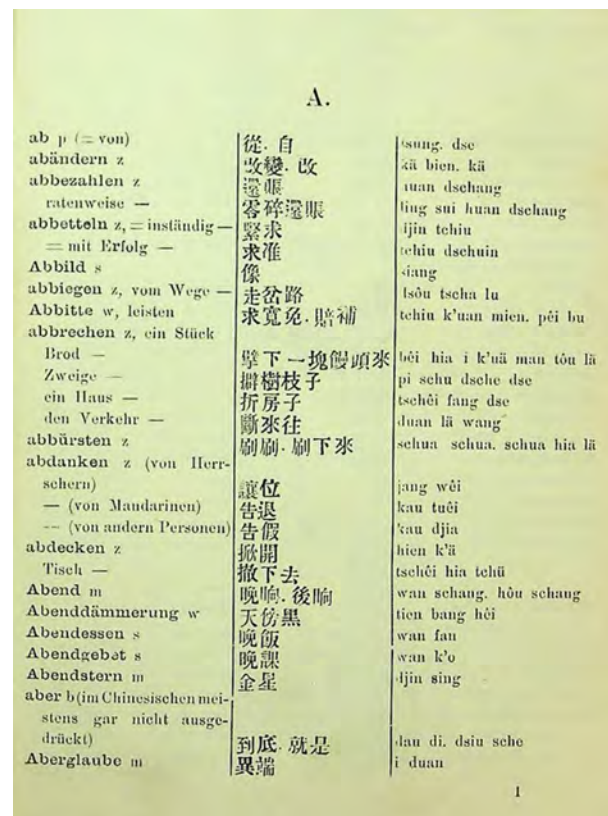


Figure 14

This pocket edition of the German-Chinese Lexicon has no preface but a brief explanation concerning phonetics and some keys to the structure of the book. Each page in the main body of the dictionary consists of three columns. German words are arranged alphabetically in the first column, a corresponding translation in Chinese in the middle column, and the phonetic transcription of the respective Chinese characters without tones in the third column (see Figure 14).

ii) The Members of the Catholic Mission in Shandong (ed.), *Deutsch-Chinesisches Hand-Wörterbuch. De Hua zidian 德華字典. Mit besonderer Berücksichtigung der Schantung-Sprache* (German-Chinese Concise Dictionary. De Hua zidian 德華字典. With Special Reference

to the Language of Shandong), Jentschoufu: Druck und Verlag der Katholischen Mission 1906, 1171 pp.; *Deutsch-Chinesisches Hand-Wörterbuch. De Hua zidian* 德華字典. *Unter besonderer Berücksichtigung der Schantung-Sprache, mit Angabe der Töne, der Tonveränderungen, des Wort- und Satzakkentes, nebst kurzer Grammatik* (German-Chinese Concise Dictionary. De Hua zidian 德華字典. With Special Reference to the Language of Shandong, with Indication of the Tones, the Tonal Changes, the Accent of a Word and a Sentence Accent, along with a Brief Grammar), 2nd ed., Yenchowfu: Druck und Verlag der Katholischen Mission 1917, 1091 + 16 pp. (see Figures 15 and 16).



Figure 15



Figure 16

Compared to the *Deutsch-Chinesisches Taschen-Lexikon*, this German-Chinese concise dictionary is a much expanded edition. One finds many identical terms and expressions in these two dictionaries.

According to the preface, this *German-Chinese Concise Dictionary* is to meet the needs of the Chinese who are learning German, as well as those of Germans who are living and working in Shandong, namely, missionaries, teachers, civil officers, and merchants. To the former persons, it provides conversational expressions,⁵² numerous synonyms,⁵³ possibly

52 For example, “Bei gutem Wetter gehe ich spazieren – 天氣好我就逛逛去 – *tiaen tji hau wo dsiu quang quang tjue* [Since the weather is good, I would go for a walk.]; “Bei Gott, ich lüge nicht – 天主知道我不說瞎話 – *Tiaen dshu dshoe dau wo bu shuo hyia hua* [God knows I don’t tell lies.]” see *The Members of the Catholic Mission in Shandong* 1917, p. 103.

53 For example, “Freude – 喜歡, (歡, 喜, 快) 樂 – *hyi huaen, (huaen, hyi, kuai) luo* [like, happy, cheerful],” “freudig sein – 喜欢, 心里慟快 – *hyi huaen, sin li tung kuai* [pleasant, joyful],” and “freuen sich – 喜歡, 喜樂, 歡樂, 歡喜 – *hyi huaen, (hyi, huaen) luo, huaen hyi* [happy, delighted].” See *The Members of the Catholic Mission in Shandong* 1917, p. 300.

related words,⁵⁴ and so on. For the latter, only frequently used Chinese characters, phrases, and expressions are included in the list.

Compared to the 1906 edition, the 1917 edition adds the 4 tones and accent to all the phonetic transcriptions. Moreover, some useful parts are included in the new edition. For example, Chinese coins, the capital forms of Chinese numerals on paper money, the system of weights and measures, and a short introduction to the Chinese phonetic system are provided before the main body of the book. Grammatical information about nouns, pronouns, adjectives, and verbs is added at the end. These newly added parts are very helpful for German readers.

iii) Georg M. Stenz, *Deutsch-Chinesisches Wörterbuch. Dehua cidian* 德華辭典 (German-Chinese Dictionary. Dehua cidian 德華辭典), 2nd enlarged ed., Yenchowfu: Druck und Verlag der katholischen Mission 1929, 773 pp. (see Figure 17).



