

Manuale missionariorum: Manual for Evangelization in the Apostolic Vicariate of South Shandong

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1. Initial Situation

In 1882 the first Steyl missionaries, under the leadership of Pro-Vicar John Baptist Anzer, began their missionary service in the south of the Province of Shandong, the mission territory assigned to them, which had between nine and twelve million non-Christians. Due to the geographical, topographical, demographic situations and administrative policies, but mainly in view of the missionary aspect, the beginnings proved problematic and exceedingly energy sapping. The town of Poli lay in a low plain and almost every summer suffered devastating flooding from the Huanghe (Yellow River) with the most catastrophic consequences. With its location on the outer northwest border of the Steyl mission area, the considerable distance from Poli as base and starting point for mission activity compounded the difficulties of communication with the remainder of the region. The newcomers, who were only rudimentarily prepared for their work, had as yet no command of the language and, in addition, had neither a tradition on which to build, nor independent experience with regard to proclamation of the faith in the given context to fall back on. On top of that, they had to learn how to respond appropriately to the different mentality and manners of the local population. They lacked everything; they had to begin from scratch.

First they needed to acquire some land on which to build a house with an oratory and the possibility for meetings and then to procure the basic necessities for daily life. Only then could they tackle the development of an infrastructure. Apart from that, developed and structured communities of the faithful were lacking. When he arrived, Anzer found a group of 158 Christians among the approximately one thousand strong population of Poli; a few scattered Christian families and individual Christians lived in several settlements up to five hours distant. For an effective and sustainable proclamation of the faith there was a lack of families with a long Christian tradition from among whom catechists – a genuine and indispensable treasure as co-workers of the missionaries – as well as especially a native clergy could be won, for these groups formed the basic pillars of missionary activity.

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Among other reasons, this was due to the fact that for decades the Spanish Franciscans had neglected the entire region.

In a combined effort Pro-Vicar Anzer, the priests Joseph Freinademetz and Anton Wewel, as well as subdeacon Gottfried Riehm, strove with the help of local workers to build a residence in Poli.¹ At this time Anzer's qualities already became clearly apparent: his organizational talent and discernment, his business abilities and competent creativity, his political sense and intelligent farsightedness, his ability to make rapid decisions, his unique energy in following through with desired objectives, his tireless and dauntless creative flair, that did not stop in the face of any difficulty, as well as his distinct ambition and multiple aspirations.



Mission Station of Poli in later years.

As soon as the newcomers from Steyl had adjusted somewhat in Poli, become a little accustomed to the different world and learnt the customary turns of speech of the dialect spoken in that region, they began to proclaim the faith. In the early times they proceeded rather unsystematically from case to case. That fact was mainly due to there being so few missionaries but also to the local situation. Only over the course of the years were they able to establish a number of stations as bridgeheads from where they endeavoured to find and gain new mission fields for Christianity. The missionary generally went with a local catechist to the villages and market places.² Once there he rented a house or a room.

1 More on this: Bruno Hagspiel, *Along the Mission Trail. Vol. IV: In China*, Techny 1927, pp. 258-266; Karl Josef Rivinius, *Im Spannungsfeld von Mission und Politik: Johann Baptist Anzer (1851-1903), Bischof von Süd-Shandong*, Nettetal 2010, pp. 104-127.

2 "Motives of prudence and, in many vicariates, express regulations, forbid the missionary in China from traveling about alone through the country. Hence, when setting out on a mission tour, he must be accompanied by a servant, or by a catechist" (Hagspiel, *Along the Mission Trail*, p. 328).

Moved by curiosity about the foreigner or prompted by word of mouth, the people came mainly in the evening at first, because during the day they had to work for their living. First they spoke about everyday matters and then the talk turned gradually to God; that was followed by a general instruction in the faith. The catechist translated and filled in according to the ability of those present to understand the explanations given by the priest. Great value was placed on learning the important prayers: the “Our Father” and “Hail Mary,” the Creed, and on the fundamental truths of the faith. Most of the prayers were prayed by all together in a prayer room or in the chapel if there was one; evening prayer was recited by the women and girls before sundown, by the men and boys after sundown. Through communal prayer it was hoped to bring about a strong, identity-giving solidarity: it was meant to engender a sense of unity in a non-Christian society.



Sisters providing medical care for the sick.

In view of the social deprivation of orphaned and abandoned children, action was needed. First Anzer placed some girls in Christian families, while he took a few boys into his own house. These measures, however, could only be a temporary stopgap, because numerous other orphans without familial links were still not taken care of and needed help, so that the ever more pressing need to establish an orphanage for boys and one for girls was real, if one was not to culpably neglect the command to love one's neighbour and to condemn these children to spiritual ruin. Building houses for orphans and foundlings and a projected minor seminary, extending the mission compound with diverse workshops, running a farm to ensure a means of livelihood and taking care of mission helpers, workers, male and female catechists, medical care of the sick, as well as founding new stations, two

of which apart from Poli were already finished in autumn of 1882, cost a great deal of money which it was extremely difficult to raise.³

2. Establishing Contacts with Non-Christians and Annual Pastoral Visits



Departing for a mission visitation.

In the first decade the evangelizers from Steyl were predominantly wandering missionaries. In the different regions of the extensive area, it was necessary to open up a new area for Christianity and the Church, as well as to visit and provide pastoral care for their scattered faithful. The journeys, generally accompanied by untold hardship,⁴ which the missionaries described often graphically in their reports, gave them many an opportunity to make contact with non-Christians, draw their attention to the Christian religion and to talk about religious topics. The necessary stopovers in inns also often gave the missionaries the possibility of a friendly conversation with those who thought differently, as their numerous descriptions show. On those and other occasions, the observance of the custom-

3 After a decade of evangelization Anzer was able to show the following results: There was “an orphanage for girls run by local Christian catechists who were no less willing to make sacrifices than our compassionate sisters, and who had enjoyed a good and proper training; a boys’ orphanage run in exemplary fashion by one of its former students; the minor seminary with its fifteen young students, who are my consolation and my joy; the school for catechists, that is to meet the need for well-trained, reliably pious catechists; a high school for girls, only established last winter, which the vicariate saw as promising to be a powerful support for the improvement of women and the spread of Christianity among the female sex; a pharmacy well stocked with European medicines, the reputation of which extended well beyond the boundaries of the vicariate; furthermore a printing press, a carpenter’s workshop, farm: all that found a home there” (Karl Josef Rivinius, *Der umstrittene Bischof. Johann Baptist Anzer und die Steyler Missionare in China* [The Controversial Bishop, John Baptist Anzer, and the Divine Word Missionaries in China], Sankt Augustin 2013, pp. 135f.).

