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中国宗教评论

Religions & Christianity in Today's China

Vol. II 2012 No. 4

中國宗教評論

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Editorial

Today we can present to our readers the fourth 2012 issue of *Religions & Christianity in Today's China* (中国宗教评论). As in previous issues, it includes the regular series of News Updates which give an insight into recent events and general trends with regard to religions and especially Christianity in today's China.

The article "Models of Caring for Migrants in Taiwan" by Fr. Peter O'Neill SSC, chaplain to migrant workers and immigrants in Hsinchu Diocese, Taiwan, highlights the missionary responsibility of the local Church to respond to both the pastoral and social needs of migrant workers.

In his contribution "Lessons from Matteo Ricci. Reflection on the Chinese-Western Transfer of Ideas by Matteo Ricci and Its Implications for the Chinese-European Encounter," Prof. Dr. Michael Lackner, Department of Middle Eastern and Far Eastern Languages and Cultures, University of Erlangen-Nuremberg, gives an interesting insight into Matteo Ricci's missionary endeavor and his impact on Western images of China. "For the problems of cross-cultural exchange in our times, we may retain that Matteo Ricci was a pioneer, who made two civilizations accessible to each other. The tool he used was the commitment for understanding Chinese culture (and, first of all, to master the language) by searching for ideas and institutions China shared with the West. Later generations of Westerners, missionaries, diplomats, and merchants, have departed from Ricci's approach and have emphasized the differences between China and the West, ..."

Both contributions were presented at the 8th European Catholic China Colloquium in Freising in September 2010, on the topic "Chinese in Europe – Trends and Catholic Perspectives."

Religions & Christianity in Today's China is freely available on the website of the China-Zentrum, www.china-zentrum.de. Additionally, readers who subscribe to *Religions & Christianity in Today's China* will regularly receive e-mail updates providing web links to the contents of each newly published issue.

The China-Zentrum is a non-profit organization. For the publication of *Religions & Christianity in Today's China* we are dependent on the generosity of our friends and readers. In order to help us cover inevitable costs, we would be very grateful if you could consider sending in a voluntary contribution.

Being most grateful for your support and interest towards our work, we wish all our readers peace and blessings for the Feast of Christmas and the New Year 2013.

Sankt Augustin, December 2012 *The Editors*

News Update on Religion and Church in China July 2012 to September 2012

Compiled by Katharina Feith, Jan Kwee, and Katharina Wenzel-Teuber
Translated by David Streit

The "News Update on Religion and Church in China" appears regularly in each issue of Religions & Christianity in Today's China (RCTC). *Since the editorial staff learns of some items only later, it can happen that there are chronological overlaps between "News Updates" of two consecutive issues of* RCTC. *In these cases stories referred to in earlier "News Updates" will not be repeated. All "News Updates" can be found online at the website of the China-Zentrum (www.china-zentrum.de). – The last "News Update" (2012, No. 3, pp. 3-23) covered the period March 22 – June 29, 2012.*

June 30, 2012:

Cardinal John Tong appointed to Presidency of Synod of Bishops

Pope Benedict XVI has appointed Cardinal John Tong, Bishop of Hong Kong, to the Presidency of the Synod of Bishops, which is to take place in Rome from October 7–28. The three-man Presidency of the Synod will have one representative each from Asia, the Americas, and Africa. In addition to Cardinal John Tong, Mexican Cardinal Francisco Robles Ortega (Archbishop of Guadalajara) and Congolese Cardinal Laurent Monsengwo Pasinya (Archbishop of Kinshasa) will share in the leadership of the Synod. The theme of the Synod of Bishops is "The New Evangelisation for the Transmission of the Christian Faith" (*Hong Kong Sunday Examiner* July 7; *Vatican Radio* June 30).

July 1, 2012:

Protest march in Hong Kong 15 years after return to China

About 900 Christians assembled in Hong Kong's Victoria Park for a prayer meeting prior to the big protest march of Hong Kong's population marking the 15th anniversary of the return of Hong Kong to the People's Republic of China. "It is 15 years since the soil of Hong Kong returned to China, but the hearts of the people did not return with it," said Fr. Stephen Chan Moon-hung in his address to the crowd. Fr. Chan is the spiritual director of the diocesan Justice and Peace Commission, which organized the prayer service. While those present were praying, tens of thousands of people from every sector of society streamed into the park in preparation for the march to the government offices (there were 63,000 according to police estimates, 400,000 according to the organizers). The protest was intended as an expression of the population's malcontent with the appointment of Leung Chun-ying as the new Chief Executive of Hong Kong; the still unresolved death of the civil

rights activist Li Wangyang (see also *RCTC* 2012, No. 3, p. 19); frustration over the rising property prices and rents; the perceived meddling of Beijing in local affairs and the ever widening income gap and gagging of freedom of expression. The prayer service ended with an invocation by the Rev. Po Kam-cheong, General Secretary of the Hong Kong Council of Christian Churches, and by the other 16 priests and ministers who set off with the crowd on its march through the city streets. That morning, China's President Hu Jintao had taken part in the official July 1st ceremonies during which Leung was formally inaugurated as Chief Executive of Hong Kong (*AsiaNews* July 2; *South China Morning Post* July 2; *Hong Kong Sunday Examiner* July 7).

