

## 2014 Statistical Update on Religions and Churches in the People's Republic of China

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For various reasons, there are no consistent or certain data regarding the number of adherents of religions in China. Our annual statistical summary compiles figures from available recent sources of differing types. This time it presents two larger, statistical projects from the official arena, first results of which were published in 2014: The China Family Panel Studies, a long-term study carried out by the Peking University, endeavors to gain new insights through a combination of information about religion and other socio-economic data (see below, paragraph 1.2). The State Administration for Religious Affairs (SARA) has published the first parts of its new database on religions, promised for quite some time, which is intended especially to serve better political management of the religions (see paragraph 2.3). In 2014 there were again controversial discussions regarding the number of Protestant Christians in China (see paragraph 4). Although the numbers for the individual religions remain contradictory, they provide an overall picture of vibrant religious life in the PR China.

### 1. Religions in General

#### 1.1. Official Figures in a “Reader” of the State Administration for Religious Affairs

The Central Group for Theoretical Studies of the Party Group in the SARA published in December 2013 a “Reader for the Study of the Socialist Theory of Religion with Chinese Characteristics” (*Zhongguo tese shehuizhuyi zongjiao lilun xuexi duben* 中国特色社会主义宗教理论学习读本, Beijing: Zongjiao wenhua chubanshe).<sup>1</sup> Extracts were published little by little online in 2014, including the chapter “The Fundamental Situation of the Religions in Our Country” (hereafter indicated as SARA 2014). It contains statistical data on

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This article was first published under the title “Statistisches Update 2014 zu Religionen und Kirchen in der Volksrepublik China” in *China heute* 2015, No. 1, pp. 22-34.

1 On the publication of the Reader, cf. “*Zhongguo tese shehuizhuyi zongjiao lilun xuexi duben chuban*” 《中国特色社会主义宗教理论学习读本》出版, [www.sara.gov.cn/xwzx/xwjj/57800.htm](http://www.sara.gov.cn/xwzx/xwjj/57800.htm), uploaded on Dec. 20, 2013. According to this, the Reader is a key publication of the National Publication Foundation's publication project for the setting up of a system of core socialist values.



Map: [d-maps.com/carte.php?num\\_car=27749&lang=de](http://d-maps.com/carte.php?num_car=27749&lang=de)

#### Provinces of China – Map and List of Abbreviations

AH Anhui, CQ Chongqing, FJ Fujian, GD Guangdong, GS Gansu, GX Guangxi, GZ Guizhou, HB Hubei, Heb Hebei, Hen Henan, HL Heilongjiang, HN Hunan, JL Jilin, JS Jiangsu, JX Jiangxi, LN Liaoning, NM Inner Mongolia, NX Ningxia, QH Qinghai, SC Sichuan, SD Shandong, SN Shaanxi, SX Shanxi, XJ Xinjiang, YN Yunnan, ZJ Zhejiang.

the religions with a politico-official character. These – unsurprisingly rather conservative<sup>2</sup> – figures are given in the following with the data for the individual religions respectively. The text points out that alongside the “five major religions” (Buddhism, Daoism, Islam, Catholicism and Protestantism) there are also “some few other religions and many types of popular faith.” In addition it speaks – and that is new – of the “three major confessions” (*san da paibie* 三大派别) of Christianity and names the Orthodox Church as the third. The latter has not been generally permitted throughout the country as a whole. The chapter, however, gives no statistical information on the Orthodox Church.

### 1.2. Socio-Economic Data and Religion in the Longitudinal Survey “China Family Panel Studies”

In early 2014 a “Report on the Religious Situation in Today’s China” was published in the periodical *Shijie zongjiao wenhua* (*World Religious Cultures*) based on the data of the China

2 The figures in SARA 2014 are, however, in most cases significantly higher than the data in the 1997 “White Paper – Freedom of Religious Belief in China.” This White Paper, whose numeric data were still being cited by the official Chinese side years after its publication, speaks of 4 million Catholics, 10 million Protestants and 18 million adherents of the ten Muslim minorities: cf. text of the 1997 White Paper at [www.china-embassy.org/eng/zt/zjxy/t36492.htm](http://www.china-embassy.org/eng/zt/zjxy/t36492.htm).

Family Panel Studies. The China Family Panel Studies (CFPS, *Zhongguo jiating zhuizong diaocha* 中国家庭追踪调查) is – as stated on the website of the project – “a nationally representative, annual longitudinal survey.” Since 2010, it has been carried out by the Institute of Social Science Survey (ISSS) of Peking University and funded by government grant (via the “Project 985”). The survey has its focus on “the economic, as well as the non-economic, wellbeing of the Chinese population” and “promises to provide to the academic community the most comprehensive and highest-quality survey data on contemporary China.” A constant panel of 16,000 families/households in 25 provinces, direct-controlled municipalities and autonomous regions of [Mainland] China (i.e. excepting Xinjiang, Tibet, Qinghai, Inner Mongolia, Ningxia and Hainan) is surveyed annually on themes such as economic activities, education, family situation, migration, health, etc. A large subsample of 1,600 households per province is taken from five regionally representative provinces (Shanghai, Liaoning, Henan, Gansu and Guangdong – in all 8,000 households) so that regional comparisons can be made. The rest of the CFPS sample (8,000 households) is drawn from the remaining 20 provinces.<sup>3</sup>

As stated by the “Report on the Religious Situation in Today’s China” (in the following quoted as CFPS/SZW 2014) the Panel Study was supplemented in 2012 by a questionnaire module including the following three questions:

1. To which religion do you belong (您属于什么宗教)? Possible answers: Buddhism, Daoism, Islam, Protestantism, Catholicism, no religion, other (please specify).
2. Is religion important to you – independently of whether you take part in religious activities or not?
3. Approximately how often do you take part in religious activities?<sup>4</sup>

In their analysis, the researchers came to the following results:

### Religious Affiliation

Nationwide only 10% of the persons questioned indicated that they had a religious belief, 89.6% described themselves as having no religious belief. Among religious believers, Buddhists were the largest group with around 6.7% of the adults questioned, followed by the Protestants with 1.9%. 0.54% described themselves as Daoists, 0.46% as Muslims and 0.4% as Catholics (data for selected provinces in Table 1). According to the report the numbers of Buddhists and Muslims obtained from the survey are possibly too low, since six autonomous regions and provinces (Xinjiang, Tibet, etc.) in which many Buddhists and Muslims live, were left out of the survey. It also points out that due to difficulty in understanding the concept “religion” in the Chinese context, people often state that they have no religious belief although they are not “atheists in the strict sense” but frequently adhere to some kind of religious concepts or practices. In order to get more precise results, the questionnaire was expanded on that point for the CFPS-survey in 2014.<sup>5</sup>

3 See the CFPS’s own introduction on the project’s website: [www.iss.edu.cn/cfps/EN/About/](http://www.iss.edu.cn/cfps/EN/About/) (English) and [www.iss.edu.cn/cfps](http://www.iss.edu.cn/cfps) (Chinese); CFPS/SZW 2014, p. 12.