4 One such revealing description of the means of travel, as well as the roads and travel situation is found in: Hagspiel, *Along the Mission Trail*, pp. 144-158.



Sister Blandina SSpS visiting her district.

ary etiquette of the country, as well as affability and a friendly approach by the missionaries were highly important. In addition, the opening of new mission stations provided the opportunity of coming into contact with non-Christians. The latter were not equally friendly everywhere but in general curiosity about the foreigners outweighed the animosity, for many of them had never seen a foreigner until then. Thus the newly established mission station in the town of Jining reported, “There was no lack of visitors during the first months. Inquisitive persons came from the most diverse classes. And since what we wanted was to win the people, we did our best to attend to all who presented themselves. Many an hour was spent in the reception room, sometimes with a religious conversation but very often also in listening to casual talk and in patiently answering the questions of curious people who appeared to be stuck to their chairs.”⁵

Generally it was up to the initiative and creative imagination of the individual missionary to make the most of the respective opportunity and to act accordingly. Many a time it was simply a small matter, such as playing a musical box or showing pictures and books, the watch, the writing utensils pen and ink, as well as other European products that aroused interest that allowed them to become acquainted with the people and gain their trust.

After setting up Christian communities in a village that would be administered by leaders as representatives of the responsible pastor, the priests endeavoured to consolidate the faith content and deepen the religious life. The prescribed annual mission served this purpose as a time of spiritual renewal during which other significant matters were also dealt with.⁶ It was the backbone of parish pastoral work, because during such days the faithful were filled with new Christian life and a process of developing parishes with a strong faith was initiated. The visit of the missionary on that occasion, for which the Christians prepared a formally perfect reception, was a tremendously important and great event that was arranged with appropriate festivity. Among other things the leaders had to ensure that during this annual pastoral visit all the Christians were invited to receive the sacraments, without putting pressure on them. The date – the time after the conclusion of the wheat harvest at the end of May / beginning of June, in the winter or around the Chinese New Year (family festival!) was the most favourable, since the people then had time and had something to eat – the date was made known to the faithful, also those living in the outer areas, early enough so that they could plan accordingly. The duration of the annual pastoral visit depended to a great extent on the numbers of those going to confession.

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5 Augustin Henninghaus, *P. Josef Freinademetz SVD. Sein Leben und Wirken. Zugleich Beiträge zur Geschichte der Mission Süd-Schantung*, Yenchowfu 1920, p. 305.

6 Concise information on this significant event: Hagspiel, *Along the Mission Trail*, pp. 326-328.

If it had not already been done, at the beginning of this spiritual time the names of all the faithful, the baptized as well as the catechumens, were entered in the register of the Christian community, on the one hand so that they were known by name and could more readily be informed about the arrival of the priest and on the other hand so that the review of the register showed whether there were serious disturbances in the community, whether unmarried brides were living in the houses of their fiancés, whether there were children who due to a lack of care on the part of their parents had not yet received the sacraments, and other such matters. This information could be very helpful for the missionary both within and outside of confession.

The first few days served as thorough preparation: through special devotions and three or four sermons or catecheses daily on the central truths of the faith, the last things, and on the worthy and fruitful reception of the annual confession and Holy Communion. During that time the faithful prayed together – as far as possible before the Blessed Sacrament – for the conversion of sinners and their non-Christian neighbours, for the strengthening of the faith and other relevant intentions. Before the faithful were admitted to the sacraments, they had to undergo an examination of their knowledge of the faith. Usually one or the other day of fasting was arranged.⁷ External cleanliness such as shaving the head, putting the hair in order, clean and better clothing served the purpose of a reverent reception of the sacraments. During the mission the priest examined the leaders in the theory and practice of baptism which they often administered during the absence of the pastor, in fact for all newborn children of the Christians, including the healthy babies. Due to the theological importance of the sacrament of baptism as the integration into the faith



Chinese Catholics attending Church services.

⁷ On this see: Xaver Bürkler, „Die Fasten- und Abstinenzpraxis in der chinesischen Mission“, in: *Neue Zeitschrift für Missionswissenschaft* 1 (1945), pp. 258-271.

community of the Church, the proper administration had to be certified. This was done by calling on two witnesses, men or women, so that there was no doubt with regard to the validity. Admittedly, in some areas pastoral efforts to animate the Christians to deeper religiosity after their baptism and to form them as persons strong in the faith were more difficult than gaining new Christians.

3. Structural and Spiritual Foundation of the Apostolic Vicariate of South Shandong

3.1. Convocation of the First Diocesan Synod and Its Preparation

After Anzer's return from Europe in July 1886, where among other things he had participated in the first General Chapter of the Society of the Divine Word in Steyl, 1884–1886,



Newly consecrated Bishop John Baptist Anzer.

and was consecrated there on 24 January 1886 by Archbishop Philipp Krementz of Cologne as their first Vicar Apostolic, he set out some basic principles for the mission work and directives for the missionaries, the so-called *Monita*, “which were meant to serve the pastoral practice”.⁸ He noted:

*At present I am working out some norms according to which the individual Christian communities are to be formed, as well as, if God wills, to provide sound Constitutions for congregations of young men and young women that are to be developed. I will thoroughly study the rules for the seminary, for the Catechists' school and for the orphanages and I hope to have made a good foundation for the mission, one on which we can continue to work safely and well.*⁹

In a circular letter to his missionaries dated 15 January 1892, the Bishop announced an important event for the vicariate: In August the first diocesan synod was to take place. Daily prayer to the Holy Spirit and special prayers of intercession at the Sunday Eucharistic celebrations were to implore a fruitful outcome. As members of the preparatory

8 John Baptist Anzer, New Year's greeting of 1893, p. 4. As can be understood from what the Bishop wrote, it mainly comprised excerpts from doctrinal publications, regulations of the Propaganda Congregation and from decrees of various synods held in China.

9 Anzer to the Directors of the Ludwig-Missionsverein in Munich. Puoli, 10 January 1887, in: *Annalen der Verbreitung des Glaubens*, Vol. 55 (Munich 1887), pp. 152-157, here pp. 152f.

commission chaired by Pro-Vicar Freinademetz¹⁰ he appointed Fathers Theodor Bucker, Augustin Henninghaus, Eberhard Limbrock, Wilhelm Schumachers and John Weig.