July 3, 2012:

China Daily reports planned public stock offering of Buddhist Putuoshan

The Putuo Mountain Tourism Development Co. Ltd. plans to raise around RMB 750 million (US$ 118 million) on the domestic capital market. *China Daily* said that it had obtained this information from an official of the Putuo Mountain Scenic Management Committee, which is affiliated with the city government of Zhoushan (Zhejiang Province). The Putuo Mountain Tourism Development Co. Ltd. is a subsidiary company under the Putuo Mountain Scenic Management Committee. Putuo Mountain is one of Chinese Buddhism's four Holy Mountains and the site of numerous temples and monasteries. According to *China Daily*, the Emei Shan Tourism Co. Ltd. which is managing the tourist facilities at another renowned Buddhist mountain, Emeishan, has already been listed on the local stock exchange in Shenzhen since 1997; public listings had been planned in 2009 for the Shaolin Temple in Henan and in 2013 for the Famen Temple in Shaanxi, but those offerings were later withdrawn. The article lists a series of criticisms leveled at the commercialization of religious sites. An official with the State Administration for Religious Affairs, Liu Wei, according to the article said in June that such plans violate the legitimate rights of religious circles. And one attorney quoted by *China Daily* had pointed out that according to the "Regulations on Religious Affairs" the properties of religious organizations are protected by law and therefore cannot be claimed as assets by firms listed on the stock exchange (*China Daily* July 3; *Xinhua* July 6).

July 3, 2012:

Vatican warns of consequences of planned episcopal consecration without papal mandate in Harbin

A statement issued by the Congregation for the Evangelization of Peoples emphasizes that the appointment of bishops by the Pope is not a political but a purely religious matter which safeguards the unity of the Church. The consecration of a bishop in Harbin is being planned unilaterally and "will create confusion and divisions among the Catholic community in China." The document warns Fr. Yue Fusheng that "for his possible illegitimate ordination he will be subjected to the effects of the penalty incurred for violation of the norm of canon 1382 of the Code of Canon Law [meaning automatic excommunication]." The bishops performing such an illegitimate consecration will also incur "serious canonical penalties prescribed by the law of the Church […]." The government has been informed that the planned consecration does not have the approval of the Holy Father and that such an event would contradict the wishes expressed by both Church and government for signs of dialogue, the statement said (for the text of the document see www.fides.org/aree/news/newsdet.php?idnews=31847&lan=eng).

July 4, 2012:

State Administration for Religious Affairs rejects Vatican statement

According to a spokesman for the State Administration for Religious Affairs, the Vatican has "rudely and unreasonably" made public threats in its statement on the planned episcopal consecration in Harbin. He claimed that it was Vatican threats of excommunication in the 1950s which forced the Chinese Church to set out on the path of independently electing and consecrating its own bishops. According to the spokesman this has led to the healthy development of the Chinese Church and is an implementation of religious freedom. He added that for a long time now, both the clergy and the faithful have wanted Fr. Yue Fusheng to be made a bishop. The Vatican should come to its senses and refrain from making threats which have no effect whatsoever on China's priests and laity. "We are ready to discuss all kinds of problems with the Vatican, including the consecration of bishops, but until a bilateral agreement is reached we will continue – as before – to adhere to our practice of unilaterally electing and consecrating bishops ..." (*Xinhua* July 4; for the German translation of the statement see *China heute* 2012, No. 3, pp. 163-164).

July 4, 2012:

Amnesty International: 3 Years after crackdown on unrest in Urumqi many members of Uighur families are still unaccounted for

According to Amnesty International, 19 families have made public the names of their family members who are still unaccounted for. It is thought, however, that the actual number of those still missing is far higher and that most of the families of those missing are just keeping quiet for fear of reprisals. The July 5th Uighur protests in Urumqi, sparked by the deaths in Southern China of two Uighur migrant workers, turned bloody and 197 people, mostly Han Chinese, were killed. The mass arrests after the riots led to the "arbitrary detention of hundreds if not thousands of people," of whom according to Amnesty dozens have never been heard from again. At the time of the arrests, the youngest of those still missing was 16 years old. Wang Mingshan, head of the Department of Public Security in Urumqi, is supposed to have said that he has been asked by as many as 300 families for help in locating missing relatives (Amnesty International July 4).

July 6, 2012:

Episcopal consecration without papal mandate of Yue Fusheng in Harbin

Fr. Joseph Yue Fusheng (born 1964) has been ordained a bishop by Bishop Fang Xinyao of Linyi. Co-consecrators were Bishops Meng Qinglu (Hohhot), Pei Junmin (Shenyang), Wang Renlei (Xuzhou), and Yang Yongqiang (Coadjutor Bishop of Zhoucun). All of the consecrating bishops are recognized by Rome (Bishop Wang had only been recognized in May 2012 some time after his consecration). Two other bishops who had been invited to the ordination, Bishops Li Shan (Beijing) and Qu Ailin (Changsha), excused themselves on the grounds of illness. According to *AsiaNews*, it was initially not known whether the consecrating bishops (as in former cases) were to some extent acting under pressure. According to *UCAN*, Bishop Pei Junmin, who one year before had been protected by the priests and

faithful of his diocese from participating in an illegitimate episcopal consecration, was called to Beijing for a meeting at the end of June, and after that nothing had been heard of him until the day of the consecration. The consecration in Harbin took place under strict security measures. Fr. Yue Fusheng was elected bishop in 1999 and his election was confirmed by a diocesan assembly in May of 2012. He is a national level vice-chairman of the Patriotic Association.