4 CFPS/SZW 2014, p. 11.

5 CFPS/SZW 2014, pp. 12-14.

Table 1: Religious Beliefs of Adults in Selected Provinces according to CFPS 2012

	Shanghai	Liaoning	Henan	Gansu	Guangdong
Buddhism	10.4%	5.5%	6.4%	8.2%	6.2%
Daoism	0.1%	0.0%	0.1%	1.0%	0.2%
Islam	0.0%	0.8%	1.3%	3.4%	0.0%
Protestantism	1.9%	2.1%	5.6%	0.4%	0.8%
Catholicism	0.7%	0.1%	0.5%	0.1%	0.2%
No religion	86.7%	91.3%	86.0%	87.0%	92.5%
Other	0.1%	0.1%	0.2%	0.0%	0.0%
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Number of questionnaires	2,362	2,939	3,874	3,873	2,869

Data: CFPS 2012. Table taken from CFPS/SZW 2014, p. 13.

Table 2: Degree of Organizations of Believers of the Various Religions [%]

Religious affiliation	Shanghai	Liaoning	Henan	Gansu	Guangdong	Nationwide
Buddhism	1.2	4.3	5.7	2.2	2.2	2.97
Daoism	0.0	0.0	0.0	2.7	0.0	5.36
Islam	0.0	8.3	24.5	9.0	0.0	17.71
Protestantism	20.5	39.3	33.2	35.7	21.7	31.06
Catholicism	0.0	0.0	44.4	0.0	33.3	18.82
No religion	0.0	0.0	0.0	0.0	0.1	0.02
Other	0.0	0.0	0.0	0.0	0.0	2.41

Data: CFPS 2012. Table taken from CFPS/SZW 2014, p. 22.

### Degree of Religious Organization

Only 1% of those surveyed admitted belonging to a religious organization. According to the report that is only a fraction [10%] of those who identify themselves as religious believers. That means the degree of religious organization is altogether small, the report says, adding that, nevertheless, religious organizations form the fourth largest type of organization after the CP of China (membership 7.42% of those surveyed), the Communist Youth League (7.60%) and the Trade Unions (1.64%), and the largest among the “social organizations.” As to the degree of organization according to religion, the “number of those who belong to a religious organization is highest for the Protestants, or at least so many of the faithful were willing explicitly to express their membership of a religious organization during the survey,” which, according to the report, seems to indicate an especially strong feeling of belonging.<sup>6</sup>

In the light of the survey’s findings on the degree of organization of the various religions (cf. Table 2), one wonders how those asked actually understood the concept “religious organization.” Thus, for example, 0.7% of those surveyed in Shanghai described themselves as Catholic. Since 0.0% of them indicated belonging to a religious organization, many of those surveyed obviously did not understand that to mean the normal Church parish structures that are well established in Shanghai.

6 CFPS/SZW 2014, pp. 14-15, 22.

Table 3: Frequency of Participation in Religious Activities by Believers of the Various Religions

Religious affiliation	Frequency of participation in religious activities [%]							Number of questionnaires
	Never	Once a year	Several times a year	Once a month	2-3 times a month	Once a week	Several times a week	
Buddhism	40.2	21.0	23.8	3.1	10.3	0.1	1.5	1,412
Daoism	60.7	11.6	17.9	0.0	8.9	0.9	0.0	112
Islam	21.9	16.7	29.2	1.0	1.0	16.7	13.5	96
Protestantism	16.7	10.4	9.1	3.8	5.8	41.7	12.6	396
Catholicism	24.7	11.8	27.1	3.5	9.4	17.6	5.9	85
Other	79.5	4.8	6.0	1.2	2.4	4.8	1.2	83

Data: CFPS 2012. Table taken from CFPS/SZW 2014, p. 23.

Table 4: Religious Affiliation according to Age [%]

Religious affiliation	Over 60	50–60	40–50	30–40	Under 30	All age levels
Buddhism	6.0	6.0	5.8	7.9	6.6	6.4
Daoism	0.4	0.4	0.2	0.4	0.3	0.3
Islam	0.4	0.8	0.5	0.8	0.3	0.5
Protestantism	2.6	2.0	1.9	1.1	1.2	1.7
Catholicism	0.3	0.3	0.6	0.1	0.3	0.4
No religion	89.6	90.2	90.3	89.1	91.0	90.1
Other	0.7	0.4	0.7	0.5	0.2	0.5
Total	100.0	100.0	100.0	100.0	100.0	100.0
Number of questionnaires	3,972	3,325	4,142	2,646	2,783	16,868

Data: CFPS 2012. Table taken from CFPS/SZW 2014, p. 17.

### Frequency of Participation in Religious Activities and the Importance of Religion

93.4% of respondents nationwide stated that they never took part in religious activities, 1.8% said once a year, 2.1% several times a year, 0.3% once a month, 0.9% two or three times a month, 1.0% once a week and 0.4% several times a week.<sup>7</sup> Depending on religious affiliation clear differences were apparent (cf. Table 3).

5.5% in the nationwide survey stated that religion is very important to them. For 12.4% it was somewhat important and for 82.1% it was unimportant. Of the religious believers surveyed, religion was most important to the Protestants (67.3% very important, 6.1% unimportant), followed by the Muslims (53.1% very important, 8.3% unimportant) and the Catholics (47.1% very important, 16.5% unimportant). Lagging greatly behind came Daoists (29.7% very important, 28.8% unimportant) and Buddhists (26.2% very important, 31.5% unimportant).<sup>8</sup>

<sup>7</sup> Data: CFPS 2012; CFPS/SZW 2014, p. 15.

<sup>8</sup> Data: CFPS 2012; CFPS/SZW 2014, pp. 16 and 23.

Table 5: Religious Affiliation according to Educational Level [%]

Religious affiliation	Illiterate / semi-literate	Elementary school	Junior middle school	Senior middle school / technical middle school / vocational school	Technical college [and higher]	All educational levels
Buddhism	6.6	6.0	6.9	6.6	5.1	6.4
Daoism	0.4	0.4	0.3	0.3	0.3	0.3
Islam	0.4	0.3	0.8	0.7	0.4	0.5
Protestantism	2.4	2.0	1.5	1.1	1.7	1.7
Catholicism	0.4	0.5	0.4	0.2	0.2	0.4
No religion	89.2	90.2	89.4	90.9	92.2	90.1
Other	0.7	0.5	0.7	0.2	0.0	0.5
Total	100.0	100.0	100.0	100.0	100.0	100.0
Number of questionnaires	4,096	3,478	5,282	2,648	1,359	16,863

Data: CFPS 2012. Table taken from CFPS/SZW 2014, p. 18.

### Demographic Characteristics

**Sex:** 11.5% of women surveyed but only 8.4% of the men reported belonging to a religious faith.<sup>9</sup>

**Age:** Among the Buddhists surveyed by CFPS, their proportion among people under 40 was higher than their proportion among those older than 40. As to the Protestants surveyed, their percentage among people over 40 exceeded their percentage among younger ones (cf. Table 4). Whether that now means that Buddhism is more attractive for the younger generation than Christianity cannot be concluded from these findings in a nationwide representative way, because the number of Buddhists and Protestants surveyed is too small, the report remarks. However, it adds, another survey on the religious beliefs of university students showed them to have a certain preference for Buddhism, Daoism and other traditional religions, while Christianity also has a “considerable market” among them – more than half the students having also come into contact with Christian mission efforts.<sup>10</sup>

**Educational level:** The report establishes that among those surveyed, the proportion of religious believers in the various educational level groups corresponded more or less to their percentage in the total population with the exception of the group with the highest academic level (degree from a technical college *dazhuan* 大专 or higher), which showed a lesser percentage of religious believers. Among the Buddhists, the percentage of believers in the group with medium education levels was comparatively high, and among the Protestants that was the case in the groups at the lower and upper ends of the educational scale (cf. Table 5).