Freinademetz, a missionary with fourteen years of broad practical experience, had been commissioned by Anzer to write down his opinion on the various points that were to be discussed at the coming diocesan synod. In his comprehensive document, which was divided into two main points,¹¹ there were questions of matters of principle, then suggestions, concerns, reservations, critical comments, as well as constructive proposals regarding issues that directly affected the situation in the South Shandong mission and required more clarification. In addition, in this position paper there are a number of items for discussion that represented fundamental problems in the Chinese missionary Church or were of especial relevance and explosive nature, which different synods in China had already taken up.

The following issues were dealt with by Freinademetz primarily: winter schools for boys and girls, elementary schools, orphans and orphanages, the missionary and his keep, methods of evangelization, community leadership, male and female catechists, the Rule for catechists, baptism and its administration, morning and evening prayer of the Christian communities, the opium question, introduction of fraternities, scapulars, prayer apostolates, and the printing of forms for marriage dispensations, requests, and so on. Two heartfelt wishes of the author were formulated as a request: to postpone feast days that fell during the week to the following Sunday. In that way the poor country folk who made up the majority of their Christians and baptismal candidates would have one more working day to secure their living. Furthermore, permission for these latter to continue their work on Sunday afternoons which was already allowed in some Chinese provinces.¹²

The second part of the text dealt with the recruitment, education, lifeform and vocational duties of the clerics.¹³ Pro-Vicar Freinademetz appears to have set out these extensive statements later at the request of Anzer, because the first part merely states regarding

10 On his person and work: Fritz Bornemann, *Der selige P. J. Freinademetz (1852–1908). Ein Steyler China-Missionar. Ein Lebensbild nach zeitgenössischen Quellen* (Blessed J. Freinademetz [1852–1908]. A Missionary from Steyl in China. A Biography according to Contemporary Sources), Rome 1976.

11 AG/SVD 52 484-523. A presentation of the content in: Bornemann, *Der selige P. J. Freinademetz*, pp. 184-192 and 559f.

12 The introduction of regular Sunday celebrations was something new for the Chinese that brought a number of problems. The Sabbath rest meant dropping a working day and sometimes represented a heavy economic loss for the impoverished country population in their struggle for a livelihood. Freinademetz' suggestion determined by the situation did not find undivided approval among the missionaries. Those adhering to a moralistic rigorism wanted no weakening of the Sunday commandment, because keeping it was a special characteristic, distinguishing the Christians from the rest of the population. The adherents of all other religions did not recognize a regular free day that could be compared to the Sunday and which they were obliged to observe. Observance of the Sunday and holy day commandment remained a pressing, permanent problem. The Revolution of 1911 did in fact bring in a legal Sunday rest for workers, soldiers and students, but not for shopkeepers, merchants and farmers. In 1924 the National Council of Shanghai ordered that the Chinese Christians were to observe all Sundays and the following feast days: Christmas, Epiphany, St. Joseph, Ascension, Assumption of Mary, All Saints and the Immaculate Conception. As it was there were a number of reasons excusing the keeping of this positive law. On the entire complex: Xaver Bürkler, *Die Sonn- und Festtagsfeier in der katholischen Chinamission. Eine geschichtlich-pastorale Untersuchung*, Rome 1942.

13 AG/SVD 52 512-523.

clerics, “I consider the regulations of the Synod of Szechuan on this point so comprehensive and excellent that I have nothing to add to them.”¹⁴

3.2 Revised Formulation of the Guidelines and Methods for Missionary Work

The diocesan synod began in Poli at the end of July 1892. All twenty priests participated under the chairmanship of Bishop Anzer; only the new priest Ludwig Klapheck was prevented by illness. Anzer, as Bishop, was responsible for the legal and structural division of the vicariate and the care for pastoral ministry lay primarily with him, therefore he wished to hear the views of his missionaries concerning the manifold problems and challenges, in order to develop with them perspectives of a new pastoral order and categories of action that would serve to guarantee a sustained evangelization in the apostolic vicariate of South Shandong within his framework. This aim was to be achieved through the revision of the statutes for the missionaries and for the proclamation of the faith, as well as also the revision of the Rules for Catechists and their training and accompaniment.

In meantime, a great deal had changed in the Apostolic Vicariate. Numerous problems remained unsolved; new questions had come up and needed clarification. In addition there were alarming scenarios to be thought through and processed. All that made it appear urgently necessary to reflect critically on the experiences and work to date and to do justice to current demands according to the development that had come about in the meantime. Taking into consideration the relevant decrees, directives and recommendations of the Propaganda Congregation, as well as proven statutes of other missions, and on the basis of important decrees, regulations and rules of conduct from synods held in China, the *Monita*, the current set of rules for evangelization, were to undergo a comprehensive and careful revision and be replaced by a coherent and efficient new set. In this, according to Anzer, the catechists, men and women (mainly “Virgins”), and leaders of the Christian communities were to be given special attention, “since the efficiency of these factors determines the growth of the mission to a great degree.”¹⁵

14 AG/SVD 52 510. Whether and in how far the individual points were taken into consideration in the formation of opinion in the preparatory commission and then in the deliberations in the plenum and whether the thoughts appeared in the respective final agreements, cannot be clearly proven from the available archives. Even so we have to presume that they were appropriately taken up.

15 As Note 8, pp. 4f. “The question of gaining catechumens is very difficult and can hardly be solved by mission theorists. Theory will fail there utterly. And yet the resolution of this question is the natural presupposition for all religious instruction. But in practice? [...] Every beginning is difficult, that is especially the case when the pioneer of faith endeavours to found a station in a completely pagan area. The population has every possible prejudice regarding the religion that is totally new to it and that in addition is coming from abroad” (Anton Volpert, “Die Gewinnung von Katechumenen,” in: *Blätter für die Missionskatechese und katechetische Zusammenarbeit der Länder* 3 [1938], pp. 43-48, here p. 43). They had to bear in mind, as Mgr. Anzer used to say: “We did not come to China in order to convert China but to witness to the truth.” According to the veteran missionary Fr. Volpert, these words of the Bishop were in fact very correct, because conversion is not the task of the missionary but the work of grace. One should not wish to gather immediately where one has hardly sown. The grace of God had to move the hearts of the pagans to take the decisive step. “That grace has to be implored, has to be earned. Without special grace our efforts are in vain. With external means one can win pagans as friends but not make them Christians [...]. To me it looks like a bad thing to want to make Christians in holy impetuosity, as if by force. This impatience will be paid for dearly. There will be no genuine conversions, no permanent fruit” (*ibid.*, p. 45). In most mission areas there was a preparation time of at least one year from the request to the reception of baptism which, as the theologically and biographically most important sacrament, as conferring membership of the



Catechists, the so-called Virgins.