Figure 17

Georg M. Stenz (Xue Tianzi 薛田资, 1869–1928) was born in Horhausen (Westerwald) and arrived in Shandong in 1893. After a year of learning Chinese, he was sent to work in the mission. He was known for being involved in the Juye incident of 1897 (Juye jiao'an 巨野教案) as well as the Jietou incident of 1898 (Jietou jiao'an 街头教案). From 1904 to 1923 he was in charge of the St. Franziskus-Xaverius-Kolleg while teaching at the same time. He died in Techny, USA in 1928. He was also a prolific writer, among his works are *In der Heimat des Konfuzius: Skizzen, Bilder und Erlebnisse aus Schantung* (In the Homeland of Confucius: Sketches, Pictures and Experiences from Shandong; 1902), *Ins Reich des Drachen: Unter dem Banner des Kreuzes* (Into the Kingdom of the Dragon: Under the Banner of the Cross; 1906), *Twenty-five Years in China* (1924), just to name a few.⁵⁵

Like the other German-Chinese dictionaries mentioned before, Stenz's dictionary is rich in content and pays great attention to common phrases and expressions from everyday life. Under the main word, for example, "Gott 造物主, 天主, 上帝 [God]," some daily greeting words such as "Grüß dich Gott! 請安 [Greetings!]," "Gott sei Dank! 感謝天主 [Thanks be to God!]" and "An Gottes Segen ist alles gelegen 賴天主降福萬事咸宜 [Everything depends on God's blessings.]" are provided.⁵⁶ Similarly, under the word "Haar -e 頭髮, 毛

54 For example, "Herz - 心 - *sin* [heart]," "ein hartes Herz - 硬心 - *ying sin* [a hardened heart]," "Herzblut - 心血 - *sin hyiae* [blood of a heart]" "Herzfehler - 心臟病 - *sin dsang bing* [heart problem]." See The Members of the Catholic Mission in Shandong 1917, pp. 468-469.

55 For more information about Stenz and his life in Shandong, for example, see Leeb 2019, pp. 291-292; Puhl 1994.

56 Stenz 1929, pp. 277-278.

[hair],” idioms like “in etwas ein Haar finden 吹毛求疵 [blow apart the hairs upon a fur to discover any defect or find fault with something],” “Haar spaltend 吹毛求疵, 細的不能再細 [to split hairs]” and “sein Haar ist silberweiß geworden 髮白如銀 [someone’s hair is turned silvery grey]” are given;⁵⁷ under the word “Staat -en 國家, 政府, 體面, 身分, 盛裝 [state, government],” related expressions like “dem Staate dienen 盡職於國家 [to serve the state]” and “großen Staat machen 鬧排場 [go in for ostentation and extravagance]” are made available for the reader.⁵⁸ Moreover, the dictionary contains 773 pages. When one looks up a word in it, he or she may notice that Stenz attempted to make full use of the space on each page which in turn appears to be so crowded. Most remarkably, no phonetic transcription is provided like in the other dictionaries. As stated in the preface, the dictionary is intended as a study tool for Germans who are advanced in Chinese.⁵⁹ However, Stenz indeed adds a special feature to the dictionary. An informative appendix is provided containing a list of common abbreviations, measures, worldwide geographical names, a table of the root forms of the irregular German verbs, and an alphabetical list of the chemical elements.

2) Chinese-German Dictionaries

i) Josef Stangier, *Chinesisch-Deutsches Taschen-Wörterbuch. Hua De zidian 華德字典* (Chinese-German Pocket Dictionary), Tsingtau: Druck und Verlag der katholischen Mission 1914, 631 pp. (see Figure 18).

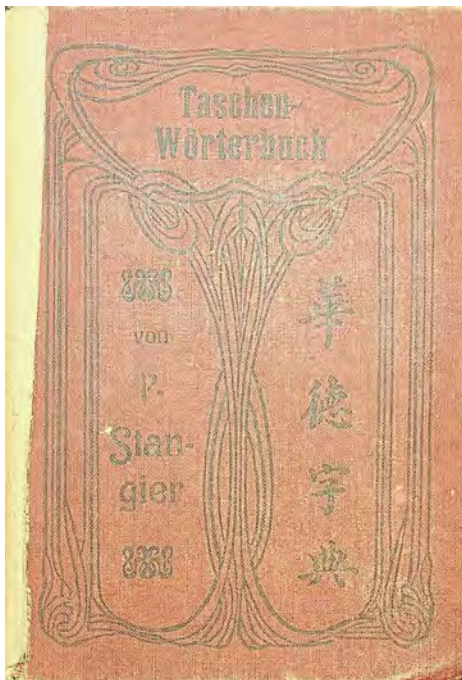


Figure 18

Josef Stangier (Shang Geli 商格理, 1872–1953) was born in Cologne, Germany in 1872. He came to China in 1899 and spent the rest of his life in the Shandong mission. Besides his pastoral work, he taught German in the local middle schools.⁶⁰

It took Stangier many years to finish this Chinese-German dictionary, which was intended to correspond with the earlier publication of the German-Chinese dictionary by the SVD missionaries, though it had been delayed, as mentioned in the preface.⁶¹ Overall, the dictionary is basically a convenient tool for both Europeans and Chinese. The phonetic part⁶² is the main body, containing Chinese entries which are arranged in alphabetical order according to their respective German phonetic transcription. For one’s convenience, an alphabetical index of characters is added right be-

57 Stenz 1929, p. 285.

58 *Ibid.*, p. 557.

59 *Ibid.*, preface, p. VI.