<sup>9</sup> Data: CFPS 2012; CFPS/SZW 2014, p. 17.

<sup>10</sup> The report (CFPS/SZW 2014, p. 17, note 1) refers here to: Sun Shangyang 孙尚扬 – Li Ding 李丁, “Beijing shi daxuesheng dui Jidu zongjiao taidu de diaocha baogao” 北京市大学生对基督宗教态度的调查报告 (Report on a Survey on the Attitudes Towards Christianity among University Students in the City of Beijing), in: *Tongji daxue xuebao (shekeban)* 同济大学学报 (社科版) (Journal of Tongji University [Social Science Section]) 2013, No. 1, without page reference.



Table 6: Difference in Religious Affiliation between Urban and Rural Areas [%]

Religious affiliation	City	Town ( <i>zhen</i> 鎮)	Village	Total (urban and rural)
Buddhism	5.6	6.7	6.6	6.4
Daoism	0.2	0.1	0.4	0.3
Islam	1.2	0.3	0.4	0.6
Protestantism	2.1	1.8	1.7	1.7
Catholicism	0.2	0.2	0.4	0.4
No religion	90.7	90.9	89.7	90.1
Other	0.1	0.1	0.7	0.5
Total	100.0	100.0	100.0	100.0
Number of questionnaires	2,704	2,582	11,557	16,843

Data: CFPS 2012. Table taken from CFPS/SZW 2014, p. 19.

Table 7: Income Levels according to Religious Affiliation

Religious affiliation	Proportion of persons with no income [%]	Average annual income of persons with an income [RMB]
Buddhism	48.3	24,406
Daoism	47.2	21,712
Islam	68.3	25,946
Protestantism	59.6	21,162
Catholicism	67.9	8,816
No religion	53.2	22,493
Other	71.3	11,213
Total	53.2	22,698

Data: CFPS [no year given]. Table with omissions taken from CFPS/SZW 2014, p. 20.

**Urban and rural populations:** The percentage of religious believers in the total population is, according to the CFPS study, more or less the same in cities, towns and villages. There are, however, differences between the religions. Thus among the Muslims and Protestants surveyed the percentage of city dwellers was comparatively high (cf. Table 6).

**Income:** The percentage of those surveyed who stated that they had no religion was, according to CFPS, more or less the same in all income groups. There were differences, however, with regard to the different religions. The report found that among both Muslims and Catholics the percentage of persons with no income was above average high; however, Muslims with an income had a very high average income, whereas the average income of Catholics was very low (cf. Table 7).

**Self-assessment of economic and social status according to religious membership:** According to CFPS, those surveyed who had a religion assessed their economic and social status subjectively higher than those who did not adhere to any religion (cf. Table 8). The report concludes that having a religion enhances satisfaction with life, which is favorable for social stability. This conclusion is, however, only a hypothesis for now, since the data pool is too small to allow an analysis of the internal structures of the respective religions, the report admits.<sup>11</sup>

<sup>11</sup> CFPS/SZW 2014, p. 21.

Table 8: Self-Assessment of Social Status according to Religious Affiliation [%]

	Very low	Rather low	Normal	Rather high	Very high	Total	Number of questionnaires
Buddhism	16.6	22.2	46.5	10.1	4.7	100.0	1,082
Daoism	25.6	27.8	38.9	3.2	4.5	100.0	73
Islam	15.8	12.1	62.3	6.3	3.5	100.0	86
Protestantism	19.1	18.4	45.2	11.5	5.7	100.0	324
Catholicism	12.6	22.0	51.8	10.6	3.0	100.0	61
No religion	14.9	21.3	48.8	10.6	4.4	100.0	14,968
Other	5.1	5.9	39.6	43.6	5.8	100.0	67
Total	15.1	21.2	48.6	10.7	4.4	100.0	16,661

Data: CFPS 2012. Table taken from CFPS/SZW 2014, p. 21.

### Development of Protestantism

According to the report, the study shows that Protestantism in China (with the exception of Xinjiang, Tibet, Qinghai, Inner Mongolia and Ningxia) is already the second largest religion after Buddhism; in the Province of Henan Protestant Christians are already more than 5% of the population. If one projects the 1.9% of survey respondents who identified themselves as Protestants to the total population, one can estimate that there are around 26 million Protestant Christians in China, the report states.<sup>12</sup> This number, thus the report, would be far lower than the “at least 70 million Protestant Christians in China,” which is constantly quoted. Even so, the report argues, the actual influence of Protestant Christianity is very strong, since its faithful have an especially high level of organization, take part particularly actively in religious activities and attach especially great importance to religion. In these aspects Protestantism is superior to Buddhism. According to the report, the CFPS data show, however, that the percentage of younger believers is greater among the Buddhists. In addition, among the Protestants the numbers of illiterate and semi-literate persons are higher and the percentage of those with a university education (*benke xueli* 本科学历) lower than among the Buddhists. From this the report concludes that Buddhism appears to have the more “hopeful” age and educational structure. This remark seems to be very important to the author of the report in view of what he calls the “endless debates on the number of Chinese Christians in recent years.”<sup>13</sup>

### Remarks regarding the CFPS

Only 10% of the population states that it believes in a religion – with that figure the CFPS comes to an exceedingly low result. As already mentioned, the report itself points out that the formulation of the questions and the exclusion of the strongly Buddhist and Islamic western provinces could have led to lower numbers. The interesting aspect of the study lies of course in the fact that the data on religion can be related to the many other economic

12 In the report under discussion, total numbers of believers of other religions nationally are not estimated according to their percentage in the survey. If we take the proportion used by the report for Protestants as a point of departure, according to the CFPS data there are around 5.6 million Catholics in China (own computation).

13 CFPS/SZW 2014, pp. 21-25.



Table 9: Buddhist Temples and Monasteries, Monks and Nuns in Mainland China

	Han-Chinese Buddhism	Tibetan Buddhism	Theravada-Buddhism	Buddhism total (all 3 traditions)
Temples and monasteries	<i>28.000</i> not given	<i>3.000</i> 3.600	<i>1.600</i> 1.700	<i>33.000</i> 33.000
Monks and nuns	<i>100.000</i> 72.000	<i>130.000</i> 148.000	<i>almost 10.000</i> 2.000	<i>240.000</i> 222.000

Table compiled from information on the CBA website for 2012 (in italics) and in SARA 2014 (normal types).

and social data compiled. Nevertheless – as the report itself states – the observations thus obtained regarding the internal structure of the individual religions have too weak a database to be truly useful – the numbers of questionnaires for some individual religions lay by less than 100 copies.<sup>14</sup> Furthermore, we cannot rule out that some participants may not have wished to state which religion they adhere to in such an official survey, since religion remains a politically sensitive issue in China.

## 2. Buddhism, Daoism and Popular Beliefs

Older surveys still give a certain orientation for this large sector of religious life in China, such as the Chinese Spiritual Life Survey (CSLS) carried out in 2007.<sup>15</sup> Among others, it produced the following results:

- 185 million consider themselves Buddhists, i.e. 18% of the population over 16 years.
- 17.3 million have taken the triple refuge (in the Buddha, Dharma and Sangha), i.e. have formalized their adherence to Buddhism through ritual.
- 12 million of the adult population clearly identify with Daoism.
- 173 million have exercised some Daoist practices or participated in them, but these are difficult to distinguish from popular religion.