As already mentioned, the (lay) mission personnel was extraordinarily important for the work of spreading the faith and the development of the Church. Catechists, men and women, were a fundamental prerequisite for lasting missionary fruitfulness. Without their cooperation only very few people could be reached, because the missionaries were few in number and their activity remained necessarily limited to a small circle. In addition the catechist was closer to his people than the foreign priests; he spoke their language, lived among them and shared the same joys, sorrows and sufferings. For that reason he reached the people more easily, quickly and better, and could lead them to the faith with his own emotionality. He made the first contacts and opened up new areas for the Church. If interest in Christianity was expressed in a locality, a catechist was sent there to conduct exploratory talks. He instructed the people in the rudiments of Christian doctrine, familiarized them with prayer and preached to the non-Christians, as long as these latter did not make any objection. He introduced them to religious and moral thought, life and action, to the new manner of community, to the Christian community, to the being with and for one another of the Christians, to their cult, their religious services, their feasts; he led the community, and many other things. Fr. Volpert, for example, considered care for efficient catechists to be more urgent than, according to his opinion, premature efforts towards a local clergy.¹⁶ He considered female catechists for women more useful than uncultured, local religious sisters.¹⁷

faith community, was generally celebrated very solemnly. For this, as well as the administration and reception of the other sacraments, as a witness to faith and to personal union with Jesus Christ should appeal to the senses and sentiment, as should also the other liturgical celebrations and religious rituals. The Propaganda Congregation had left it to the Vicars Apostolic to determine the length of time of the catechumenate. Relevant general information on this in: Louis Kervyn, *Méthode de l'apostolat moderne en Chine*, Hongkong 1911, pp. 598-613; Johannes Beckmann, *Die katholische Missionsmethode in China*, Immensee 1931, pp. 169-196; Thomas Ohm, *Das Katechumenat in den katholischen Missionen*, Münster 1959; about the SVD in China in particular: Richard Hartwich, "Die Katechumenate in der Steyler Südshantung-Mission," in: *Verbum SVD* 21 (1980), pp. 229-246.

16 Anton Volpert, "Lebensdaten eines vielgeprüften Chinamissionars, Gansu 1935-1936" (Manuscript), in: AG/SVD 93 520, fols. 301f.

17 *Ibid.*, fols. 156, 161, 275, here there are more detailed reasons for his opinion.

The visits of the missionary, which due to the great number of scattered communities, as well as to topography, climate and personal situations, only took place sporadically, served to supervise the pastoral activity of the catechists, to test the attitude of the catechumens and new Christians and to deepen the truths of the faith. Even if the administration of the sacraments¹⁸ and conducting the annual parish mission, generally held once a year, belonged to the actual functions of the priest, the catechist was essential for the community for a specific time for the introduction to the Christian way of life, deepening of the prayer life, making known the laws and discipline of the Church and for the instruction of the children. He administered baptism in danger of death. Male catechists were responsible for the men, female catechists, Christian women and especially the so-called Virgins took care of the women.¹⁹

Whereas men and women catechists only carried out their task temporarily in the communities, although sometimes for years, the leaders remained in the locality. They came from the communities and were chosen by the election of the Christians or appointment by the missionary as their leader. They were responsible for arranging community affairs. They took care of keeping the priest during his stay in the community, took care of the prayer rooms, represented common interests of the Christians before civil and Church authorities, mediated between quarrelling parties, and much more. “A good leader is a genuine treasure, a basic pillar of the community.”²⁰

In order to do justice to the responsible and fruitful evangelizing activity of this group of persons, the Rule for Catechists was “examined again and significantly extended;” for the community leaders “what had up till now proved practical through practice was laid

18 Official ecclesiastical acts, first and foremost the administration of sacraments, but also deaths, or burials, as well as listing the members of the community had, according to the instruction of the Propaganda Congregation of 18 October 1883, to be entered into so-called Church registers of the individual Christian communities. Especially the registers of baptisms and marriages were to be kept circumspectly and carefully: the deans had to pay particular attention to that. This regulation found its way into the *Manuale missionariorum* (chapter 24, No. 3).

19 On the significance of the latter: “Women in pagan countries subject to Oriental customs live in seclusion and are not easily to be approached by missionary priests. It is difficult, and often utterly impossible, for men missionaries to gain an opportunity to instruct them personally in the principles of the Christian religion [...]. Therefore the need for women catechists (“virgins”), unencumbered either by family ties or religious vows and restriction (as a rule, they take a private vow of chastity), becomes quite obvious. Such women catechists may move among the women folk without restraint; and they thus gain many opportunities for dispelling all prejudices against the missionaries and the Catholic religion. They also help mightily in showing the groundlessness of numberless superstitions which prevail with women of the pagan world with regard to many special events of life, such as betrothals, weddings, deaths, and burials. Moreover, the good example of the catechist, her spirit of sacrifice, and her unselfish love and kindness toward the children of the house, will invariably prepare a mother to receive her words and counsels with confidence and gratitude. Thus the women catechists are able in time to instruct the mothers and make them ready for reception into the Church” (Hagspiel, *Along the Mission Trail*, pp. 191f.). In chapter 45 the *Manuale missionariorum* is concerned with the “virgins” (female catechists).

In its Instruction of 29 April 1784, the Propaganda Congregation had issued special rules “pro societate virginum christianorum” (*Collectanea S. Congregationis de Propaganda Fide seu decreta, instructiones, rescripta pro Apostolicis Missionibus*, Vol. 1, Rome 1907, p. 351). On the topic of “virgin” (pagan and Christian virgin; pagan nun and Christian religious virgin) see: Jakob Marquart, *Die Frau in Shantung*, Tsingtau 1932, pp. 47-66; also: Karl Suso Frank, „Chinesische Jungfrauen“, in: *Lexikon für Theologie und Kirche*, 3rd Edition, Freiburg 2006, vol. 2, col. 1076; Huaqing Zhao, *Die Missionsgeschichte Chinas unter besonderer Berücksichtigung der Bedeutung der Laien bei der Missionierungsarbeit (ca. 16.-19. Jh.)*, Sankt Augustin 2012, esp. pp. 191-269.