60 See Leeb 2019, p. 291; Fleckner 2002, pp. 167-169.

61 Stangier 1914, preface, p. I.

62 Stangier 1914, pp. 1-560.

fore this main part. Thus in each entry the transcript of the character comes out first, the actual character second, and the German translation third. In most cases, the key character in an entry is supplemented by a list of vernacular expressions including this character and thus acquires additional information or connotations. The second part of the dictionary is an index of about 5,000 characters arranged in accordance with 214 radicals as well as the number of strokes a character may have. Moreover, for the sake of a Chinese learner, Stangier adds a list of irregular German verbs and for the sake of a European one the Chinese way of counting time, a reference table to the Chinese zodiac cycle, the 24 solar terms (24 fortnightly periods), Chinese numerals, and an index of radicals.⁶³

ii) Otto Jörgens S.V.D. (ed.), *Chinesisch-Deutsches Taschen-Wörterbuch von P. Jos. Stangier S.V.D.*, new edition, Tsingtao: Druck und Verlag der Missionsdruckerei 1941, 863 pp. (see Figure 19); reprint, Taipei: Shijie shuju 1962, 863 pp.

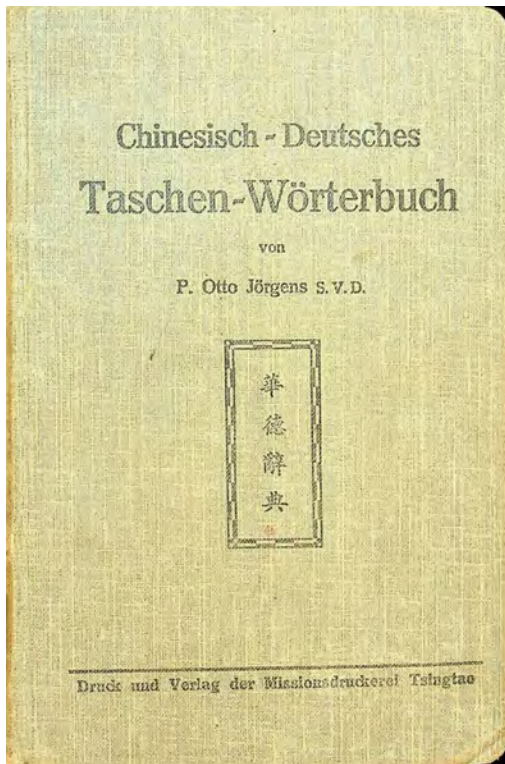


Figure 19

Otto Jörgens (Qiu Liren 丘立初, 1879–1946) was an educator. He was born in Hückeswagen, archdiocese of Cologne in 1879. In 1906 he arrived in Shandong and began to take Chinese classes with Georg Stenz. In 1907 he found himself teaching at the seminary in Yanzhou. About two years later he moved to Jining. He taught at a teachers' training school and was promoted to be the director. After 1935 he moved to Qingdao and died in 1946.⁶⁴

Compared to Stangier's 1914 edition, Jörgens' revised version is much enlarged and expanded in content and even in size. Although the main structure of the 1941 edition and its way of arrangement are almost the same as Stangier's, some changes in formality deserve one's attention. First, while the page number is placed in the corner at the bottom of the page, the key characters together with their phonetic transcriptions and indication of their re-

spective tones are found in the header of the page. A radical is added in a smaller size next to the bottom right of its respective character, and the expressions or phrases attached to a key character are numbered. In addition, the number of characters which are properly indexed in the second part of the dictionary is expanded to 6,000. Indeed, all these improvements help one to easily look up characters, especially those readers who are good at German, as indicated in the preface.⁶⁵

63 For a brief analysis of Stangier's dictionary, see Hong – Liu – Lan 2019, pp. 52-53.

64 See Leeb 2019, pp. 239-240.

65 Jörgens 1941, preface, p. I.

iii) Georg M. Stenz SVD (ed.), *Chinesisch-Deutsches Wörterbuch. Hua De cidian* 華德辭典 (Chinese-German Dictionary), 2nd revised and greatly enlarged ed., Yenchowfu: Druck und Verlag der Katholischen Mission 1928, 842 pp. (see Figure 20).



Figure 20

Stenz's Chinese-German dictionary corresponds closely to his German-Chinese dictionary. For one thing, besides a great number of common words, phrases or expressions, both dictionaries have reserved a special consideration in the field of chemistry, physics, geography, medical science, and natural history.

In the case of the Chinese-German dictionary, all the Chinese characters are arranged in accordance with the 214 radicals and the number of strokes. Many compounds or common idioms are attached to a main character, but only this individual character is given in phonetic transcription. For the convenience of a user, moreover, a radical-index of Chinese characters, German grammatical rules, and a list of German irregular verbs precede the main body of the book. These are indeed of great help to German-speaking Chinese as well as Chinese-speaking Germans.

3) Other Handbooks or Study Tools

i) Joseph Hesser S.V.D., *Chinesische Sprichwörter, Phrasen und Redensarten* (Chinese Proverbs, Phrases and Idioms), Yenchowfu: Typographia Missionis Catholicae 1909, 755 pp. (see Figure 21).

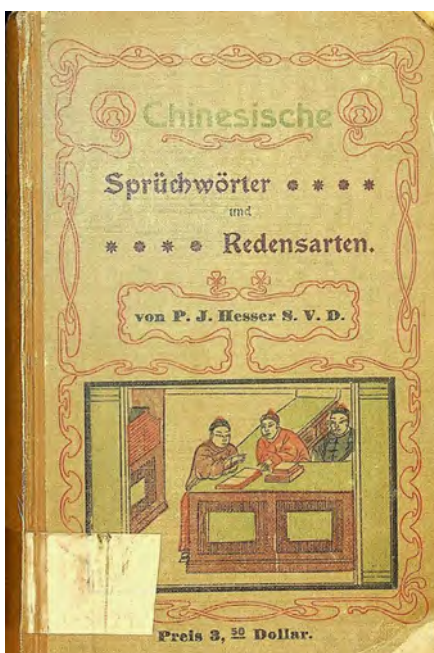


Figure 21

This book collects a total of 2,177 Chinese proverbs, phrases, and sayings, which are grouped into 146 types according to their respective meanings. For the convenience of a user, these different subjects are put in alphabetical order. Each entry first presents a Chinese expression with its phonetic transcription, then a kind of paraphrase, and finally a German translation. Each entry is also measured on a scale of “sehr gewöhnlich [very common],” “gewöhnlich [common],” “etwas hoch [a little high],” “hoch [high],” “mittelhoch [medium high],” indicating how often a proverb is used and understood among the ordinary people or only among the scholars, mostly by writing. For example, number 21, “i tschang bei huo 一唱百和” is marked as a kind of “high” lan-

guage⁶⁶ while number 24, “i sin bu ko örl yung 一心不可二用” is marked as a kind of “very common” language.⁶⁷ In fact, it is impossible to match each Chinese expression with a suitable, corresponding German proverb, as Hesser admits.⁶⁸