### 2.1. Buddhism

More recent official data are given by the Chinese Buddhist Association (CBA) on its official website<sup>16</sup> and by SARA 2014. According to these sources there are “over 100 million” Buddhist believers in Mainland China (CBA), or there are “many” who are “difficult to identify in the statistics” (SARA 2014). Regarding the number of temples, monks and

14 The number of 16,000 households surveyed already appears to be not very high in relation to China’s total population. For a comparison of size: In a similar longitudinal study in Germany, the Socio-Economic Panel, around 25,000 persons in almost 15,000 households are surveyed annually (cf. [www.diw.de/de/diw\\_02.c.221178.de/ueber\\_uns.html](http://www.diw.de/de/diw_02.c.221178.de/ueber_uns.html), accessed Feb. 23, 2015).

15 For the CSLS, from May to July 2007, a sample of 7,021 individuals aged 16 to 75 years was interviewed in 56 selected sites of different size as to their religious self-identification. In July 2010, Yang Fenggang from the Center on Religion and Chinese Society at Purdue University (West Lafayette, USA) presented the results of the study in Beijing. For CSLS see also Wenzel-Teuber 2012, pp. 30-36.

16 “Zhongguo fojiao xiehui jianjie” 中国佛教协会简介 (Brief Introduction to the Chinese Buddhist Association), [www.chinabuddhism.com.cn/js/jj/2012-04-20/869.html](http://www.chinabuddhism.com.cn/js/jj/2012-04-20/869.html), accessed Feb. 25, 2015.

nuns of the three main Buddhist traditions, these two sources give differing data (cf. Table 9). According to CBA there are in addition

38 Buddhist academies  
 over 100 Buddhist periodicals  
 almost 200 relatively influential Buddhist websites

## 2.2. Daoism

According to data in SARA 2014 there are “many” Daoist believers in Mainland China but they are “difficult to identify in the statistics.” In addition according to the same source there are

9,000 Daoist temples and monasteries  
 48,000 Daoist monks/nuns and priests (*daoshi* 道士)  
 5 Daoist academies

## 2.3. Registered Buddhist and Daoist Sites in the New Online Database of the SARA

Already in January 2012, Wang Zuo’an, Director of the State Administration for Religious Affairs (SARA) stated that China was building up a database of information for religious work. It would contain basic data on religious personnel, sites for religious activities, religious organizations and institutes for religious education.<sup>17</sup> In 2014 – on April 17 and on December 4 – the first data were uploaded to the website of the SARA. These data give a listing of the registered Buddhist and Daoist sites in 14 provinces or direct-controlled municipalities of China.

As the SARA wrote in an accompanying statement on April 17, only legally registered sites for religious activities are allowed to carry out religious activities. The officially registered Buddhist and Daoist sites would be published in a database to “standardize the administration” of these sites “according to the law” and thus protect the legitimate rights of Buddhist and Daoist circles, the statement said. In addition the online database would “enable the public to identify and monitor legally registered religious sites.” Furthermore, according to the SARA statement, the publication of the data is intended “to effectively curtail the irregular carrying out of religious activities and the deception of the faithful masses by false Buddhist and Daoist religious personnel under the pretense of religion and to guarantee a normal religious order.” In other words, the database serves in first place to enable better control of the religious sites by the authorities. The data were made available by the bureaus for religious affairs in the provinces, as well as by the Chinese Buddhist Association and the Chinese Daoist Association. Data from other provinces will be gradually complemented and the databank regularly kept up-to-date.<sup>18</sup>

17 “Woguo jiang jianli zongjiao gongzuo shuju tongji zhidu he dingqi gengxin jizhi” 我国将建立宗教工作数据统计制度和定期更新机制 (China Will Set up a System [to Cover] and Regularly Update Data and Statistics for the Work on Religions), *Xinhua*, according to sara.gov.cn/xwzx/xwj/12035.htm, uploaded Jan. 9, 2012.

18 Guojia zongjiao shiwuju yi si 国家宗教事务局一司 (Department 1 of the SARA), “Guanyu bufen sheng shi yifa dengji de fojiao daojiao huodong changsuo jiben xinxi gonggao” 关于部分省市依法登记的佛教道教活动场所基本信息公告 (On Publication of the Basic Data of the Legally Registered Sites for Buddhist and Daoist Activi-

Table 10: SARA's "Basic Data on the Sites for Religious Activities," Numbers of All Previously Registered Buddhist and Daoist Sites according to Province (in Brackets the Total Population of the Province in Millions), Religion and School (Retrieval of Data by Search Queries Run on February 13, 2015).

Sites Province	Buddhist total	Of which: Han-Chinese Buddhism	Tibetan Buddhism	Theravada- Buddhism	Daoist total	Of which: Quanzhen- Tradition	Zhengyi- Tradition	Total
Beijing (19.6)	26	25	1	0	13	9	4	39
Tianjin (12.9)	19	19	0	0	0	0	0	19
Shanxi (35.7)	439	430	9	0	43	29	14	482
Liaoning (43.7)	735	709	26	0	100	98	2	835
Heilongjiang (38.3)	88	87	1	0	9	9	0	97
Shanghai (23)	108	108	0	0	32	1	31	140
Zhejiang (54.4)	4,057	4,056	1	0	1,659	562	1,097	5,716
Anhui (59.5)	1,335	1,335	0	0	60	32	28	1,395
Jiangxi (44.6)	3,233	3,232	1	0	998	133	865	4,231
Shandong (95.8)	214	214	0	0	87	87	0	301
Henan (94)	715	715	0	0	474	333	141	1,189
Hainan (8.8)	20	20	0	0	1	1	0	21
Chongqing (28.8)	277	277	0	0	32	25	7	309
Gansu (25.6)	756	530	226	0	615	609	6	1,371
Total	12,022	11,757	265	0	4,123	1,928	2,195	16,145

Source: [www.sara.gov.cn/csjbxx/](http://www.sara.gov.cn/csjbxx/). Population numbers according to the 2010 census, [www.stats.gov.cn/tjsj/pcsj/rkpc/6rp/indexch.htm](http://www.stats.gov.cn/tjsj/pcsj/rkpc/6rp/indexch.htm).

On the SARA website the tab "Zongjiao huodong changsuo jiben xinxi" 宗教活动场所基本信息 (basic data on the sites for religious activities, URL [www.sara.gov.cn/csjbxx/](http://www.sara.gov.cn/csjbxx/)) links to a search engine in which one can select the province, city and county, as well as the religion and the school of thought or sect (*paibie* 派别) within the religion. One obtains lists of the religious sites containing the name of the religion and the school, the name and full address of the respective religious site, as well as the name of the person responsible for the site. A search query of the data uploaded to date produced the figures compiled in Table 10.

