

## The Chinese Church's Response to Migration within Mainland China (Part II)

John B. Zhang

### IV. Pastoral Services for Catholic Expatriates in China

According to the Exit and Entry Administration of China's Ministry of Public Security, 382 million people crossed China's borders in 2010. They include 114 million mainland citizens, 215 million Hong Kong, Macau, and Taiwan residents, and 52.112 million foreigners.<sup>1</sup>

Most expatriates entered China briefly, mainly through Shanghai and Beijing and mostly for tourism, leisure, meeting and business purposes. But 3.46 million others stayed longer – 2.463 million service staff, 807,000 employees, and 190,000 students. The percentage of Catholics among foreign nationals working or studying in the Mainland is unknown, but providing pastoral care to them is a common issue for the Church in China and overseas Church communities.

Paying attention to and focusing on Catholic expatriates is a significant Church concern in China and abroad. For this reason, Faith Institute for Cultural Studies (FICS) has been cooperating with dioceses, parishes, and organizations that celebrate the Eucharist in foreign languages, especially to ascertain the number, location, language, and time of Sunday Masses for such Catholics in China.

On June 15, 2011, according to a limited survey conducted by FICS, about 14,630 expatriates were taking part in Sunday Masses offered in a foreign language in China. About 2,600 of them attended Mass in Beijing, 4,670 in Shanghai, and 500 in Tianjin (Xikai Church, in English). Another 3,020 Catholic expatriates went to English and French

---

This article is Part II of a public lecture delivered by John B. Zhang (Faith Institute for Cultural Studies – Jinde Charities, Shijiazhuang) on June 30, 2011 at the China-Zentrum in Sankt Augustin. The contribution has been translated from Chinese into English by Paul Han and proofread by Robert Astorino and Jacqueline Mulberge. Part I of the English version has been published in *Religions & Christianity in Today's China*, II (2012) 1, pp. 23-46. The German translation of the lecture has been published in *China heute* 2011, No. 3, pp. 166-177 (Part I) and No. 4, pp. 225-236 (Part II). For the Chinese version of Part I, see Zhang Shijiang 张士江, "Zhongguo jiaohui huiying yimin wenti (shang) 中国教会回应移民问题 (上)," in: *Tianzhujiao yanjiu ziliao huibian* 天主教研究资料汇编 2011, No. 115, pp. 99-137; Chinese version of Part II, forthcoming.

1 Su Xuefeng 苏雪峰, "2010 nian wo guo chu ru jing ren yuan da 3,82 yi ren ci" 2010年我国出入境人员达3.82亿人次 (The number of exit and entry population in China amounted to 382 million in 2010), in: *Renmin gongan bao* 人民公安报 January 13, 2011.

Catholic expatriates attending English-language Mass in China  
(outside Beijing, Tianjin, and Shanghai, June 15, 2011)

Diocese	Church	Language	Time	Attendants	Nationality of the Celebrating Priest
Xiamen	Gulangyu	English	Sunday 9.30	100	Chinese
Ningbo	Cathedral	English	Sunday 10.30	100	Chinese
Chengdu	Church of Our Lady	English	Saturday 16.00	200	Chinese
Kunming	Cathedral (temporarily stopped)	English	Saturday 19.00	30	Chinese
Guangzhou	Shishi Church	English	Sunday 15.30	1,000	Chinese
		French	Sunday 17.00	30	French
Wuhan	Wuchang, Huayuan-shan Church	English	Sunday 10.30	150	Chinese and other nationalities
Jiangmen	Bishop's House	English	Sunday 15.30	300	Chinese
Wenzhou	Church of Our Lady in Nanmen	English	Saturday 16.00	20	Chinese
Shenzhen	St. Anthony's Church	English	Sunday 13.00	150	Chinese
Xi'an	Cathedral	English	Sunday 15.30	60	Chinese
Taiyuan	Cathedral	English	Sunday 9.00	30	Chinese
Shenyang	Cathedral	English	Sunday 11.30	150	Chinese
Hangzhou	Cathedral	English	Saturday 20.00	150	Chinese
Changchun	Cathedral	English	Sunday 14.00	50	American
Nanjing	Cathedral	English	Sunday 18.00	100	Chinese
Wuxi	St. Joseph's Church	English	Sunday 10.30	100	Chinese
Suzhou	Yangjiaqiao Church	English	Sunday 10.30	300	Chinese
				3,020	

Masses in 17 other cities, while 150 German Catholics and 3,690 South Korean Catholics attended Sunday Masses celebrated in their respective languages in various cities.<sup>2</sup>

English-speaking groups are the largest number of persons attending Masses in a foreign language, and Korean-speakers are the second largest segment. French, German, Italian, Spanish, Filipino, and Indonesian-speaking Catholics also attend Sunday Mass offered in their respective languages.

Catholic expatriates include not just a large number of Europeans and Americans, but also many students and young workers from Asia, Africa, and Latin America. They bring vitality to their parish communities in China. The pastoral services offered to German and South Korean Catholics, as well as those available to other expatriate Catholic communities in Beijing, Shanghai, and Tianjin, are worth studying more closely.

<sup>2</sup> Please see the special topics below for more details on various foreign language communities.