To learn and use such proverbs and sayings in a competent way implies a great challenge to a learner of Chinese. In the preface, therefore, Hesser clearly states that this book is intended for the Germans who already have a basic training in Chinese.⁶⁹

ii) Johann Weig, *Deutsch-chinesischer Sprachführer mit Wörterbuch: Ein Hilfsbüchlein für den täglichen Gebrauch. De Hua yujing 德華語徑* (German-Chinese Phrasebook with Dictionary: A Little Helper for Everyday Use), Tsingtau: Verlag der Missionsdruckerei 1928, 368 pp. (see Figure 22a).



Figure 22a

— III —

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Figure 22b

Johann Weig (Wei Ruowang 魏若望, 1867–1948) was born in Pleystein, diocese of Regensburg in 1867. He was Bishop Johann Baptist Anzer’s nephew. In 1891 he was sent to the mission in Shandong. After a year of learning Chinese, he worked in the mission field. He also taught seminarians when needed. In 1907 he went to Japan and founded an SVD mission there. He left Japan in 1913 for a new position. After spending some years in Europe, he returned to China in 1922 and worked as a pastor in Qingdao until his death

66 Hesser 1909b, p. 8.

67 *Ibid.*, p. 9.

68 *Ibid.*, preface, p. 5.

69 *Ibid.*, preface, p. 3.

in 1948. He wrote numerous books in German, English, and Chinese mostly concerning missionary activities and Chinese culture.⁷⁰

The present book addressed the great demand for a practical guide to the Chinese language with which Germans, especially the SVD missionaries, could be better equipped with basic language skills needed for dealing with their daily matters, as stated in the preface. Thus this book is not a Sinological work but an introduction to the most important characters, phrases, and everyday expressions.⁷¹

This book is basically divided into three sections (see Figure 22b). The first section consists of eleven lessons covering everyday subjects about the house, room settings, kitchen, eating and drinking, family matters, health issues, clothing, education and religion, business, travels, and so on. Each lesson has two parts: a list of vocabulary and a list of sentence patterns for practice, supplemented if necessary, with some remarks or explanations. And all Chinese characters including the sentences are accompanied by the phonetic transcription (in Shandong dialect) and German translations. The second section is an appendix concerning matters such as the problem of numbers, some important measure words, auxiliary verbs, geography, government, and military. Lastly, there is an alphabetically arranged dictionary according to the order of German words (pp. 115-368).⁷²

iii) Johann Weig, *Deutsch-chinesischer Kompaß für Katholische Missionare. De Hua yaoyu zhinan* 德華要語指南 (German-Chinese Compass for Catholic Missionaries), Tsingtau: Druck und Verlag der Missionsdruckerei 1928, 230 pp. (see Figure 23).



Figure 23

From the title of the book, its intended audience is Catholic missionaries. The preface points out that this book is intended as a supplement to Weig's *Deutsch-chinesischer Sprachführer*, just mentioned above.⁷³ Thus the main layout of the former book has been kept. Likewise, this German-Chinese compass contains characters, phrases, and expressions that a missionary would often hear and rightly put to use in his mission and pastoral work.

The first part of the book consists of 14 lessons covering various topics, i.e., his arrival at a mission station, ritual activities, God the Father, Jesus Christ, the Church, schools, the seven sacraments of the Church, and visiting local officials. The section on the visit to an official is interesting, speaking about the missionaries' willingness to conduct a good relationship with those Chinese officials.⁷⁴ For example, a small part of the conversation records that we [missionaries] are from Germany and your friends. We wish you

70 See Leeb 2019, pp. 305-306; Hartwich 1980.

71 Weig 1928b, preface, p. IV.

72 For an analysis of this work, see Wu Lei 2016, pp. 199-268. Here Wu Lei mentions that Xujiahui cangshu lou 徐家汇藏书楼 holds an enlarged second edition of this book from 1935.

73 Weig 1928a, p. VII.

74 *Ibid.*, pp. 143-156.

to have a good government and we will not invade your country or interfere with your governance.⁷⁵ In addition, a reference table to the Chinese zodiac cycle and the 24 solar terms (24 fortnightly periods) is added.⁷⁶ The second part is an appendix. Besides listing ten kinds of prayers, some very specific information is provided. There are four kinds of application forms, i.e., a contract for delivery (see Figures 24a and 24b), a mortgage agree-