The database is still incomplete but nevertheless a few peculiarities are already noticeable: The number of sites for religious activities in relation to population size is strikingly different according to province. Thus, the most populous of the 14 provinces, Shandong, with its 95.8 million inhabitants has only 301 registered Buddhist and Daoist sites – giving one site for more than 300,000 inhabitants. Zhejiang with considerably less, namely 54.4 million inhabitants has, on the other hand, 5,716 Buddhist and Daoist sites. This shows that the province is not only rich in Christian churches (which in the course of last year in connection with the tearing down of crosses and churches in Zhejiang was constantly stressed in western media) but in religious sites in general. The ratio of the 12,022 Buddhist to the 4,123 Daoist sites of the 14 provinces comprises on average 3:1, but it varies

ties in Part of the Provinces and Cities), uploaded April 17, 2014, [www.sara.gov.cn/csjbxx/zjhdcjsjbxx\\_zxdt/79383.htm](http://www.sara.gov.cn/csjbxx/zjhdcjsjbxx_zxdt/79383.htm). Cf. also "China to Publish Details of All Registered Religious Venues," *Xinhua* Dec. 26, 2014.

considerably from region to region. In Gansu, for instance, both religions have almost the same number of sites (1.2:1), in Henan the relationship is 1.5:1, in Beijing 2:1, in Shanxi 10:1 and in Anhui 22:1. It is noticeable that the majority of the registered Daoist sites belong to the Zhengyi tradition, with the relationship between sites of the Quanzhen and Zhengyi traditions differing greatly from province to province.

Altogether it seems likely that the figures of the SARA database mirror not only the religious reality but above all the differing ways of handling religious affairs and the official registration of religious sites by the authorities in the various provinces. For instance, it is known that cult sites of non-State recognized popular belief traditions often attempt to register as Buddhist or Daoist sites in order to obtain legal status. The provincial and local governments may also vary in their generosity in granting registration. In any case, only part of the religious activities take place within the officially registered sites and numerous non-registered religious sites also exist.

### 3. Islam

SARA 2014 gives the following data on Islam in Mainland China:

22 million	population of the 10 predominantly Muslim ethnic minorities
35,000	large and small mosques
50,000	ahongs (imams) and mullahs
10	Koran institutes

In 2012 a number of very detailed statistics were uploaded to the website of the Chinese Islamic Association which, however, were based on the older data of the population census of the year 2000 and are therefore not presented here.<sup>19</sup>

#### 3.1. African Muslims in Guangzhou

African migrants take on an increasing role in the southern Chinese city of Guangzhou. Since there is a high level of fluctuation and a broad gray area, there are no precise numeric data and estimates vary greatly. According to official Chinese statistics, 30,000 Africans live in Guangdong Province, 15,570 of them in the provincial capital Guangzhou.<sup>20</sup> A report in *Le Monde diplomatique* in 2010, however, cited the estimate of a Hong Kong researcher at around 100,000 Africans living in the African quarter of Guangzhou.<sup>21</sup> In a study carried out between 2006 and 2010 among Africans in Guangzhou and Foshan, only 2% of those surveyed stated that they had no religion; 21% were Muslims and 77% were Christians.<sup>22</sup>

19 “Zhongguo yislanjiao gaikuang” 中国伊斯兰教概况 (Situation of Islam in China), [www.chinaislam.net.cn/cms/whyj/yislgk](http://www.chinaislam.net.cn/cms/whyj/yislgk).

20 Catherine Wong Tsoi-lai, “Guangzhou Ramps up Ebola Checks,” *Global Times* Oct. 30, 2014, [www.globaltimes.cn/content/889074.shtml](http://www.globaltimes.cn/content/889074.shtml).

21 Tristan Coloma, “Chocolate City. Afrikanische Existenzgründer in China,” *Le Monde diplomatique*, German edition, May 14, 2010, [www.monde-diplomatique.de/pm/2010/05/14/a0048.text.name,askzLZ5NF.n,0](http://www.monde-diplomatique.de/pm/2010/05/14/a0048.text.name,askzLZ5NF.n,0).

22 Tabea Bork-Hüffer *et al.*, “Mobility and the Transiency of Social Spaces: African Merchant Entrepreneurs in China,” in: *Population, Space and Place*, first published online in 2014, [www.geographie.unikoeln.de/index](http://www.geographie.unikoeln.de/index).

In April 2014 the government newspaper *China Daily* published an article on African Muslims in Guangzhou. Imam Wang Wenjie, president of the city's Islamic Association, reported in the article that 55,000 foreign Muslims live in the southern Chinese city of Guangzhou, one third of them from Africa. According to Imam Wang, their numbers have almost doubled over the past 5 years which makes Guangzhou the Chinese city with the largest African Muslim population. The majority of them are small traders. In the Xiaodongying Mosque, one of the four mosques in Guangzhou, the number of African worshippers now greatly outnumbers the Chinese, according to the report. Bai Lin, the Imam of the Xiaodongying Mosque expressed gratitude for the religious attendance of the African worshippers. One problem for the African Muslims, according to the report, is that their dead may not be buried in the Muslim cemetery of Guangzhou (in which interment is permitted); they have to be flown to their home country at great expense. The religious education of the children is also difficult. One Imam told *China Daily* that there are actually some Islamic schools run by Arab Muslims in Guangzhou but due to the cost and cultural differences they are rarely attended by children of the Muslims from sub-Saharan Africa.<sup>23</sup>

For the religious life of the local population in Guangzhou City in 2007, the city government gives the following, rather conservative figures on its website: 100,000 Buddhists, 90,000 Daoists, 50,000 Muslims, 14,000 Catholics and 50,000 Protestants. In addition it gives the figure of 20,000 “foreign believers.”<sup>24</sup>

#### 4. Christianity in General

For years the number of Christians in China has been the subject of debate. An example of that was the verbal exchange of blows between the British newspaper *The Telegraph* and the Chinese newspaper close to the government *Global Times* (English Edition and Chinese Edition *Huanqiu shibao*) in April 2014. On 19 April the *Telegraph* quoted the words of the sociologist of religion Yang Fenggang of the Center on Religion and Chinese Society of Purdue University (USA): “By my calculations China is destined to become the largest Christian country in the world very soon.” He estimated that by the year 2025, there would be around 160 million Protestants in China, and by the year 2030 the number of Protestant and Catholic Christians taken together would exceed 247 million.

Yang's prognosis is “unscientific” and is clearly inflated, countered Ye Xiaowen, former director of the State Administration for Religious Affairs, in *Huanqiu shibao*. A day later Yang told the English language *Global Times* that his conclusion merely notes a probable growth trend and is based on annual growth rates calculated from available figures. Yang

download.44487fbd69c64934d627c5bf5cfd8b3d.pdf. – For more on this topic see Piotr Adamek, “Afrikanische Muslime und Christen und ihr ‘Chinesischer Traum’” (African Muslims and Christians and their ‘Chinese Dream’) in *China heute* 2015 (forthcoming).

23 Zhao Xu, “Answering the Call to Prayer,” *China Daily* April 4, 2014, [www.chinadaily.com.cn/2014-04/04/content\\_17405704.htm](http://www.chinadaily.com.cn/2014-04/04/content_17405704.htm).