### Case V: The Pastoral Care of German-Speaking Catholic Communities in China<sup>3</sup>

Two Divine Word Fathers were the first to take care of Catholic expatriates in Beijing by offering Sunday Masses in German, English, Spanish, and French. The German, English, Spanish, and French pastoral services that these two priests pioneered for Catholics in Beijing laid a firm foundation for the growth and further development of those communities.<sup>4</sup>

In 1987, several months after he had arrived in China, Fr. Willi Müller SVD was asked by the German Bishops' Conference to take care of the Catholic German-speaking community in Beijing and Shanghai. From 1987–1996 he celebrated Holy Mass for the German-speaking expatriates in the German embassy in Beijing on a weekly basis and occasionally in Shanghai. In 1996, Fr. Arnold Sprenger SVD succeeded Fr. Müller in taking care of the German-speaking Catholics in Beijing.

At first from 30–40, up to 80 Catholics – but sometimes as many as 100 – attended Mass in the German embassy. The weekly Mass in English in the embassy of the Philippines attracted 100–200 Catholics from the embassies of countries in Asia, Oceania, Europe, and Africa.

The Cologne Diocese assigned Father Michael Bauer to study in China in 2004 and he gradually became responsible for the pastoral care of German Catholics there. With the blessing of the secretary of the Overseas Pastoral Care Committee of the German Bishops' Conference, he promoted the establishment of the “Saint Joseph Freinademetz Community” [Katholische Sankt Josef Freinademetz Gemeinde deutscher Sprache Peking] for German Catholics in Beijing in 2006. He now heads that community and is its spiritual director, while two German Catholics are responsible for its financial and liturgical needs. During the past seven years, Father Bauer has also traveled extensively to Shanghai, Guangzhou, Chengdu, Hangzhou, Wuxi, Suzhou, and other places to provide pastoral services for other German Catholics in the Mainland.

More and more Germans have been entering China to study, travel, and work, thanks to China's open-door policy and rapid economic development, as well as the growing cooperation between China and Germany in science, technology, culture, education, economy, trade, and commercial activities. In recent years, German companies have been basing themselves in Shanghai and this has led to the numbers of Germans there being far more than in Hong Kong and in Singapore. There are now about 10,000 Germans in

3 The German-speaking Catholics in China include those from Germany, Austria, Holland, Switzerland, and Italy.

4 In the late 1980s, at the invitation of the Argentinian ambassador, Fr. Müller started to celebrate Holy Mass in Spanish every Sunday, first in the Argentinian embassy, after September 1992 in the embassy of Chile. During the democracy movements that erupted in 1989, both German fathers stayed in the Argentinian embassy for a few days; there Fr. Müller offered Mass in Spanish, and many Catholic ambassadors and embassy staff attended. In the same year, Fr. Sprenger was invited by the ambassador of the Philippines to offer Holy Mass in English in the embassy of the Philippines. Because there soon were too many people attending, he later held a second weekly English Mass in the Canadian embassy. Also in the late 1980s, Fr. Müller was invited, first by diplomats from Benin, to celebrate Holy Mass in French every Saturday. This became a flourishing African francophone community. For a few years, practically all French speaking embassies, including the French embassy, hosted this event in turn. In 1992, when Fr. Müller had to leave Beijing for a few months, Fr. Sprenger also celebrated Mass for the German, Spanish, and French speaking communities.

Shanghai and 6,000 in Beijing and of these around 3,000 in Shanghai are Catholics and 2,000 in Beijing.

Every Sunday about 80 German Catholics in Beijing and 100 in Shanghai attend German-language Mass, while another 150 or so attend German Mass irregularly in other cities. According to Father Bauer, German Catholics represent about one-third of all Germans in the Mainland. The German Catholics have encountered some difficulties in celebrating Sunday Mass and assembling community members, and they have also evidenced some special characteristics.

German-language Sunday Mass attendance in China (June 15, 2011)

	No. of Faithful	Venue of Mass	Times
Beijing	80	German Embassy	Once in two weeks
Shanghai	100	St. Peter's Church	Once in two weeks
Chengdu	25	Consulate General	Twice a year
Guangzhou	50	Consulate General	Twice a year
Suzhou	25	Residences	Once per month
Wuxi	25	Residences	Every six weeks
Hangzhou	25	Residences	Every six weeks
	330		

#### a. Difficulties Regarding Spiritual Direction and Sunday Mass Time, Place, and Venue

Only one German-speaking priest now serves the German Catholics scattered in seven places in China. Mass is offered at the local Catholic church in Shanghai, but German Catholics elsewhere must gather for Mass at the embassy, a consulate, private home, or hotel. In Shanghai, German Catholics attend Sunday Mass in St. Peter's Church every two weeks, but 15.00h is not the most convenient time for their assembly. Moreover, the venue is far from residential areas of the German Catholics, so some cannot attend Mass regularly. Fewer than 200 now attend Sunday Mass in Beijing and Shanghai, so pastoral services for German Catholics in China clearly face double difficulties and challenges within the community itself and from the external environment.<sup>5</sup>

#### b. Constant Change and Relocation Challenge Community-Building among German Catholics

Most German Catholics in China are German company personnel who usually live and work in the Mainland for 3–5 years, so a large number of them are replaced every few years. Father Bauer, the spiritual director, has said, "This is the permanent challenge that the German Catholic community in China must face." Even so, German Catholics still want the opportunity to share and celebrate Mass in their mother tongue and thereby foster peace of mind.