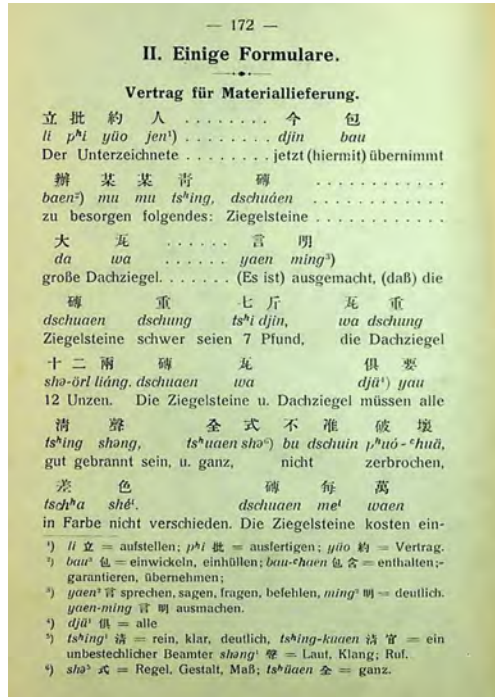


Figure 24a



Figure 24b

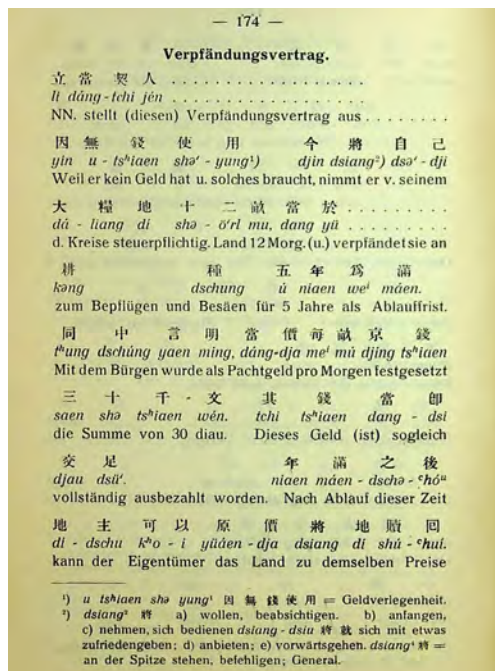


Figure 25a

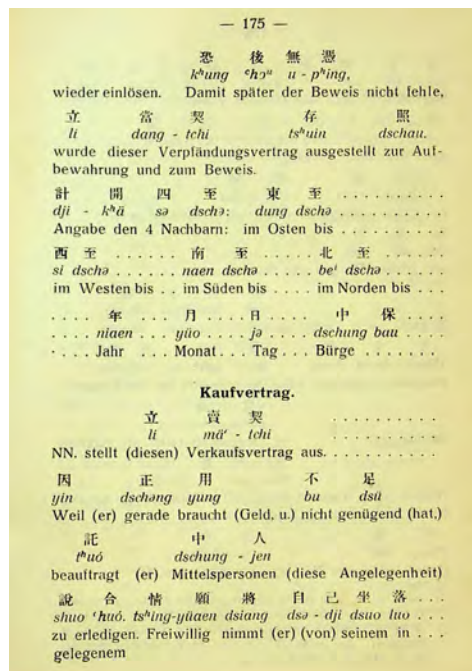


Figure 25b

75 Weig 1928a, p. 145.
76 *Ibid.*, pp. 10, 83-84.

ment (see Figures 25a and 25b), a contract of sales, and an application for a passport.⁷⁷ The final part is of course a dictionary alphabetically arranged according to the order of German words.⁷⁸

c) Reading Materials

i) Ferdinand Dransmann SVD, *Tausend Worte Chinesisch. Hanwen qianyu* 漢文千語 (A Thousand Words of Chinese), Yenchowfu: Missionsdruckerei 1939, 88 pp. (see Figure 26).

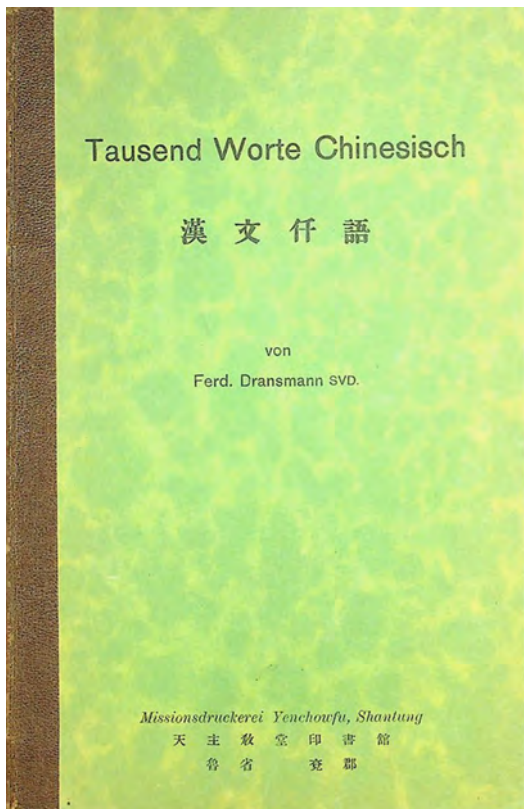


Figure 26

Ferdinand Dransmann (Dong Shimian 董師冕, 1882–1942) was born in Hagen, diocese of Osnabrück in 1882. He arrived in Shandong in 1909. From 1910 to 1911, he taught physics at the middle school in Yanzhou, but he spent a greater part of his life teaching at the seminary in Yanzhou. In 1942 he died in Yanzhou. He was a musician as well as a photographer. Two times, in 1933 and 1944, he met Yan Shenggong 衍聖公 from Qufu 曲阜, a descendant of Confucius.⁷⁹

This small booklet was intended for those who have been learning Chinese for about two or three years and thus serves as an introduction to the more sophisticated, written language.⁸⁰ Overall, this book is a collection of 30 short articles and informative reports from newspapers and publications at the time and thus excluded the texts from the traditional classics. It provides various topics covering current worldwide political

situations, wars, news reports, an introduction to Marxism (see Figures 27a, 27b, 27c, 27d),⁸¹ medical achievements, physics, architecture, Chinese geography, astronomy, new technologies such as photo cameras, well-known figures in history such as Galilei and Archimedes, sports, relief issues, and so on.