24 [guangzhou.gov.cn/node\\_2090/node\\_2127/](http://guangzhou.gov.cn/node_2090/node_2127/), accessed Feb. 19, 2015. – According to Jean Charbonnier (ed.), *Guide to the Catholic Church in China 2014*, Singapore 2013, p. 344, the Diocese of Guangzhou numbers 42,000 Catholics.



explained to the *Global Times* that according to the report of the Pew Forum on Religions & Public Life [PFRPL 2011], the number of Christians in China in 2010 was around 5% of the total population [67 million], while in 1980 it was widely recognized that there were 3 million Catholics and 3 million Protestants; that, according to Yang, would make an annual growth rate of 10%. Shen Guiping, a religious studies expert at the Central Institute of Socialism, told the *Global Times* that the estimates of Yang and of Pew might not be accurate, as they have a looser definition of who is a practicing Christian. The Chinese Academy of Social Sciences (CASS) usually identifies believers as Christians if they attend religious activities weekly, while other estimates may have taken other elements into account, such as attendance at illegal religious activities, Shen stated.<sup>25</sup>

The report “Global Christianity. A Report on the Size and Distribution of the World’s Christian Population” of the US-based Pew Forum on Religion & Public Life (PFRPL 2011), to which Yang Fenggang was referring in his estimates, appeared in December 2011. This report attempted to create an overall picture from the different data sources published in recent years (including various surveys such as CASS 2010 and CSLS, figures of the official Chinese church bodies and other church groups, of the Chinese government, etc.). It arrived at a total of 67.07 million Christians of all confessions in Mainland China (independent and official Protestant churches, Catholic, Orthodox and others).<sup>26</sup>

#### 4.1. Protestantism

##### Believers

- 20 million Protestant Christians, of whom 70% are in rural areas, and 53,000 Protestant churches and meeting places were accounted for, according to information of the official Protestant bodies – Three Self Patriotic Movement and China Christian Council.<sup>27</sup>
- 23.05 million Chinese, of whom 67.5% are baptized, consider themselves Protestant Christians (regardless of membership in formal or informal groups) – according to a 2008/2009 household survey conducted by the Chinese Academy of Social Sciences (CASS 2010).<sup>28</sup> The figure of 23 million is also given by SARA 2014.

25 Tom Phillips, “China on Course to Become ‘World’s Most Christian Nation’ within 15 Years. The Number of Christians in Communist China is Growing so Steadily that [it] by 2030 It Could Have More Churchgoers than America,” *The Telegraph* April 19, 2014, [www.telegraph.co.uk/news/worldnews/asia/china/10776023/China-on-course-to-become-worlds-most-Christian-nation-within-15-years.html](http://www.telegraph.co.uk/news/worldnews/asia/china/10776023/China-on-course-to-become-worlds-most-Christian-nation-within-15-years.html); “Mei xuezhe cheng Zhongguo weilai jiang chaoguo Meiguocheng jidutu zui duo guojia” 美学者称中国未来将超越美国成基督徒最多国家 (American Academic States that China Will Overtake America and Become the Country with the Most Christians), *Huanqiu shibao* April 24, 2014, [world.huanqiu.com/exclusive/2014-04/4979226.html](http://world.huanqiu.com/exclusive/2014-04/4979226.html); Jiang Jie, “Christian Estimate ‘Inflated,’” *Global Times* April 25, 2014, [www.globaltimes.cn/content/856741.shtml](http://www.globaltimes.cn/content/856741.shtml).

26 PFRPL 2011; for details see the presentation of this PFRPL-report in Wenzel-Teuber 2013, p. 21.

27 These numbers have been on the website of the official Protestant bodies for several years at [www.ccctspm.org/quanguolianghui/lianghuijianjie.html](http://www.ccctspm.org/quanguolianghui/lianghuijianjie.html) (last accessed Feb. 25, 2015). – In addition, according to the work report of the two official Protestant bodies presented at the 9th National Assembly of Chinese Protestants (September 8–11, 2013), between 2008 and 2012, 2.4 million people were accepted into the (official) Protestant church of China and 5,195 churches and meeting points were newly built or rebuilt (CCC-TSPM 2013).

28 The results of the CASS study were presented in Malek 2011, pp. 32–33 and 51–53. For the resulting discussion, see Wenzel-Teuber 2012, pp. 30–32.



26 million Protestant Christians (1.9% of the population) is the result of the longitudinal survey of the China Family Panel Studies for the year 2012 (CPFS/SZW 2014).

23–40 million Protestant Christians (1.7–2.9% of the population) is the figure given by the state *Global Times* as the consensus of academic experts at a symposium held in Shanghai on 5/6 August 2014 for the 60th anniversary of the Three-Self Patriotic Movement of the Protestant Churches in China.<sup>29</sup>

58.04 million Protestant Christians (4.3% of the population) is the estimate of the Pew Forum on Religion & Public Life (PFRPL 2011).

Some international estimates of various sources are even higher. One example is the evangelical mission organization Asia Harvest which arrives at 83.5 million Protestant Christians in Mainland China.<sup>30</sup>

Furthermore the Protestant churches of China have

21 (official) theological seminaries with 300 teachers and 3,700 students (CCC-TSPM 2013).

56,000 churches and meeting points (SARA 2014).

48,000 male and female pastors as well as preachers (SARA 2014).

## 4.2. Catholic Church

The following figures for the Catholic Church in Mainland China in 2014 are based on information provided by the Holy Spirit Study Centre (HSSC)<sup>31</sup> of the Catholic Diocese of Hong Kong and of the governing bodies of China's official Catholic Church (Chinese Catholic Patriotic Association and Chinese Catholic Bishops' Conference, PA-BiCo). Other important sources are the reports of the Shijiazhuang based Catholic newspaper *Xinde* 信德 (*Faith*) (*xdb*), its website [www.chinacatholic.org](http://www.chinacatholic.org) (*xdo*) and the Faith Institute for Cultural Studies (FICS), working under the same roof, as well as the popular Catholic website *Zhongguo tianzhujiao zaixian* 中国天主教在线 [www.chinacath.com](http://www.chinacath.com) and the Catholic news agency *UCAN* (Hong Kong / Bangkok).

### Believers

10.5 million (or between 9 million and 12 million) total number of Catholics, according to estimates of the HSSC, including both the official part of the Church and the Catholics in the underground.

29 Chang Meng, "Protestants in China Estimated at 23–40 Million," *Global Times* Aug. 7, 2014, [www.globaltimes.cn/content/874757.shtml](http://www.globaltimes.cn/content/874757.shtml).

30 [Asiaharvest.org/wp-content/themes/asia/docs/christians-in-china/China.htm](http://Asiaharvest.org/wp-content/themes/asia/docs/christians-in-china/China.htm) (last accessed Feb. 25, 2015). Asia Harvest states 84 million Protestants for China incl. Hong Kong and Macau; after subtracting the numbers given by Asia Harvest for Hong Kong and Macau there remain 83.5 million for Mainland China. The same table gives the number of Catholics in China as 21.3 million (Mainland China 20.8 million).

31 I would like to thank the Holy Spirit Study Centre for making available the figures on the Catholic Church in Mainland China (update of Feb. 17, 2015, as of Dec. 31, 2014).

6 million	number of Catholics, according to the official Catholic governing bodies (PA-BiCo 2011). <sup>32</sup>
5.7 million	number of Catholics according to SARA 2014.
13 million	Catholics (1% of the population) according to data of the “UCAN Directory.” <sup>33</sup>
9 million	Catholics (0.7% of the population), according to estimates of the Pew Forum on Religion & Public Life (PFRPL 2011).
0.41%	of the population are Catholic according to the longitudinal survey China Family Panel Studies for the year 2012 (CFPS/SZW 2014).