<sup>5</sup> The small number of church-going German Catholics is not only a result of limited time, location, and distance, but also a result of world-wide secularism.

### c. German Catholics in China Are Young and Energetic

German Catholics in China are young – 35 years of age on average. This clearly contrasts with Catholics in Germany, where regular Mass-goers are usually much older. As company employees living overseas, they belong to the mid-upper class and typically have a high income as well as a car, house, driver, and nanny. They enjoy considerable economic potential, and are full of energy and vitality, so they can conduct various activities and go on pilgrimage to many places.<sup>6</sup>



Pilgrimage of Saint Joseph Freinademetz Community in Beijing to the tomb of their patron saint on May 8, 2011 – community youth in the church of Daijiazhuang next to the statue of the Saint.  
Photo: Freinademetz Community.

### d. Great Concern of the German Church and a Strong Sense of Belonging to the Community

Both the Cologne Diocese and the Overseas Pastoral Care Committee of the German Bishops' Conference pay great attention to the pastoral care organized for German Catholics in China. On May 15, 2011, Auxiliary Bishop Dr. Heiner Koch of Cologne, who chairs the Overseas Pastoral Care Committee, joined German Catholics in China to celebrate the fifth anniversary of the "Saint Joseph Freinademetz Community" at Beijing's Wangfujing Church (East Church).

The fact that a German priest regularly visits German Catholics in China and serves them in their mother tongue, while other clergy from their mother land occasionally visit China to care for and encourage the German Catholics to live out their faith life overseas, is considered vital for the German speaking Catholic community. The German Masses not

<sup>6</sup> German Catholics in Beijing often organize group activities. For instance, on May 8, 2011, Father Bauer led 41 German-speaking Catholics on pilgrimage to the tomb of their patron, Saint Joseph Freinademetz, in Daijiazhuang Town, Shandong Province, and celebrated Mass at the nearby church.

only enrich their faith life but also create a good opportunity for them to deepen friendships and share their stories with one another.

The pastoral services of a German spiritual director have been helping German Catholics in China to grow in faith and to strengthen their sense of belonging to a Church community as well.



Confirmation in Saint Joseph Freinademetz Community in Beijing in May 2011 – Auxiliary Bishop Dr. Heiner Koch with the young people in front of East Church. Photo: Freinademetz Community.

### Case VI: Difficulties Concerning the Pastoral Care of Korean Catholics in China

Masses in Korean are offered every Saturday and Sunday, and pastoral services for Korean clergy and faithful are provided in more than 20 parishes or venues in more than a dozen cities.<sup>7</sup> At Beijing's Dongjiaominxiang Church, two Korean Masses are offered every Sunday morning. Two parishes in Shanghai, three in Qingdao, two in Guangzhou, and two in Hangzhou also offer Mass in Korean every Sunday. In Wuxi and Zhangjiagang, where only temporary gathering places are available, one Sunday Mass is celebrated each month.<sup>8</sup>

7 These cities are Beijing, Shanghai (Jinjiaxiang and St. Peter's), Tianjin, Guangzhou (Shishi and Dongguan), Shenzhen, Hangzhou (Hangzhou and Yiwu), Nanjing (Cathedral and Wuxi), Suzhou (Cathedral and Zhangjiagang), Qingdao (Cathedral, Chengyang, and Huangdao), Yantai, Weihai, Shenyang, Dalian, Changchun, Yanji, Harbin.

8 This information comes from the dioceses and parishes that provide Mass in Korean, and from Korean priests who are working or studying in China. Their help is much appreciated.



Confirmation Mass of the Korean Community in St. Peter's Church in Shanghai on November 20, 2011.  
Photo: Korean Community Shanghai.

According to a limited survey, about 5,090 Korean Catholics in China normally attend Sunday Mass in Korean.<sup>9</sup> However, the number going to Mass is double on special feasts such as Easter, so more than 10,000 Korean Catholics would attend such celebrations in the Mainland. According to Fr. Benedictine O Sang Jik and Fr. Francis Lim Beom Jong, who serve Korean Catholics in Beijing and Shanghai respectively, other Korean Catholics may take part in an English or Chinese Mass at nearby parishes for various reasons, such as the inconvenience of time and/or location of the Korean Mass. Others, due to various reasons, are unable to attend Mass at all.

The FICS has learned that in most cities Korean priests usually celebrate Korean Masses for Korean Catholics, while Chinese priests celebrate Korean Masses in Changchun and Yanji, two cities of Jilin province. The Korean Catholic Church is concerned to provide pastoral services to its Catholics overseas, but the number of priests who enter China is small compared to all the priests sent abroad by the Korean Church.

According to Fr. Paul Sung Jaeki from the Korean Foreign Mission Society (KMS), a PhD candidate of Beijing University, apart from 14 Korean priests working in Hong Kong, Macau, and Taiwan, more than 30 Korean priests from various dioceses or religious communities in South Korea are serving the pastoral needs of Korean Catholics in the

<sup>9</sup> Though 1,500 Korean Catholics are registered in Beijing and Shanghai respectively, only 800 go to Dongjiaominxiang Church in Beijing for Sunday Masses, 400 to St. Peter's Church at South Chongqing Road in Shanghai, and 200 to Jinjiaxiang Church of Pudong in Shanghai. Another 300 or so Korean Catholics attend Sunday Mass at a hotel in Tianjin. Together with others elsewhere in China, a total of 5,090 Korean Catholics in the Mainland attend Sunday Masses offered in their own language.