Indeed it is rich in content. Basically each section has three parts: a Chinese text arranged sentence by sentence, its German translation mixed with corresponding Chinese characters and phrases, and brief explanations to some key concepts or characters which are accompanied with their respective phonetic transcriptions and German meanings. At the end, it provides a short but useful list of shortened names of all 18 provinces.

⁷⁷ Weig 1928a, pp. 172-180.

⁷⁸ *Ibid.*, pp. 181-230.

⁷⁹ See Leeb 2019, p. 203.

⁸⁰ Dransmann 1939, preface, p. V.

⁸¹ *Ibid.*, pp. 27-30.

ii) Theodor Mittler SVD, *Catechismus Medius: Vocabularium – Textus Sincus – Versio Germanica et Latina. Practica Introductio in Linguam Sinicam. Liber primus, Pars Prima. Lingua in religiosis usitata* (Der mittlere Katechismus: Wörterverzeichnis – Chinesischer Text – Deutsche und lateinische Übersetzung. Praktische Einführung in die Chinesische Sprache. Erstes Buch, Erster Teil: Die Sprache der Religionsbücher; Intermediate Catechism: Vocabulary – Chinese Text – German and Latin Translation. A Practical Introduction to the Chinese Language. First Book, First Part: The Language Used in the Religious Books), Yenchowfu: Typis Missionis Catholicae 1937, 204 pp. (see Figure 28).



Figure 28

the entry number of the catechism. The second section has three columns: first Chinese entries, second their respective German translations and third Latin translations. In this way one can easily locate a character or an entry of the catechism (see Figures 29a and 29b).⁸³

Primarily this Chinese–German–Latin catechetical book was intended for young missionaries who were always in need of improving their language skill, even though they had already taken a year of training in Chinese.⁸² To turn the catechism into an ordinary language tool is indeed a creative way. This book deals with a total of 733 entries of the catechism which are composed of 861 single characters, excluding repeated ones. Each religious lesson containing two sections is presented in three languages, i.e., Chinese, German, and Latin. The first section provides a list of numbered, single but unrepeated characters which appear in the entries of the catechism in the second section. Each character is presented with a phonetic transcription as well as German and Latin meanings. These characters are in turn grouped with a number and this group number corresponds with

82 Mittler 1937, pp. V, VIII.

83 This illustration is taken from Mittler 1937, pp. 4-5.



Figure 29a

Figure 29b

d) A Travel Guide

Ferdinand Dransmann, *Täschan-Tchüfu-Führer. Taishan-Küfow Guide. Taishan Qufu zhi-nan* 泰山曲阜指南, Yenchowfu: Tianzhutang 1934, 368 pp. and 280 photos (see Figure 30).



Figure 30

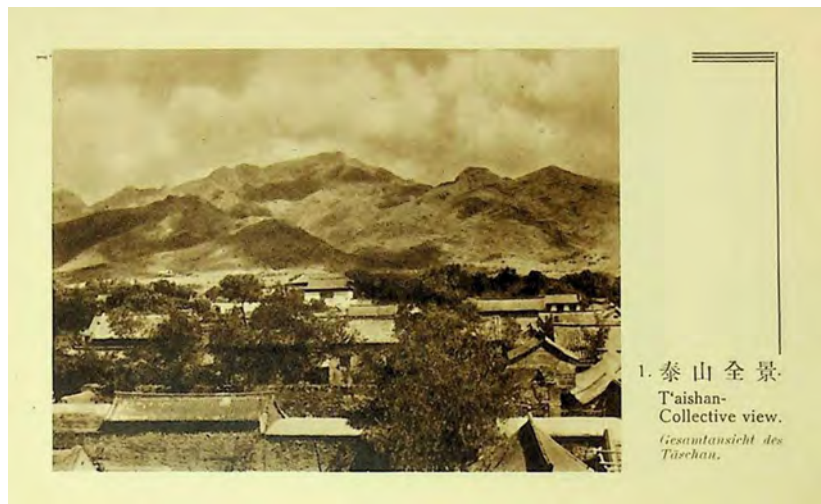


Figure 31

Here I only briefly mention a special book, that is, a tutor guide to Taishan (see Figure 31) and Qufu for those who would enjoy some outdoor activities and know more about the geographical environment, especially Confucian historical sites in Shandong. It is written

mainly in English and German. Of course the Chinese names of places, temples, statues, and steles are also provided. The first part of the book contains 280 pictures, in which numbers from one to 118 are taken from Taishan and numbers from 119 to 280 from Qufu. The second part is some detailed information or explanations of their respective pictures.

III. Concluding remarks

In this article, we have first seen the missionary activities of the SVD, in particular in education and printing presses, and had a closer look at the SVD printing materials which the newly arrived missionaries could use for learning Chinese. An overall impression is that most of the above-mentioned grammar books, bilingual dictionaries, and reading materials are not purely Sinological but practical works and thus easy to follow and to put into use in everyday life immediately.⁸⁴ Due to a mission-oriented priority at the time, the Chinese language only appeared to be an unavoidable challenge which needed to be overcome.⁸⁵ Looking back on this issue, it is understandable why all those above-mentioned SVD writers dealt with their respective subjects in a given context of ordinary Chinese life. Their primary goal was to teach the newly arrived missionaries some language skills so that they could communicate with the ordinary people they would encounter, understand them, and eventually bring the Christian message to them. Nevertheless, while not exclusively academic, these materials once helped the missionaries in Shandong. It should be noted that the system of alphabetical romanization the SVD writers used to document the Shandong dialect is different from the Wade-Giles system (*Weituoma pinyin* 威妥瑪拼音),⁸⁶ which was becoming popular at the time. Thus, the phonetic transcription with tones recorded by the SVD and proofread by the local Chinese people now can be considered as a primary source for the study of the contemporary vernacular language in Shandong. Bornemann states:

*The Taikia language school was good for confreres destined in Shandong. Those appointed to Honan and Kansu also did their basic language course here. The reason our men did not attend the more sophisticated language school of the Franciscans in Peking was that the language spoken there was somewhat different; it had different intonations and would have bewildered the ordinary people in Shantung and elsewhere.*⁸⁷

84 See Malek 2007, pp. 116-123.

85 Fritz Bornemann states: "Most missionaries found the difficult Chinese language their greatest cross: there are no declensions or conjugations and no irregular verbs; it should be possible to say everything one wishes by using just 400 different sounds ... [T]he Chinese language differed depending on whether it was spoken by peasants, officials, students, or written in newspapers. And there was a literary form, high Chinese, with a vocabulary that ran into thousands of characters." See Bornemann *et al.* 1981, p. 271.

86 Wu Lei does a good job in comparing the system of phonetic transcription employed by Johann Weig as well as the Wade-Giles and others. In detail, see Wu Lei 2016, pp. 209-216.

87 Bornemann *et al.* 1981, pp. 271-272.

Bornemann's statement underlines the fact that the SVD missionaries in Shandong knew very well how to train their newly arrived missionaries for working in the local language to better communicate with the local population.

Moreover, speaking about the content of these materials, first of all, they obviously promote a religious consciousness. Johann Weig's *De Hua yaoyu zhinan* 德華要語指南 (German-Chinese Compass for Catholic Missionaries) illustrates this well. Numerous words, phrases, expressions are explicitly religious terms, constantly placing the young learners in a religious atmosphere and preparing them for a future religious setting. Secondly, they promoted a kind of cultural awareness. A list of vocabulary and some practical readings or exercises contain pieces of Chinese customs, rituals, and even folk religions, though in a limited manner. Lastly, they promote a kind of socio-political awareness through some fragments here and there, e.g., in Ferdinand Dransmann's *Hanwen qianyu* 漢文千語 (A Thousand Words of Chinese),⁸⁸ Johann Weig's *Deutsch-chinesischer Kompaß für Katholische Missionare* (German-Chinese Compass for Catholic Missionaries),⁸⁹ Theodor Mittler's *Chinesische Grammatik*.⁹⁰ In my view, however, such a kind of consciousness needed to be reinforced in an efficient manner. In other words, their writings, though rooted in people's daily matters, did not reflect much of the social changes and the hard living conditions of the people in Republican China. It has to be kept in mind that the SVD China missionaries worked in Shandong from the end of the 19th century to the first half of the 20th century. Of course, they witnessed a turbulent China with dramatic changes in every way. Although one could find hints on what China went through at that time in other SVD writings or reports, still, a modern reader like me would rather assume that the newly arrived missionaries certainly should have been informed of this actual living condition and political environment from the beginning of their language course.⁹¹

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88 For various political topics, see Dransmann 1934, pp. 1-30.

89 For example, see Weig 1928a, pp. 142-156, 172-180.

90 For different subjects in different lessons, i.e., the Republic of China, local government and military, and visiting a local official, see Mittler 1927, pp. 397-406, 406-412, 423-434.

91 In practice, all the SVD missionaries in Shandong would together have a retreat annually. During this period, an exchange of thoughts and ideas including the current political situations, government policies, and missionary experiences would also take place. The neo-missionaries after a year of training in language would hear their new assignments in the mission while they had more opportunities to talk to those more experienced missionaries.

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Film Review

***Yinru chenyan* 隱入尘烟 (*Return to Dust*),**

Directed by: Li Ruijun 李睿珺, China 2022, 133 Minutes.

Leopold Leeb

Translated by Jacqueline Mulberge SSpS

With the film *Yinru Chenyan (Return to Dust)*, the young director Li Ruijun (born 1983) created an impressive memorial to his homeland Gaotai in the province of Gansu. The film premiered in February 2022 at the 72nd Berlin International Film Festival. In China it was released in July 2022 but unfortunately [after initially being given a more conciliatory ending by the censors] had to be withdrawn from cinemas in September of the same year, as the central government was apparently not satisfied with the portrayal of poverty and corruption in the rural regions.

The long film shows the touching care of a sprightly small farmer for an impoverished and slightly disabled woman. Despite extreme poverty and many external pressures (sudden move out of their own house, forced blood donations), the already rather elderly couple discover joy in working together in the fields and with the domestic animals (chickens, donkeys) on the small farm. However, as they begin to hope for a better future, the wife falls ill, falls into the ditch next to the road and drowns. The sympathetic farmer, who for so long had radiated serenity, caring, a spirit of work, but also a quiet joy in life, follows her in death.

The two main characters are Ma Youtie 马有铁 (played by amateur actor Wu Renlin 武仁林) and Cao Guiying 曹贵英 (played by the well-known film actress Hai Qing 海清). Cao Guiying, a gaunt, hunchbacked woman in her forties, lives with her brother and his wife, but in a dirty wooden shack that can barely withstand the elements. Many years ago, she gave a beggar in the village a piece of bread but because of that she was beaten by her relatives so harshly that for weeks she could not walk. Since then, she lost all pleasure in life, even more so since she is incontinent and also unable to have children. Her brother and sister-in-law treat her uncharitably and want her out of the house, so they arrange a marriage with the already somewhat aged but unmarried Ma Youtie. Ma had to work for his elder brother in the fields for many years without pay and was exploited by him. Although his brother is doing quite well economically, Ma Youtie is only allowed to live in an abandoned, empty room in the village where he looks after his donkey. The villagers mock him: “No one is poorer than you.”