20 Henninghaus, P. J. *Freinademetz*, p. 293.

down in writing and appropriately complemented.”²¹ In addition new statutes were compiled for female catechists.

At the decisive wish of Bishop Anzer, the members of the synod also dealt with the traditional, communal prayers, namely morning and evening prayer. They were concerned with the obligation to participate in the communal prayer in the church or in a prayer room, with reducing the prayers customary until then and with their linguistic version. According to an old custom, the zealous Christians prayed morning and evening prayer together; in larger communities they gathered for that in a common prayer room. The prayers stemming from older times were prayed aloud, half sung, half recited.²² Not a few new Christians found that difficult for it was a huge amount: half an hour in the mornings and evenings, thus a reduction appeared appropriate. The missionaries considered the communal prayers important, not only so as to learn them better but also because the regular meeting created an identity, giving the feeling of belonging together as a Christian faith community, and also because it led to social cohesion. The missionaries also hoped that these prayer meetings would have a healing influence on the manner of life of individual Christians; in addition they considered them an effective means of influence on the non-Christian surroundings, as well as possibly improving the atmosphere between the Christian and non-Christian population.

Since the customary prayers had been composed by the early missionaries in the literary language, they were mostly incomprehensible to the simple, barely educated peasants. For that reason Bishop Anzer wanted at least a partial revision of prayer texts, some which could barely be understood were to be eliminated and replaced by new ones, especially by those that had been introduced in the South Shandong mission. Freinademetz had proposed including prayers to the Blessed Trinity, to the Sacred Heart, to the Holy Spirit and a formula for the renewal of the baptismal vows in the morning and evening prayer. He found the morning prayer not too long. The evening prayer ought to be prayed by the Christians throughout the year communally in the church, except during the wheat harvest and during the intensive work period in autumn. Instead of that, those having to work could be allowed, “to pray the morning prayer from Easter until the end of the autumn harvest at home, except on Sundays and feast days and they should attend holy Mass as often as the opportunity arose.”²³

21 Anzer, New Year's greeting 1893, pp. 4f.

22 From the 17th century, communal prayer developed in the form of recitation as a characteristic of the Chinese Church. The texts that were recited in this manner in the families, in the churches, Christian associations or other gatherings were mainly litanies, rosaries or other prayers. A collection of sixty prayers of this kind appeared in 1628 in a prayer book that was newly arranged and extended forty years later. On top of that the texts were formulated in highly elegant Chinese. Even after three hundred years the texts from that prayer book were still being sung in common in many regions of China. “This collection of prayers and even more the practice of communally singing the prayers aloud in the form of singsong became a characteristic of Christian identity in China. This aspect is illustrated by the fact that Christians were frequently described by their neighbours as *Nian jing de*. That means “Those who read aloud”. It was quite usual for Christians to know the entire prayer book or parts of it by heart. Especially when the community gathered together on Sunday the singsong formed a firm part of the celebration. Community prayer therefore had great significance in the life of the Christians” (Johannes Gehrs, “Die Bedeutung der Sakramente für die Kirche in China”, in: *Verbum SVD* 48 [2007], pp. 411-438; 49 [2008], pp. 71-89, here p. 430).

23 AG/SVD 52 500f.

The results of the common deliberations and intensive exchange of opinions at the diocesan synod were reflected in the new handbook, the *Manuale missionariorum*;²⁴ it was the mandatory framework for the mission work. The Compendium, the first part of which is based mainly on decrees of the Synod of Shanxi, has sixty chapters. The second part has ten chapters concerning sacramental pastoral ministry with individual regulations for preparation and administration of the sacraments. This brings in the decrees of the Synod of Shaanxi in 1891 in which Anzer participated. The third part, with three chapters, has special rules for the Christian community leaders, as well as for the men and women catechists. The *Manuale missionariorum*, which was given to each missionary, was the standard, the *Norma normans*, to which he had to keep in his activity from then on.

Following receipt of the corrections and the approbation, the Bishop had compiled a number of supplementary regulations for the *Manuale missionariorum* for a better administration of his vicariate and had sent them to Rome with a request for approval. The first point concerned the Examina on practical pastoral ministry, moral theology according to the textbook of Clément Marc CSsR, *Institutiones morales Alphonsianae*, facts about pastoral theology and knowledge of Chinese literature which were covered in the four catechisms, as well as in the morning and evening prayers, then on the ability of the local priests to write letters to the mandarins. All priests who were to exercise the office of rector or vicar at an outstation had to take a corresponding examination. The second point dealt with the pastoral conferences and required that every missionary had to give a written solution to case examples. The third point dealt with questions referring to engagement and marriage. The acts and decrees of the synods were presented for examination and approval to the cardinals of the Propaganda Congregation at the general meeting on 16 April 1894. After some corrections and more precise formulation, they were approved and confirmed by Pope Leo XIII in the audience on 6 May 1894. The decree of approbation is dated 25 June 1894.²⁵

4. Pastoral Case Examples

Given their relevance, some problem areas with which the missionaries were confronted in their activities in South Shandong and that were clarified by the diocesan synod to ensure uniform regulation and thus found their way into the *Manuale missionariorum* are presented in the following:

Regarding observance of Sundays and feasts, a controversial topic among the missionaries, the following regulations were agreed upon: The district leaders – whose tasks and responsibilities were dealt with in chapter 24 – had the authority in their area to give a dispensation to poor members of the faithful who depended greatly on the work of their hands and for whom every stoppage of work meant a heavy loss, allowing them to per-

24 On 4 April 1895 Anzer had sent the third edition of the *Manuale missionariorum* to the Propaganda Congregation for examination and had requested approbation. Just over a year later Cardinal Prefect Ledóchowski returned the book with minor corrections and asked that after the printing of the new edition two copies be sent to the Congregation (Rivinius, *Im Spannungsfeld von Mission und Politik*, p. 365, Note 22).

25 Josef Metzler, *Die Synoden in China, Japan und Korea 1570–1931*, Munich – Vienna – Zurich 1980, pp. 140f.

form “servile” work on Sundays and feast days, although only after attending holy Mass – inasmuch as that was possible – or after reciting prayers as a substitute. Exceptions to this were the feasts of Easter, Pentecost, Christmas and the Assumption. The faithful who did not depend on their work were not to be dispensed, not even for the afternoon hours, unless there were good reasons in an individual case. Traders who had always to be present in their shops could be dispensed for the entire day. They were, however, obliged to attend holy Mass if there was the possibility and if not they were at least to say prayers as a substitute.