First communion of Korean children in Shanghai on November 13, 2011.  
Photo: Korean Community Shanghai.

Mainland.<sup>10</sup> Twenty of those priests serve China-based Korean Catholics on a full-time basis; the others do so part-time. According to Fr. Francis Lim Beom Jong, thirteen of the Korean priests are from Daegu Archdiocese, three from Suwan Diocese, and two from Incheon Diocese, while Daejeon Diocese and Andong Diocese as well as the Jesuits and the Passionists each provide one priest.

At the same time, more than ten Korean priests are studying Chinese or pursuing Master's or Doctoral degrees, and still others are involved in social services. For example, some priests of the Korean Foreign Mission Society take turns visiting and serving leprosy patients in mountain areas of South China at certain times. The former Franciscan Fr. Stephen Shin Dongmin served leprosy patients in China from 1997 until his return to Korea several years ago when he joined the Incheon Diocese.

According to the Catholic Bishops' Conference of Korea (CBCK), the Korean Church sent 330 Korean priests overseas in 2010. In the United States, 114 parish churches or venues now offer Mass in Korean, but only 19 priests are providing pastoral services in 22 parish churches or venues within Mainland China.<sup>11</sup>

About 27.2% of all Catholics in South Korea regularly attend Sunday Mass. The ratio of Korean Catholics who attend Sunday Mass overseas usually is higher than at home,

10 Recently, three Korean priests (one diocesan priest and two religious priests) have been serving people in Macau. The Korean Foreign Mission Society sent 11 missionaries to Hong Kong (two priests) and Taiwan (nine priests in Xinzhu Diocese) for pastoral service. In the Mainland there are more Korean diocesan priests than priests from religious orders.

11 See the website of CBCK for "Statistics of Overseas Korean Catholics 2010," published by the CBCK's Committee for the Pastoral Care of Koreans Living Abroad on February 17, 2011.



Korean Catholics attending Korean Mass in China (outside Beijing and Shanghai) (June 15, 2011)

Diocese	Church	Time	Attendants	Nationality of the Celebrating Priest
Guangzhou Diocese	Shishi Church	Saturday 16.40	300	Korean
	Dongguang, private residence	Sunday 9.00 and 11.00	250	Korean
Shenzhen	Anbao Church	Sunday 11.00	300	Korean
Shenyang Diocese	Chapel in Bishop's House	Sunday 9.00	180	Korean
	Church in Dalian	Sunday 11.30	100	Korean
Hangzhou Diocese	Chapel, Hangzhou	Saturday 16.00	60	Korean
	Church in Yiwu	Sunday 10.00	40	
Suzhou Diocese	Catholic Church	Sunday 10.30	200	Korean
	Zhangjiagang Church, monthly	Saturday 18.30	40	
Changchun	Cathedral	Sunday 11.00	30	Chinese and Korean
Nanjing Diocese	Cathedral	Saturday 16.30	80	Korean
	Church in Wuxi	Once a month	60	Korean
Yanji	Church in Yanji	Sunday 8.00	350	Chinese
Harbin	Cathedral	Sunday 8.00	100	Korean
Qingdao Diocese	Cathedral	Sunday 10.30	500	Korean
	Chengyang (Office building)	Saturday 17.00	300	
		Sunday 10.30		
	Kirche on Huangdao Island	Sunday 17.00	100	Korean
Yantai	Catholic Church	Saturday 18.00	150	Korean
		Sunday 11.00		
Weihai	Church in Weihai	Saturday 16.00	250	Korean
		Sunday 11.00		
			3,390	

but the proportion of those attending Sunday Mass in China is far smaller than in South Korea.

There are several factors which make the Sunday Mass attendance of South Korean Catholics in China lower than in Korea, such as: inconvenient time and location of Mass, small number of parishes and gathering venues for Korean communities, and limited number of Korean priests. Fr. Francis Lim Beom Jong, secretary of the South Korean Catholic priests' association in China, says that South Korean Catholics take limited part in and contribute little to their own community in China due to their short stay in the Mainland and their lack of a deep sense of belonging there.

South Korean priests in China can obtain visas and temporary residence permits with the help of South Korean Catholics and their companies. They can also get tacit permission from local religious bureaus in the Mainland with the help of local Church com-

munities and Catholic faithful of both Chinese as well as Korean nationality. Koreans are allowed to attend Mass and to get pastoral care for their spiritual needs. Even so, in light of the current policy and environment in China there are still many obstacles that make it difficult for a number of Korean priests to enter China for pastoral work among Korean emigrants.

Therefore, the existence and the pastoral needs of foreign Catholics, including Korean Catholics, should be given close attention both by the Chinese government and the Church in China. Hopefully, both parties would start with people-oriented ideas, open up more places of worship and provide more favorable conditions, in order to properly resolve the pastoral difficulties of foreign Catholics, and to satisfy their reasonable and appropriate needs.