Youtie and Guiying's marriage is extremely simple but it slowly begins to transform the quiet suffering of the disabled woman into an increasing joy in life. Ma does not take offence at his wife's bed-wetting, he does not scold her when she fetches water in her slow, limping step, but simply lifts her onto the donkey cart when, for example, they go to the ancestral grave on the edge of the desert to burn paper money and pray to the ancestors. Together they till the field. The donkey replaces the tractor. The farmer hatches ten chicks in a cardboard box; he plans to use the money from the chicken breeding to have his wife's ailments medically treated one day. All farmers in the village have to hand in their grain to the grain office in the village where they receive seed and a little money; quite often, however, the money is not paid or is paid late. When the head of the grain office is stricken with a mysterious disease, the villagers are urged or forced to donate blood for him, but only Ma Youtie has the "panda blood group" with which to cure the man. (The fact that there is supposed to be a "panda blood group" is an allusion to certain exploitative tricks with which the uneducated rural population is often duped and exploited). Ma Youtie is driven to town in a speedy car to donate blood, but Guiying, who accompanies him, vomits and wets the car seat. She has never ridden in a car before. The good-natured farmer Ma, who quietly accomplishes everything he is asked to do, does not accept any gifts for his repeated blood donations and instead asks that the grain money finally be paid out to the villagers.

When a new regulation offers money for the demolition of empty old buildings in the village, Ma and his wife are simply evicted. But the sprightly farmer builds his own house out of mud bricks, and the increasingly active Guiying helps him build it. The film shows the traditional work and the building of the house with homemade air-dried mud bricks. (The region of Gaotai is located on the Silk Road on the Loess Plateau of northwest China, where the soil is generally clay-like and can be a good building material when mixed with water). Guiying is still handicapped in all this work in the fields and on the house, and is also once scolded by her husband because of her clumsiness, but overall the two get along so well that the women in the village say Guiying is more loved than any other wife.

The film has a number of lengthy sequences and is generally wordless and lacking in action, which probably best reflects the uneventful life of the peasants in Gansu. Everything that is spoken is in the local Gaotai dialect, which is incomprehensible to most Chinese. However, the strip impresses with its silent language of strong symbols: a small straw donkey woven by Guiying, an auspicious character stuck to the mud wall, the collective threshing of grain followed by a bath in the cold irrigation ditch. Any depiction of conjugal love or eroticism is faded out; what is depicted is a silent, simple, selfless, almost child-like love with which the farmer Ma finally coaxes a laugh out of his wife, who has been so hardened by long years of suffering.

But the happy days together with their domestic animals in their new house soon come to an end. Guiying falls ill and during a visit to the village she gets dizzy and falls into the ditch. No one is there to save her. When Ma Youtie hears of his wife's death, he is deeply affected. He slowly prepares the burial in the desert, burns paper money again in front of the simple earthen mound of the grave, then in a symbolic gesture takes the horse's collar from his donkey and sends the animal away. At home, he lies down on the earth bed (the

kang, heated in winter), under the photo of his beloved Guiying, and takes his own life with the help of some pesticide.

The last shot shows an excavator razing the house built by Ma and his wife to the ground. There is money from the government for the demolition of unused buildings ...

It was predictable that the central government would take offence at this film. It is set in 2011 and tries to depict the real situation of the villagers. This also means that the extreme difference between rich and poor, between town and country, between healthy and sick people, between exploiters and exploited becomes quite manifest. The excavators, symbol of government power, mercilessly tear down the mud huts of the poor people. It is the weak, the disabled, the sick, the uneducated, deprived peasants in the remote villages who have to live a hopeless life of silent suffering until they “return to dust.” If they get a high-rise flat in a smaller town through government regulations, it means that they would have to part with their beloved animals (donkeys, chicken). However, the fact that Ma Youtie is a person so full of life and so kind-hearted through contact with nature, and that through his hard work and selfless care he is able to bring an introverted and disabled woman back to a somewhat happier life, is almost a miracle, and Ma appears, as it were, like a saint in a world of heartlessness and exploitation. In the end, however, even he has no hope: the repeated burning of paper in front of the ancestral burial mounds in the desert and the demolition of the mud huts, with clouds of dust rising, speak the same language: everything returns to dust and smoke.

All in all, a very moving and thought-provoking film with great nature shots from the ancient farming region of the Chinese Silk Road. One is reminded of one of Rilke's words: “For you [God] are not the One surrounded by beauty and wealth. [...] You are the farmer with the beard, from eternity to eternity.”

Imprint – Legal Notice

ISSN 2192-9289

Publisher:

China-Zentrum e.V.
Arnold-Janssen-Str. 22
53757 Sankt Augustin
Germany

Managing editors:

Katharina Feith, Katharina Wenzel-Teuber

Assistant editor and layout:

Eveline Warode

Web editor:

Jan Kwee

Collaborators of this issue:

Sr. Jacqueline Mulberge SSPS
Fr. David Streit SVD

Calligraphy:

Yang Xusheng

Editorial submission deadline:

August 31, 2023

Contact:

China-Zentrum e.V.
Arnold-Janssen-Str. 22
53757 Sankt Augustin
Germany
Phone: +49 (0) 2241 237 432
Fax: +49 (0) 2241 205 841
www.china-zentrum.de

Bank account:

Name of the bank: Steyler Bank GmbH
Bank address: Arnold-Janssen-Str. 22,
53757 Sankt Augustin, Germany
Account holder: China-Zentrum e.V.
Account number: 17 881
Bank code: 386 215 00
IBAN DE 94 3862 1500 0000 0178 81
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Religions & Christianity in Today's China is an e-journal published four times a year. It is freely available on the website of the China-Zentrum, www.china-zentrum.de. Part of the contributions of each issue are translated from *China heute. Informationen über Religion und Christentum im chinesischen Raum*, the German language journal of the China-Zentrum.

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