In recent years the HSSC consistently gave the total figure of 12 million Catholics and has, obviously, now corrected its estimate downwards. In 2014 there also were higher estimates, though. The sociologist of religion Richard Madsen (University of California, San Diego) spoke during an interview of 12–14 million Catholics.<sup>34</sup> A report on the Catholic Church on the website of the Party newspaper *Renmin ribao* put the number of Catholics in China at 15 million.<sup>35</sup> Joseph Cheng Yu-shek, political scientist at the City University of Hong Kong, spoke to *UCAN* of over 20 million Chinese Catholics.<sup>36</sup>

### Dioceses

138 of which 116 are active, 22 inactive (HSSC)  
97 according to data of the official Church (PA-BiCo 2014)

### Bishops

67 bishops in the official Church (HSSC)  
37 bishops in the underground Church (HSSC)  
Circa 60 bishops and auxiliary bishops; almost 40 dioceses have no bishop (PA-BiCo 2014)

### Priests

2,600 in the official Church (HSSC)  
1,400 in the underground Church (HSSC)

- 
- 32 The brief introduction to the Chinese Catholic Church (PA-BiCo 2011) with statistical data that had remained unchanged for several years on the website of the official Catholic governing bodies (last accessed March 12, 2014), disappeared when the website was rearranged in 2014 and has not been replaced. The number of 6 million Catholics is still quoted in various texts, however.
- 33 “UCAN Directory – Database of Catholic Dioceses in Asia,” [directory.ucanews.com/country/china/35](http://directory.ucanews.com/country/china/35), undated information, last accessed Feb. 26, 2015.
- 34 Ian Johnson, “China’s Way to Happiness” [Interview with Richard Madsen], *The New York Review of Books* Feb. 4, 2014, [www.nybooks.com/blogs/nyrblog/2014/feb/04/chinas-way-happiness/?insrc=wbl](http://www.nybooks.com/blogs/nyrblog/2014/feb/04/chinas-way-happiness/?insrc=wbl).
- 35 Fu Bilian 付碧莲, “Jiaohuang juli Zhongguo jin sheng wan mi” 教皇距离中国仅剩万米 (Pope Only 10,000 Meters Away from China), [paper.people.com.cn/gjrb/html/2014-09/01/content\\_1471484.htm](http://paper.people.com.cn/gjrb/html/2014-09/01/content_1471484.htm).
- 36 “China Shrugs off Vatican Compromise on Bishop Ordinations. Proposal Would See Adoption of Vietnam Model of Joint Approval of Candidates,” *UCAN* March 13, 2015.

### Seminaries and Seminarians

- 10 major seminaries (seminaries for philosophy and theology) with 560 seminarians (HSSC) [2 of these 10 seminaries are currently temporarily closed]
- 9 minor seminaries with 400 seminarians (HSSC)
- 12 underground seminaries with about 300 seminarians (HSSC)

### Sisters

- 3,250 in the official Church in about 87 congregations (HSSC)
- 1,530 in the underground Church in about 37 congregations (HSSC)

### Sisters' Novitiates

- 87 in the official Church, with 50 sisters in formation (HSSC)
- 37 in the underground Church, with 106 sisters in formation (HSSC)

SARA 2014 puts the number of Catholic “religious personnel” (*jiaozhi ren yuan* 教职人员 – with reference to the Catholic Church this term means bishops, priests, deacons and sisters) at 3,397 [registered] persons – considerably less than the total number of these groups of persons given by HSSC for the official Church.

### Churches

- 6,000 churches and oratories (SARA 2014)

### Baptisms

For many years now, the official Catholic governing bodies have given the annual number of baptisms in the Catholic Church of Mainland China as 100,000 (PA-BiCo 2011).

In 2014, for the seventh time running, FICS together with the Catholic paper *Xinde* provided baptismal statistics for Easter, the most significant baptism date in the year. According to this data, 20,004 persons were baptized in the Catholic communities of Mainland China at Easter 2014 (cf. Table 11). The number of baptisms recorded was greater than at Easter 2013 (16,748 baptisms). One difficulty for the statistics for the 101 dioceses surveyed by FICS was, according to the report, that some of the competent bishops and parish priests could not be reached and there was no other person in a responsible position who could be contacted. Baptisms in the underground communities are probably only partially covered. Since some dioceses have baptisms several times a year, the total number of baptisms cannot be concluded from the numbers at Easter.

As in the previous year, more than 70% of the 20,004 persons baptized were adults, that is, first generation Christians. According to the authors of the report, that mirrors the fact that awareness of and zeal for evangelization are continuing to increase in many places, even though they also believe that this attitude is still not widespread enough among the clergy and the faithful.

Table 11: Baptisms at Easter 2014 in the Dioceses of Mainland China

Province / municipality	Diocese	Number
Anhui		208
Beijing		632
Chong qing	Chong qing	200
	Wanzhou	266
Fujian	Fuzhou	300
	Minbei	23
	Mindong	75
Gansu	Lanzhou	108
	Pingliang	4
	Tianshui	208
Guang-dong	Guang-zhou	305
	Jiangmen	53
	Meizhou*	53
	Shantou	134
	Shenzhen	110
	Zhanjiang	115
Guangxi		326
Guizhou		237
Hainan		5
Hebei	Baoding	81
	Cangzhou (incl. Langfang)	600
	Chengde	66
	Handan	947
	Hengshui	228
	Shijiazhuang	157
	Tangshan	283
	Xingtai	1,481
	Zhangjiakou	146
Heilongjiang		436
Henan	Anyang	659
	Kaifeng	53
	Nanyang	93
	Puyang	107
	Shangqiu	85
	Xinxiang	60
	Xinyang	90
	Zhengzhou	56
	Zhuma-dian	230
	Hubei	Chibi
Jingzhou [Shashi]		15
Wuhan		195
Xiangfan		70
Yichang		86
Hunan		187
Jiangsu	Haimen	30
	Nanjing	136
	Suzhou	40
	Xuzhou	86
Jiangxi		237
Jilin		238
Liaoning		705
Inner Mongolia	Bameng	113
	Baotou	99
	Chifeng	67
	Hohhot	202
	Jining	178
Ningxia		61
Qinghai		4
Shaanxi	Ankang	40
	Fengxiang	78
	Hanzhong	84
	Sanyuan	200
	Weinan	132
	Xi'an	216
	Yan'an	349
	Zhouzhi	110
Shandong	Heze	123
	Jinan	414
	Liaocheng	163
	Linyi	225
	Qingdao	77
	Weifang	15
	Yantai	12
	Yanzhou	132
	Zibo [Zhoucun]	272
Shanghai		336
Shanxi	Changzhi	125
	Datong	49
	Fenyang	307
	Linfen	120
	Jinzhong	125
	Shuo-zhou	115
	Taiyuan	615
Xinzhou	50	
Yuncheng	156	
Sichuan	Chengdu	563
	Leshan	216
	Nanchong	350
	Xichang	57
	Yibin	69
Tianjin		267
Tibet Autonomous Region		16
Xinjiang		none
Yunnan	Dali	75
	Kunming	231
	Zhaotong	257
Zhejiang	Hangzhou	120
	Ningbo	251
	Taizhou	41
	Wenzhou	641
<b>Total</b>		<b>20,004</b>

\* For the diocese of Meizhou there is information from 5 parishes only.

Source: Survey of FICS, published in *xdb* May 8, 2014.