### Case VII: Pastoral Services for Foreign Catholics in Beijing, Tianjin, and Shanghai

In the mid-1980s, some foreign priests began offering Mass in foreign languages, regularly or occasionally, for Catholics of various nationalities in Beijing. The Masses were often celebrated in embassies. By their active participation, many Catholics speaking different languages gradually established themselves as groups. Starting in the late 1980s, the German Divine Word Fathers Arnold Sprenger and Willi Müller – as described above – regularly presided at Masses in German, English, Spanish, and French for foreign nationals in Beijing.

Fr. Albert Haase OFM, an American Franciscan, was in charge of Mass for the English community in Beijing for several years (1997–2004). When Fr. Haase left in January 2004, there were over 800 English-speaking Catholics from 27 different countries attending the English Mass in Beijing. Fr. Haase helped English-speaking Catholics to develop and become very well organized and involved in charities during his time of service.<sup>12</sup>

Fr. Joseph Loftus, an Irish Vincentian missionary, then served at the invitation of the English-speaking community as their spiritual director for some years (2004–2006). During that period, the “International English-Speaking Catholic Community” in Beijing was officially renamed “Our Lady of China Community, Beijing” (OLC, Beijing). In 2006–2009 another American priest served this community as spiritual director. Even now he still helps to offer English Mass in Beijing diocese. Since it had become more difficult to rent a place for celebrating the Mass, in 2009 the community moved to the East Church at Wangfujing Street in Beijing, and its parish priest was appointed by the Bishop of Beijing as spiritual director of the English Mass community. The identity and development of “OLC, Beijing” needs to be reviewed and possibly revised.

Many embassies and foreign agencies, as well as large numbers of international students, are based in Beijing, the Chinese capital, so the Beijing diocese early on established its “Of-

12 In order to meet the needs of those Catholics, Fr. Haase had to celebrate three English Masses every weekend. During the Easter season of 2003, for the first time, Fr. Haase received permission to confirm 15 young people who had completed a two-year Confirmation course. Managed by a special committee established by Fr. Haase, about 50% of the weekly financial donations were distributed among various charities in Mainland China.

Catholic expatriates attending foreign language Masses in Beijing (June 15, 2011)

Diocese	Church	Language	Time	Attendants	Nationality of the Celebrating Priest
Beijing (4)	Cathedral, Couples For Christ	English CFC	Sunday 10.30	600	Chinese
			Sunday 13.00	300	Chinese
	East Church	English	Sunday 16.00	80	Chinese, American
	West Church	French	Sunday 11.00	300	Dutch
	Dongjiaominxiang Church	Korean	Sunday 10.15	400	Korean
			Sunday 11.30	400	Korean
	Embassies, institutions, residences, etc.	German	Every two weeks	80	German
		Polish	Sunday 10.00	40	Polish
		Italian	Sunday 10.00	100	Italian
		English etc.	Other foreign Catholics	300	Foreign nationalities
					2,600

rice for Foreign Affairs.” In recent years, it has also opened South, East, West, and Dongjiaominxiang churches for expatriate Catholic communities. An “international parish” set up in South Church enables Chinese and foreign priests to offer Sunday Masses in different languages and to provide pastoral services through cooperation and collaboration.

The French Mass in Beijing originally had been at South Church but officially moved to West Church, Our Lady of Mount Carmel, on May 1, 2011. This Mass is offered at 11.00h every Sunday. Generally, all members of a French Catholic family in Beijing attend the Mass together. Their children are altar-servers, holding candles, bread, and wine as they line up before processing to the altar and then stand in the sanctuary for the rest of the Mass. The Francophone Catholic community also provides catechism lessons on weekdays, thanks to the availability of many volunteers. Currently, the chaplain for the French Mass is Fr. Jos Simons, a Dutch member of the Paris Foreign Mission Society. Many parishioners are prepared each year for Baptism, First Communion, Confirmation, Marriage, and Anointing of the Sick. Numerous groups have formed in recent years and the lively community often gathers for prayer, including adoration of the Blessed Sacrament. The Catholics are very grateful to Fr. Justin Liu, West Church’s Chinese pastor, who welcomed the community to the parish and who fosters the wellbeing of all in many ways. Christian unity is enhanced when his Chinese parishioners play the organ to accompany the Francophone choir at the French Mass.

During Lent in 2007, Fr. Zhang Liang, pastor of Xikai Church in Tianjin, accepted a suggestion by Fr. Joseph Loftus and invited him to start offering English Mass in the parish. Since this initiative was so successful, Fr. Zhang held a discussion with the government and received permission to have English Sunday Mass at his church. Meanwhile, Our Lady of China Community (OLC, Tianjin) was launched for English-speaking Catholics in Tianjin and in 2008 Fr. Francis Cruz, a Filipino Vincentian, was asked to take full-time care of the English Mass. About 500 Catholic expatriates now attend every Sunday. The

Catholic expatriates attending foreign language Masses in Shanghai (June 15, 2011)

Diocese	Location	Language	Time	Attendants	Nationality of the Celebrating Priest
Shanghai (5)	St. Peter's Church, Chongqing South Road	English	Saturday 17.00	400	Chinese
			Sunday 12.00	600	Chinese
		French	Sunday 10.00	400	Chinese and French
		German	Sunday 15.00	100	German
		Korean	Sunday 17.00	400	Korean
	Cathedral in Xujiahui	English	Sunday 12.00	600	Chinese
	Church St. Francis Xavier, Dongjiadu	English	Saturday 17.00	200	Chinese
			Sunday 10.30	400	Chinese
			Sunday 12.30	200	Chinese
	Zhangjialou Church	English	Saturday 17.00	200	Chinese
			Sunday 10.30	700	Chinese
	Jinjiaxiang Church	Korean	Sunday 10.00	200	Korean
	Consulates, residences, and hotels	Polish	Sunday 10.00	20	Polish
		Spanish	Once a month	50	Foreign nationalities
		Indonesian	Irregularly	200	Indonesian
				4,670	

community contributes 3,000 RMB a month to the parish to help cover the costs of water and heating, the spiritual director's salary and the community's administrative expenses. It may be worth promoting this model of happy cooperation between Chinese and foreign priests and among the Catholic expatriates.