*A dispensation may never be given for all time but only for as long as the situation of need subsists and until the time of the following parish mission. On that occasion the one who was dispensed is to be informed that when the reason no longer pertains the dispensation also ceases.*²⁶

In many Chinese provinces, as also in Shandong, the opium question posed a highly complex problem in numerous ways. It came up repeatedly at synods and a number of regulations were accordingly passed. The answers from Rome to the questions of Vicars Apostolic regarding the matter turned out quite differently at different times. Thus, for example in the decree of the Holy Office of 10 March 1852, the negative consequences of opium were in general recognized but they abstained from a general prohibition, because it would have placed not a few Christians and catechumens in existential difficulties. The Instruction of the Propaganda Congregation of 18 October 1883 in connection with baptism spoke in general against the abuse of opium. In the concluding session of the second synod of the second region on 15 November 1885, a concept was passed that was exclusively directed at the smoking of opium. It states: In recent times

*the use of opium has become so prevalent, to the great detriment of the entire people, that we fear that all men and women could succumb to this vice and suffer untold mental and physical damage. Therefore it ought to be a special task of the missionaries to do all they can to eliminate this vice completely. Thus they decreed that the instructions given by the Sacred Congregation to the Vicars Apostolic be followed by all missionaries and priests in the region and that these strive with all their might to see this abuse eliminated and the Christians discouraged from growing, selling and using opium.*²⁷

In the Appendix of the Acts of the Synod of 1891 in Shaanxi, the Vicars Apostolic had also dealt with the opium question in connection with the statement on the reception of the sacraments. There it was recognized that, in spite of all efforts of the mission, cultivation

26 Chapter 23 deals extensively with the dispensation from “servile” work.

In a state ordinance, effective from 1st January 2008, the national holidays in China were newly specified. In addition to the introduction of three new holidays, the Memorial of the Dead on 5 April, the dragon boat festival in June and the mid-autumn festival in September, the so-called “Golden Week” on the occasion of the May festival was shortened to one day. The Spring festival – Chinese New Year – like the national feast day, comprised three legal feast days. The aim of the new regulation was above all a better distribution of the holidays through the year and the avoidance of too great a wave of travelling on the free days. More on this: Barbara Hoster, „Neuregelung der gesetzlichen Feiertage in China – Wiederbelebung traditioneller Feste“, in: *China heute* 27 (2008), p. 15.

27 Quote from Metzler, *Die Synoden in China*, p. 96.

of opium in China had not only not become less, rather it had spread constantly further and even Christians were growing opium. The state authorities tolerated the cultivation indirectly but levied taxes on it. On the other hand, the bishops pointed to the moral and health impairment of opium smoking, while not forgetting to point out the medical use of opium. At the same time they recognized the dilemma posed by this question, because the cultivation of opium was very widespread in China and the revenue greater than from all other agricultural branches. There were regions where the entire agricultural economy was geared to the cultivation of opium. If, according to the bishops, one were to “strictly forbid the Christians and catechumens to take part, it would mean slamming the door against the propagation of the faith.”²⁸

In his position paper, Freinademetz formulated a lengthy passage on opium. He summed up his judgement about it as follows:

*The unnecessary or excessive indulgence in opium is de malo [evil], detrimental and to be condemned, as is the excessive use of alcoholic beverages, brandy, tobacco and even coffee. Thus the habitual smoking of opium by Christians may never be permitted, both because of the good reputation and of the serious consequences. An exception may only be made for very old persons who have been smoking opium for long years and therefore can hardly stop. Concerning the planting of opium, the missionary should constantly seek through instruction and admonition to bring the Christians to desist from it. It seems to me, however, that the priest ought not to reach for the sharpest means of hindering the Christians from planting opium, namely by refusing the holy sacraments (baptism, confession, Eucharist). I believe I may deduce that from the above-mentioned explanation, all the more as the opium planting in two provinces of China has already been permitted by the Sacred Congregation and, on the other hand, it is legally permitted by the government of the Empire, which collects an annual opium tax. The poverty of our South Shandong people is exceedingly great; such that if in the southern districts of our mission the cultivation of opium were completely forbidden, they would no longer be able to cope with the necessary expenses and would thus be forced to shy away from becoming Catholic.*²⁹

Another delicate point that demanded tact and sensitivity of the missionaries and was also a matter for the diocesan synod concerned dealings with the female sex. The ethical norms of Chinese society did not allow a man to approach a woman whom he did not know. That applied especially in situations where both were alone, e.g. during confession. Even if a priest was alone in a room with a group of women, that could be viewed as improper and offensive. From the beginning of the proclamation of the faith, the missionaries strove to take that situation into account. Thus sometimes women were instructed in the truths of the faith by their Christian husbands, or the father acquainted his daughters with the Christian faith. In time they began to train female catechists who specifically took on the catechesis for the women and girls. Women catechists who remained unmarried because

²⁸ *Ibid.*, p. 141.

²⁹ AG/SVD 52 489.



Baptismal ceremony conducted by Fr. Oskar Ledermann.

they had not found a Catholic husband or did not wish to marry a non-Christian, so-called “virgines martyres,” often took a vow of chastity and usually lived in the family of their parents.

For a long time the Eucharist was celebrated strictly separately for men and women. Either there were separate holy Masses in the same church or the rooms were separated by a wall; a custom that continued in some parts of the South Shandong mission until the 1930s. Churches only for women were also built or in some regions there were special churches in the form of a right angle with one side wing for men and one for women, connected at the point of intersection by the common sanctuary.

With the administration of sacraments, however, immediate contact between priests and women was inevitable, and that was not without problems. Different synods of the 19th century had, therefore, taken the matter up, and in their consultations on that and other relevant topics the members of the synods took their orientation from the decisions of the groundbreaking Synod of Sichuan of 1803, which was of historical influence

for the work of the propagation of the faith in China. It had defied the strict custom of the country regarding proper contact with women and mandated that all Church regulations for the administration of baptism, that is, the anointing, breathing on them, signing with the cross, touching with salt and spittle were to be conscientiously observed. Should “*delicatae mulierculae*” take offence,

then that would be a sign that they were not worthy to be accepted into the Church. The missionaries were to explain to the faithful that the ceremonies did not involve anything dishonourable but on the contrary were holy and sacred.