The province with most baptisms (3,989, which is around 20% of Easter baptisms nationwide in 2014) was again Hebei, which also has the majority of Catholics in China. Within Hebei Province – according to the report – the awareness of evangelization is especially strong in the Dioceses of Xingtai and Handan which have very active evangelization teams,



Young newly baptized in Nanning on December 21, 2014. Photo: Guangxi Church.

while in the “rather more conservative” Diocese of Zhangjiakou, Church numbers increase more frequently through marriage. For South China the report highlights the Diocese of Wenzhou (Zhejiang Province) where the numbers of baptisms have continually risen in recent years due to systematic evangelization methods. In the south western Province of Guizhou, where there are only a few priests and sisters and where parish priests often have to care for parishes in 4–5 counties, many retired faithful help with evangelization on their own initiative; the number of Easter baptisms there increased from 148 in 2013 to 237 in 2014 (*xdb* May 8, 2014.)

**In the Diocese of Hong Kong** 3,350 adults were baptized at Easter 2014.<sup>37</sup>

#### **Bishops Who Died During the Year 2014**

Fan Zhongliang 范忠良, Joseph, SJ (1918–2014), Shanghai

Lan Shi 兰石, John Chrysostomus (1925–2014), Sanyuan (SN)

Wang Jin 王荃, John Baptist (1924–2014), Yuci (SX)

Wu Shizhen 吴仕珍, Joseph (1921–2014), Nanchang (JX)

#### **Bishops Consecrated During the Year 2014**

Peng Weizhao 彭卫照, John, Yujiang (JX), April 2014

#### **Priestly Ordinations**

78 deacons were ordained priests in Mainland China in 2014 (see Table 12). This number came from different sources and is certainly incomplete; there were most probably additional ordinations in the underground Church which are not included in these statistics. According to some reports, there were isolated instances of members of religious congregations among the new priests. In 2013 66 and in 2012 78 priestly ordinations were noted.

<sup>37</sup> “Easter Pastoral Letter from our Bishop,” [www.catholic.org.hk/v2/en/message\\_bishop/y2014\\_easter.html](http://www.catholic.org.hk/v2/en/message_bishop/y2014_easter.html).

Table 12: Priestly Ordinations in the Catholic Church in Mainland China in 2014

Diocese	Number of ordained	Ordination date	Names of ordained
Cangzhou/Xianxian (Heb)	3	May 3	Hao Wanhui 郝万辉, Liu Jianshi 刘建石, Zhao Longqi 赵隆起
Chengdu (SC)	4	July 26	Huang Yiliang 黄益亮, Sun Wei 孙巍, Tian Yonglin 田勇林, Xu Rongjian 徐荣建
Chifeng (NM)	1	Aug. 6	Yuan Songqing 袁松青
Fengxiang (SN)	5	Aug. 25	
Handan (Heb)	10	Nov. 18	Cui Yuanshang 崔愿赏, Guo Zhenbo 郭振波, Guo Zhenqing 郭振清, Han Yongqiang 韩永强, Liu Jianxin 刘建新, Lu Qingfeng 逯庆丰, Lu Yuexin 逯月信, Lu Zhimin 逯志敏, Yao Zhengang 姚振刚, Zhang Yongyue 张永跃
Hanzhong (SN)	1	Feb. 25	Ma Xiaofeng 马小峰
Hengshui/Jingxian (Heb)	3	March 25	An Liangyou 安良友, Li Xiaochen 李晓晨, Ma Panxiang 马盼祥
Heze (SD)	1	Feb. 22	Wang Jinglin 王敬林
Jiangxi	1	March 25	Gao Xiang 高翔
Jilin	3	June 13	Bai Guichao 白贵超, Ding Changyong 丁长勇, Zhang Yuebing 张跃兵
Jinan (SD)	2	April 26	Wang Yupeng 王玉鹏, Zhao Xuecheng 赵学成
Jining (NM)	3	Dec. 12	Cui Ji'en 崔继恩, Gao Huipan 高会盼, Li Guibing 李贵冰
Jinzhong (SX)	4	July 9	Duan Jianbin 段建斌, Jia Junbing 贾俊兵, Qin Xichong 秦玺宠, Wang Quanwei 王全伟
Kaifeng (Hen)	3	Jan. 2	Wei Xiaoming 魏小明, Xu Jiashu 徐家树, Zhang Lishen 张力申
Liaocheng (SD)	2	Feb. 22	Li Wenguang 李文光, Song Xingwang 宋兴旺
Minbei (FJ)	1	Oct. 18	Jiang Jian'en 姜建恩
Ningbo (ZJ)	1	Oct. 28	Liu Zhenhui 刘振慧
Puqi (HB)	1	Nov. 23	Li Yuankui 李元奎
Shunde (Heb)	1 4	Jan. 2 May 27	Bai Yujie 白宇杰 Li Jiangtao 李江涛, Li Yan 李岩, Wang Huaxin 王华歆, Wang Yongbin 王泳斌
Shuozhou (SX)	1	Aug. 6	Wang Huabiao 王华彪
Taizhou (ZJ)	1	Oct. 18	Xu Yongliang 许永亮
Tangshan (Heb)	1	May 24	Wu Yongsheng 吴永生
Xiamen (FJ)	1	Oct. 18	Zhou Fei 周飞
Xingtai (Heb)	1	Dec. 2	Yin Zeling 尹泽岭 or 尹泽领
Xinzhou (SX)	1	March 25	Hou Guodong 侯国栋
Yibin (SC)	1	Nov. 30	Bai Yan 白岩
Yulin (SN)	4	Oct. 4	Fang Panshi 方盘石, Huo Wenliang 霍文亮, Li Peng 李鹏, Yang Xiaogu 杨晓固
Zhaoxian (Heb)	8	July 25	Gong Xinwang 宫信望, Hao Dongkai 郝东凯, Li Dexiao 李德晓, Zhang Jianglei 张江雷, Zhang Luyao 张路遥, Zhang Qingjiang 张清江, Zhang Yaliang 张亚亮, Zhang Yongqiang 张永强
Zhengzhou (Hen)	1	March 19	Mi Xuefeng 米雪峰
Zhoucun (SD)	1	July 26	Jiang Xiuguang 姜秀光
Zhouzhi (SN)	1	Sept. 20	Li Hu 李虎
Zhumadian (Hen)	2	Jan. 1	Chen Jianli 陈建立, Li Fuxin 李夫信
<b>Total</b>	<b>78</b>		

Sources (2014): *xdo* Jan. 1 and 2; Feb. 22; March 19 and 30; April 27; May 4, 24 and 27; June 13; July 9, 25, 26 and 27; Sept. 1; Oct. 7 and 18; Nov. 18 and 30; Dec. 2; [www.chinacath.com](http://www.chinacath.com) April 17; May 27; Dec. 19; [www.chinacatholic.cn](http://www.chinacatholic.cn) Dec. 4; [www.zzjq.com](http://www.zzjq.com) Sept. 22; [blog.sina.com.cn/s/blog\\_500cf6040102em4p.html](http://blog.sina.com.cn/s/blog_500cf6040102em4p.html) and others.





Bishop Li Liangui ordained four priests for the Diocese of Shunde/Xingtai on May 27, 2014. Photo: Internet.

In spite of this relatively high number of ordinations in the last three years, the number of priestly vocations in general is decreasing greatly.

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