Shanghai Diocese, situated in another international city, recently set up a "Pastoral Services Group for Foreign Catholics" which grew out of the diocese's previously established "Foreign Affairs Office." In accord with relevant laws and regulations, the diocese opened five churches (St. Peter's Church at South Chongqing Road, Xujiahui Cathedral, Dongjiadu St. Francis Xavier's Church, Zhangjialou, and Jinjiaxiang) to provide Sunday Mass and pastoral services at different times for Catholic expatriates. Compared to other places in China, Shanghai has the largest number of participants at foreign language Masses. This reiterates the importance of pastoral service for foreign nationals in an international city such as Shanghai.

Shanghai is the only Chinese diocese that has set up formal structures to serve foreign Catholics in the Mainland. Its experience is worth considering as a model for other dioceses across China.

Local churches in other provinces and cities have also launched Sunday Masses to meet the pastoral needs of Catholic expatriates. Some local churches have no contact with expatriate priests and Catholic laity, nor have they applied for the required permission, so Sunday Mass in such places must be offered in a private home, hotel, or at an institution run by foreigners in China.

In different local Church communities, many Chinese priests who have studied abroad and returned to China now work full-time or part-time with an expatriate priest to care for Catholic expatriates. Besides some Korean priests in full-time service to Korean Catholics in China, other diocesan and religious priests of various language groups – French, German, Korean, Indonesian, Italian, Polish, Spanish, and English – are taking care of their own faithful in China.<sup>13</sup> Most priests who preside at Sunday Mass and offer pastoral services in English are Chinese. This reflects the fact that the overseas education and formation of Chinese priests during the past two decades have born good fruits. This is comforting not only for the overseas Church communities who have been offering help to the Church in China, but also for the Church in China itself.

Due to heavy work and study commitments, and the great distance from one's residence to Mass venues, attending Mass in one's native language is quite infrequent for many Catholic expatriates. But whenever the Church celebrates major feasts, many of these Catholics make an effort to attend Mass in their own mother tongue. On an ordinary Sunday, the Polish Mass in Beijing may draw only 40 people and only 100 or so people in Shanghai and about 80 in Beijing would attend a German Mass, but the numbers double for important feasts. For Easter 2011, 150 Polish Catholics in Beijing attended the Polish Mass, and 300 and 160 German Catholics in Shanghai and Beijing respectively attended Mass in their own language. The most recent Christmas Mass in Shanghai and Beijing drew 500 and 300 German Catholics respectively.

Catholic expatriates who attend Sunday Mass in their own language account for only one-third. Another one-half to two-thirds – between 20,000 and 30,000 – either cannot (or choose not to) participate in Sunday Mass in their own or another language. This shows that the pastoral care of Catholic expatriates has to be strengthened, and the local Church should provide more convenient conditions, including time and location for Sunday Mass, to help these Catholics gather for worship.

Catholic expatriates can usually attend Mass in Chinese with a much larger community, warm atmosphere, and more convenient timing, but it is hard for many of them to follow the Chinese Mass and to develop a sense of belonging with the Chinese Catholics. Chinese clergy must understand it is not enough just to celebrate Mass and give homilies in foreign languages since this is only part of the whole pastoral service that Catholic expatriates require. Other pastoral activities would help, such as mutual sharing, communication, and caring in one's native language, and joining pastoral activities according to one's national traditions and customs. Thus, the cooperation between Chinese and foreign clergy to provide pastoral services for the Catholic expatriates is becoming ever more vital and necessary.

Many dioceses or parishes have reached agreements with expatriate Catholic communities to lend church facilities for Mass celebrations that are as convenient as possible for the Mass-goers as regards time and venue. In general, Catholic expatriates have to pay the parishes certain expenses and to cover the salary, accommodation, and transportation

---

13 The religious communities include: Society of the Divine Word, Vincentians, Paris Foreign Mission Society, Missionary Society of St. Columban, Pontifical Institute for Foreign Missions/PIME, Oblates of Mary Immaculate, Claretians, etc. Some diocesan priests from abroad are also involved.



German children and youth around the altar in Sheshan Basilica near Shanghai on April 17, 2011 during the community excursion of the German Community Shanghai.  
Photo: Martin Plewa.

cost of the spiritual director, as well the daily administrative expenses of the community itself.<sup>14</sup>

A model of collaboration is gradually developing between foreign and Chinese clergy to serve such Catholics in the Mainland but besides religious policy, challenges of cooperation are gradually emerging between foreign and Chinese churches and between clergy and faithful concerned with service to Catholic expatriates. As with external policies, mutual understanding, acceptance, and cooperation within Church communities are equally important factors that cannot be ignored. The external environment, regulations, and policies certainly affect pastoral services for Catholic expatriates in China. However, there also is a need to develop mutual understanding, acceptance, and cooperation within the Church itself. Otherwise, pastoral service for foreign nationals will be seriously limited. Pastoral cooperation gradually should become part of the daily agenda of the Chinese and overseas Churches alike because this important issue requires greater attention and sharper focus.