In serious cases, however, exceptions were permitted. For the administration of the sacrament of the sick, the feet of the women could generally also be anointed. Special cautionary measures were stipulated regarding



Bound feet (above) and crippled feet (below).

the place and hearing of women's confession; for that the women had to wear a veil as they did for the Eucharistic celebration. In general the priest was required to avoid too great a familiarity with the women and never to speak with a woman alone, unless it concerned secrets.

In the ninth chapter of the *Manuale missionariorum* there is a detailed code of conduct regarding the missionary's dealings with women. The regulations were probably due to the fact that all too often the missionaries were accused of having "affairs". Consequently great care was taken to avoid anything that could give rise to such rumours, suspicion, gossip and accusations of immorality. The following gives a selection of the rules on this highly sensitive topic:

1. *In interaction with women the missionary will exercise the greatest caution. In converse with them he will observe the rule of St. Augustine: "With women (one speaks) only seldom, briefly and seriously." He is therefore to conduct himself in such a way that priestly dignity and fatherly earnestness show in all his words and actions.*
2. *Never is he to allow women or girls to come closer to him than is proper or, what is even more abhorrent, to touch him in any way.*
4. *Never may the missionary allow girls or women to make his bed, clean his bedroom in his presence, serve him at table, etc., furthermore he may not dare to accept a cup of tea or an already lighted cigarette from them.*
5. *No priest is permitted to enter the dwelling or room of girls [literally virgins, but probably meaning women and girls], moreover kitchens and other rooms that according to Chinese customs are especially used by women, except to be of service to the sick.*
6. *Missionaries are equally not permitted to visit orphanages for girls without the permission of the superior.*
7. *No priest is permitted to give girls and women small gifts such as handkerchiefs, scarves and other things of that kind. If, on the other hand, he gives women devotional objects or receives gifts from them, such as e.g. clothing, he is to conduct himself when giving or when receiving in such a manner that he avoids any suspicion.*
8. *If a priest is sick, he may on no account allow a woman or a girl to serve him.*
9. *Conversations with women may on no account take place in a room that is not accessible to all and then with the door open.*
10. *Never may the missionary allow a woman on her own to enter his room. If a woman does so [literally: dares to/presumes to] he must immediately send her out again.*
13. *The missionary is not permitted to give lessons in writing or reading books to women or young women, not even to small girls.*
14. *Finally we prohibit women from visiting the missionary in summer dressed only in a Chinese hemp gown (xabu).*

An equally extremely thorny problem from time immemorial in the Chinese missionary Church was, and remained, marriage between Christians and non-Christians. Here there

was a considerable need for clarification, for which frequent requests in Rome became necessary. In particular the traditional manner of contracting marriage in China was the cause of serious difficulty. Generally the partners were already engaged or immediately married by their parents in childhood. Very often, however, this marriage arranged by the parents prevented the express consensus of the two partners required for a lawful Church marriage. Another problem arose from the custom of buying or selling women. If a man fell into financial difficulties, he not seldom sold his wife for a pig or a horse. A further obstacle for the sacrament of marriage was marrying of blood relatives, as well as widespread polygamy or abduction of women, to mention just a few of the problematic states of affairs.

Numerous synods had grappled with this series of problems and issued relevant instructions by means of which marriages were to take place according to the ecclesiastical norms. Thus Christian parents were warned not to give their daughters in marriage to non-Christian partners without a dispensation or to enter an engagement for their underage children. Marriages entered into without the assistance of the priest or without two witnesses were valid according to the regulations of the Synod of Sichuan of 1803 in those places where the Tridentine Marriage Law had not yet been published “aut saltem non fuit observatum tanquam lex Concilii”³⁰ [or at least where it was not observed as a Council law]. The missionaries ought, however, to admonish the faithful to conduct marriage before the priest or at least request the priestly blessing afterwards. Since the intercourse of the engaged persons rendered the marriage canonically valid, the missionary could not allow a new marriage after the separation of such a pair. The missionaries were to be very cautious in the granting of a dispensation “super impedimento disparitatis cultus” and follow the ecclesiastical regulations meticulously.³¹

According to a decision of the Synod of Peking of 1880, unknown, vagrant widows were not allowed to enter into a new, Church marriage until the death of the first husband could be proven with certainty.³² Twelve years later the following synod there took up the sacrament of marriage in three articles and passed guiding measures. Thus to affianc children before the age of puberty was inadmissible. If serious reasons made an exception necessary, that could only be done with the express addition of the clause that each party should be free, when sexual maturity was reached, to dissolve the engagement. Betrothals contracted by parents in place of the children were regarded as valid as long as the children raised no objection. Missionaries ought not to interfere with betrothal matters, but

30 Up till the Tridentine marriage decree “Tametsi” of 15 November 1563, that had introduced the obligatory marriage form in order to prevent clandestine weddings, informal marriages, although forbidden by the Church, could be regarded as valid because of the sexual intercourse. Where the Decree had not yet been published, this usage could continue to be regarded as valid. The vicars apostolic in China hesitated to publish “Tametsi” for a long time because they were afraid that it would lead to numerous invalid marriages. For a start they found it sufficient to publish the Tridentine law as a decree of the Propaganda Congregation (Metzler, *Die Synoden in China*, p. 84). On the pre-history and scope of the Decree “Tametsi”: G. di Mattia, “Il Decreto Tametsi nasce a Bologna,” in: *Apollinaris commentarius juris canonici* 57 (1984), pp. 627-718; Sabine Demel, *Kirchliche Trauung – unerlässliche Pflicht für die Ehe des katholischen Christen?*, Stuttgart 1993, pp. 48-74.

31 Metzler, *Die Synoden in China*, pp. 50f.

32 *Ibid.*, p. 112.

should ensure that there were no superstitious practices.³³ The Synod of Shaanxi of 1891 had also passed an extensive treatise regarding the sacrament of marriage. Its regulations as well as other synods' regulations, in as much as they were important for the jurisdiction of the South Shandong mission, were partially or entirely included in the *Manuale missionariorum*. Some of the regulations taken from there are listed in the following:

Marriage dispensations³⁴ may only be given with the clause:

In as far as the woman was not abducted, or if she was abducted, in as far as she is not in the power of the abductor.

In the recording of the dispensation, the content of such powers had to be entered with the statement of the time for which it was allowed.³⁵ Included among the reserved cases that could not be decided locally were: incest in the first or second degree of kinship, even if it had not come to complete sexual relations. Sale of the wife or of daughters to non-Christians. A marriage vow without dispensation in the case of disparity of worship (*disparitas cultus*) – unconditional promises of marriage for children who had not yet reached the age of reason, or, if they had reached it, without asking for their opinion.

One task of the leaders of Christian communities was to endeavour to ensure that in the case of a marriage in the absence of a priest, the marriage partners made their vows correctly according to Church law. First they had to investigate whether there were impediments that would make the marriage illicit or invalid. In such a case they were to make sure that the couple first received a valid dispensation. In addition the leaders were obliged to see that the couple invited two or three witnesses and in their presence – and in an appropriate manner in the presence of the parents – clearly expressed their agreement to marry and promised to repeat the prescribed ceremonies later in the presence of a priest. If it could be done without difficulty, the community leaders were to require the couple to provide a letter from the competent parish priest or the vicar apostolic, stating that nothing stood in the way of the marriage.³⁶

It was repeatedly necessary to request dispensations in Rome from numerous marriage impediments, then there were frequent ethical questions and problems concerning the sacrament of marriage that could not be clarified locally beyond doubt. To be on the safe side, therefore, they sought legal information in Rome. Here just one example is cited:

In the rite of Church marriage, the officiating priest calls on the couple, after they have declared their agreement, to join their right hands which he covers with the stole. Among many of the new Christians in the apostolic vicariate of South Shandong this rite ran into massive objections. Not a few could not be brought to hold hands in the presence of such a large number of people. Since the practice of joining hands did not touch on the essence

33 *Ibid.*, pp. 127f. On customs at engagement and marriage celebrations that included many superstitious elements: Georg M. Stenz, *Beiträge zur Volkskunde Süd-Schantungs*, edited and introduced by August Conrady, Leipzig 1907, pp. 76-93; in the region Jiaozhou there were some deviations from customs: *ibid.*, p. 115.

34 To ensure consistent procedures with regard to dispensations from bars to marriage, the Synod of Shanxi I had put together a number of rules that were to be followed by all missionaries. They are included word for word as chapter 22 in the *Manuale missionariorum* (pp. 53f.).

35 *Ibid.*, p. 48.

36 *Ibid.*, p. 104. The regulations in chapter 22 of the *Manuale missionariorum* were also taken in entirety from the Synod of Shanxi I.

of the marriage, on 10 February 1890, Anzer asked the Propaganda Congregation if the marriage could be blessed without the couple joining hands. Whether the Bishop received the answer he wished could not be established.

5. Conclusion: Influence of the Christian Religion on Daily Life and Manner of Living

The majority of the mainly indigent population of South Shandong lived from farming in the countryside. Life was a constant struggle for “the daily bread” and frequently, securing a livelihood was a battle simply to survive. Consequently the religious practice of the Christians was influenced by their existential experience. Because farmers and day labourers felt powerless in the face of the forces of nature, they trustingly implored God’s blessing for the work of their hands and for protection from all harm, to be preserved from drought or flood. The non-Christian population, for whom also religion played no insignificant role, called for their part on their deities for help, offered them sacrifices, burned paper money and incense or organized processions, for example to implore the urgently needed rain. The non-Christian Chinese paid cultic honour to his deities mainly when he found himself in dire need. A proverb states: “The hard pressed one embraces Buddha’s feet. In good times one does not burn incense.”

If the help the Christians prayed for did not materialize, they increased their petitions by calling on specific saints as intercessors, devotion to whom the missionaries had taught them. Sickness and plagues, especially typhus, malaria, smallpox, dysentery, leprosy and at times a kind of cholera were another form of existential threat. Since the missionaries were not always able to help with their medication and medicinal knowledge, nor could the Catholic Chinese doctors and apothecaries, the people in their plight and despair turned to religion for help, that is to prayers, blessings and blessed objects, the holy Mass and invocation of so-called healers of the sick. In so doing they sometimes crossed the borderline between folk piety and superstition.

Adoption of Christianity also gradually changed the daily life of the people. The reasons were not so much the theological truths of the faith, as the clear and understandable religious instruction and the pastoral praxis of the missionaries and their co-workers. These factors increasingly influenced the people’s rhythm of life from then on. Work and free time were no longer determined only by the course of the seasons but equally by the liturgical year. That meant, among other things, that on the first day of the week, Sunday, the memorial of the death and resurrection of Jesus Christ, work ceased, as it did also on some of the feasts in honour of Christ and the saints. On those days the community celebration of the divine services in a church or prayer hall replaced work about the house and in the fields.

In the beginning it took a certain amount of pressure and persuasion at times to enforce the ecclesiastical obligation of Sunday and feast day rest and attendance at the Church services. Work in the fields, bad weather, arduous journeys, illness, laziness and other things kept some from attending church. As a result of habitual practice in Christian customs and ritual functions and of a deepening understanding of the truths of salvation, a feeling for

religion and the need to participate in the Church and spiritual life of the community developed. The catechetical instruction of the missionaries and men and women catechists, common morning and evening prayer, as well as the annual mission also contributed to that in great measure. Fraternities and prayer associations were formed. The truths of the faith became increasingly rooted in individual faithful and in the Christian communities. In times of difficulty, persecution and oppression they were a source of considerable helpful orientation, encouragement, strength and support. This witness of a strong faith and sustained every day encounters triggered a positive effect and aroused interest in the Good News in “outsiders” who observed the Christians critically to see whether what they spoke about showed in their manner of life. In these biotopes of lived faith, the presence of God was noticeable and perceptible. At the same time the religious conviction and impressively relevant life of the Christians, their new manners and their life oriented to the faith had an effect on the behaviour of some non-Christians and in a certain way on society. Admittedly time and again it also gave rise to vilification, gossip, all kinds of discrimination and malicious harassment.

In addition the liturgical year determined the rhythm of asceticism and the pleasures of life. There were a number of days of abstinence when meat was not eaten, and in Lent from Ash Wednesday till Easter abstention from milk products and sweet dishes, with the addition of days of fasting, and similarly in Advent. But this was offset by a good celebration of baptisms, confirmation, weddings and patron feasts which gave a strong sense of community. The Church accompanied the people especially through the religious and sacramental rituals in its official acts at all significant stages of life. It accepted the new-borns into the community through baptism, blessed the marriage union, supported the people during serious illness and stood by them at the end of their life, and even after death.

The photos printed in this article are taken from the book by Bruno Hagspiel, *Along the Mission Trail. Volume IV: In China*, Techny 1927.