Just like the Chinese migrant Catholics, the Catholic expatriates in China also need the attention, care, and spiritual nourishment of Church communities (both at home and in China).

With the peaceful, stable, and continuous development of China, the foreign Catholics in China will turn into parishes of various language-speaking expatriates. Ignoring their existence and needs will eventually lead them to conduct activities outside of the registered churches. Instead, by providing them open venues for religious services, it will be beneficial not only for promoting China's image of internationality and cultural exchange, but also for establishing a stable and harmonious society, and moving economic development ahead as well.

14 Every month, French Catholics in Beijing donate 3,000 RMB from their Sunday Mass collections to West Church and the Korean community contributes 1,300 RMB to Dongjiaominxiang Parish in Beijing, while the foreign Catholic community in Tianjin gives Xikai Church 3,000 RMB to help pay for water, heating, and electricity. All collections from foreign language Masses elsewhere in Beijing diocese go to the local diocese, as do all collections from foreign language Masses in Shanghai. Due to some factors, some other expatriate Catholic communities have concluded other kinds of agreement with Shanghai Diocese.

## V. Opportunities of Pastoral Care and Evangelization for Overseas Chinese

At present, about 50 million Chinese live abroad. China has experienced three big waves of migration since the 1970s. The first was a labor force-dominated migration in the 1980s, the second was the technology-orientated migration of the 1990s, and the third wave, still underway, has been triggered by the emigration of social elite and the investment of the rich. No matter what may occasion migration, those who go overseas need to overcome language barriers and cultural differences, and enter the mainstream of their newly adopted land. Even short-term international students, job-seekers, and academic researchers face various challenges regarding life, studies, and work. In any case, the overseas Chinese involved in short-term or long-term migration constitute a new field for evangelization.

The Church in China still cannot satisfy the pastoral needs of overseas Chinese Catholics. The Churches in some countries where Chinese Catholics find themselves still need to strengthen their pastoral services for Chinese people within their borders. For example, there are only two Chinese Catholic communities in Germany. One of them, the “Community of Chinese Catholics in the Rhine Area,” is under the umbrella of the International Groups Pastoral Care Committee of the Cologne Diocese and is cared for by the Society of the Divine Word.<sup>15</sup> The other, the “Chinese Catholic Community of Munich,” is under the umbrella of the Aliens’ Pastoral Care Committee of the Munich Archdiocese and in the last few years has been cared for by three religious communities: Society of the Divine Word, Missionary Benedictines from St. Ottilien, and Capuchins (OFM Cap) from Munich.<sup>16</sup> About 150 Chinese Catholics take part in the group activities at Sankt Augustin or Aachen in the Rhine area, and about 30 (at ordinary times) up to 130 (maximum) participate in the Munich community.<sup>17</sup> However, they are far fewer than the more than 60 groups of Chinese Protestant Christian Communities who gather for Bible sharing and fellowship.<sup>18</sup> Such a big gap is not caused by problems of Church–State relations or religious freedom. Rather, it is due to the failure of Chinese and German Church communities to give proper attention and emphasis to pastoral care and evangelization concerns. The pastoral care of Chinese people in Germany surely needs to be enhanced, but the Church communities in

15 The Community of Chinese Catholics in the Rhine Area (Tianzhujiao Laiyin qu Huaren tuanti 天主教莱茵区华人团体) was established by the Chinese Divine Word Bishop Vitus Zhang in exile (originally Bishop of Xinyang Diocese in Henan from 1941–1949) in the 1960s in Cologne. Divine Word Father Martin Welling currently is their spiritual director. See <http://www.gckr.de> and [www.chinesische-gemeinde-koeln.de](http://www.chinesische-gemeinde-koeln.de).

16 The predecessor of the Chinese Catholic Community of Munich (Munihei tianzhujiao Huaren tuanti 慕尼黑天主教华人团体), the Chinese Catholic Students’ Association in Munich, was established by Divine Word Father Peter Gerhards (1912–2000) in 1980. In 2001, this Association was approved by Munich Archdiocese and became a community solely dedicated to serving Chinese Catholics. At present, this community belongs to the Aliens’ Pastoral Care Committee of Munich Archdiocese, and Fr. Othmar Noggler OFM Cap is its spiritual director. See <http://www.kahuaren.de>.

17 These two communities provide a monthly Chinese Mass at Sankt Augustin and in Munich, organize small catechism classes and occasional outing activities. Apart from these two possibilities, Chinese Catholics elsewhere in Germany can only attend German-language Masses or catechism classes in local parishes.

18 At present, there are about 200,000 Chinese in Germany. The Protestant churches have more than 60 gathering places, Bible study classes, and fellowship groups in various cities (see, e.g., the website of the Protestant Chinese Community Stuttgart <http://stuttgartjiaohui.de>). Regarding information on the German-Chinese Protestant groups, I am grateful to Fr. Wei Jie with his thesis and sharing.

China, Taiwan, Hong Kong, and Macau also need to pay more attention to the needs of the Chinese Catholics in Germany. According to some sources, except for Chinese priests studying in Germany and some individual visiting Chinese clergy who offer limited part-time services, the Church in the mainland, Hong Kong, Macau, or Taiwan can send hardly anyone to Germany to serve the Chinese Catholics and organize evangelization activities for the Chinese migrants.

The predecessors of the two Chinese Catholic communities in Germany had served Chinese students in the past. They continued the Chinese Church tradition of rendering due attention to the pastoral care of intellectuals. But the Church in China and many missionary congregations need to change their perspective and gear up to new realities.

Since the sixteenth century, many missionaries such as Matteo Ricci have left their homeland and gone to the distant land of China to preach the Gospel, witness the faith, and establish and develop the Church. Countless individuals gave their lives to the Church in China and many more shed their blood in this foreign land for the conversion of the Chinese people to Jesus Christ!

At the moment, due to the restricted religious policy of running the Church independently, foreign missionaries are disallowed by Chinese law from conducting missionary activities in China. For this reason, many international religious communities have been complaining that they cannot enter China legally and openly, to say nothing about obtaining a legally recognized missionary identity.

Nevertheless, since 1977, many Chinese elite have gone overseas for studies, work, or permanent residency. Have the missionary congregations and local Churches abroad paid attention to overseas Chinese in their midst and sowed the seeds of the Gospel in their hearts? It is understandable that, once these elite become Christians, whether or not they return home to China or continue living abroad, or visit their homeland for even just a short time, their contributions to the betterment of Chinese society and the spread of the Gospel message will be doubly effective. They can even turn the aspirations of veteran missionaries like Matteo Ricci for a cultural evangelization into reality.

With all that in mind, it goes without saying that preaching the Gospel and carrying out pastoral services in schools, universities, and residential areas of Chinese people overseas represent a shared responsibility for Catholic churches and missionary religious orders abroad, as well as the Church in China. At the same time, while local Church communities in Mainland China pay attention to and carry out the responsibilities of overseas evangelization, they should also care for those baptized who, having studied or worked abroad, are now back to China. This requires selfless cooperation between the Church in China and the Universal Church community.

## Conclusion

With continuing economic development in China, the number of migrants and other people on the move will certainly rise. The rural population shrinks as the urban population grows. The rural and urban populations in China are now almost equal. All through Chinese history, the rural population always outnumbered urban dwellers, but the future trend will be the opposite.



Facing the growing number of people on the move, and the rapidly changing composition of rural and urban residents, both the Church in China and the overseas Church communities are also actively responding to the subsequent issues through caring support, visitations, and establishment of Catholic communities and thus actively facing the problems of migrants and the pastoral challenges involved. Some Church-run social service organizations also try to aid many kinds of migrants. These efforts, while certainly commendable, are inadequate and need further action. In the future, the construction of new churches must take into consideration the spread of Catholics in rural and urban areas, so that those middle-sized and small churches are convenient for the residents to participate in the community.

The interviews, investigation, and reports conducted by *Faith Newspaper (Xinde)* within the Catholic Church in China have raised the awareness of the local Church concerning migrants, and have also encouraged some Church communities to start taking concrete actions to address the issues instead of just complaining that their communities are constantly losing Catholic faithful. They now need to cooperate with other Church communities to care for those who left their home towns by providing essential pastoral services for them. For the Chinese Catholic Church mainly in rural areas, the impact of the fast migration flow out of rural areas during the last 20 – 30 years has been huge. The Church in China is still in the process of adaptation and adjustment. Many clergy and Catholic faithful sincerely hope to learn from the overseas Church communities with regard to the pastoral care of immigrants.

No matter if it is Yongnian CBC in Shanghai, the German-speaking Community of St. Joseph Freinademetz, the English-speaking Community of our Lady of China, or parishes of South Korean Catholics in China, their vitality and successful models should be studied and promoted. Of course, they need the mutual understanding, acceptance and cooperation of both their respective home town and residential Church communities. At the same time, only through participation, support, and sacrifice can these communities become lively and enthusiastic. An open and stable social environment and reasonable religious regulation are of great importance and greatly impact the migrant Catholics, both domestic and overseas. For their pastoral works as well, mutual understanding and close cooperation between the Church communities within and outside China are equally crucial, as past experience has shown and future developments demand.

At present, except for the “Pastoral Care Group for the Immigrant Catholics” established by the Shanghai Diocese, all other local Churches seldom pay attention to or establish special institutes specifically dedicated to the care of immigrant Catholics. Therefore, the Church in China should pay attention to immigrant-related issues by setting up a “Committee for the Pastoral Care of the Migrants and Overseas Chinese Catholics.” This could encourage overseas Church communities to pay greater attention to the pastoral needs of the Chinese Catholics who live abroad.

The Church in China still cannot send large groups of personnel to serve Chinese people overseas, but it should seriously consider this need. Individual dioceses and the Church in China as a whole should eventually form their own missionary congregations to provide priests according to the needs not only of various parts of China, but also of overseas

communities. The Church in China should not remain just a receiving local Church, but should also be a giving one (as regards providing missionaries for the Universal Church). In this way, the Church in China will gradually develop into a mature local Church that can help supply the missionary task force that the Church requires.