After the consecration in Harbin, left Bischof Yue, right Bischof Fang Xingyao.
Photo: www.catholicchurchinchina.org.

AsiaNews reports that among the faithful of Harbin there has been a year-long resistance against the illegitimate consecration of Yue Fusheng. The news agency also reported that high ranking government officials prior to the consecration had asked underground Bishop Wei Jingyi of Qiqihar to convince Rome to agree to Yue Fusheng's episcopal consecration. Zhao Hongchun, appointed Apostolic Administrator of Harbin by Rome, and his assistant were temporarily taken into custody during Yue Fusheng's episcopal consecration (*AsiaNews* July 4, 6; *UCAN* July 3, 6; *Vatican Insider* July 6; www.catholicchurchinchina.org July 5, 6).

July 7, 2012:

Fr. Ma Daqin consecrated Auxiliary Bishop of Shanghai before announcing his resignation from the Patriotic Association



Shanghai: Faithful kiss the ring of Auxiliary Bishop Ma Daqin following his consecration.
Photo: *UCAN*.

On May 30, 2012, the 44-year-old Shanghai priest Fr. Thaddeus Ma Daqin was elected by a diocesan assembly as the new Bishop Coadjutor of Shanghai after he had already been appointed Auxiliary Bishop of the diocese by Rome. According to *UCAN*, when it became known in the days leading up to the consecration that Bishop Zhan Silu (Mindong), who is not recognized by Rome, would be among the consecrators, there was general unrest and disappointment among the priests and faithful of the diocese. Following an assembly of priests and sisters of the diocese on July 2, 96-year-old Bishop Jin Luxian informed them that they would be free to follow their consciences in deciding whether or not to attend. On July 4 *UCAN* reported that according to sources in the Vatican, negotiations about the

consecration were underway and that it was hoped that the illegitimate bishops present would refrain from the gesture of laying hands on the new bishop.
On July 7 there were six bishops present. Aside from Bishop Zhan, all of them are recognized by both Rome and the government. Only a dozen of the more than 80 priests from the official part of the Diocese of Shanghai took part in the ceremony. The principal consecrator was Bishop Jin Luxian, assisted by Bishops Xu Honggen (Suzhou) and Shen Bin (Haimen). The other bishops, besides Bishop Zhan Silu Bishop Cai Bingrui (Xiamen) and Bishop Li Suguang (Nanchang), did not lay hands on the new bishop. Instead of the laying on of hands, Bishop Ma exchanged an embrace with each of them. In expressing his thanks to the congregation (among them government representatives), Bishop Ma ended his address with the words: "In the light of the teaching of our Mother Church" the task of the bishop is to concentrate his energies on pastoral care and evangelization and so "it will no longer be convenient for me to be a member of the Patriotic Association." The approximately 1,000 member congregation reacted to this announcement with prolonged applause.
The following morning Bishop Ma did not appear in the Cathedral for his Mass of installation. That evening the priests and faithful were informed in a text message (allegedly coming from him) that he had decided, with the permission of Bishop Jin, to withdraw for a period of reflection. From then until today (press deadline for this issue) he has been forced to reside at the diocesan Major Seminary on Sheshan Mountain and has not been allowed to exercise his office as bishop. On July 11 the official bodies of the Chinese Catholic Church announced an investigation into the ordination (see below).
When both official and underground communities are taken together, the Diocese of Shanghai has more than 100 priests and 150,000 faithful. The official Ordinary of the diocese is 94-year-old underground Bishop Fan Zhongliang SJ, who has been sick for years. Therefore, the Holy See has appointed Bishop Jin Luxian SJ, leader of the official part of the diocese, as Coadjutor and Bishop Ma as Auxiliary. Back in 2005 Bishop Joseph Xing Wenzhi had been consecrated as Auxiliary Bishop for the diocese, but he has not been seen in public since December of 2011 (*AsiaNews* July 9; Aug. 22; *South China Morning Post* July 10; *UCAN* July 4, 5, 7, 9; Aug. 21; *Vatican Insider* July 7, 9; see *RCTC* 2012, No. 3, p. 16; see also entries July 11 and Sept. 2012).

Between July 7 and September 29, 2012:

Ten Tibetans set themselves on fire – 51 self-immolations since 2011

Nine men and one woman between the ages of 17 and 27 have set themselves on fire. Among them were three teenagers. All ten died as a result of their burns. Four of the ten were monks, three of them from the Kirti Monastery in Ngaba. The others were lay people or former monks. Seven of the self-immolations took place in the Ngaba (Chinese Aba) Tibetan and Qiang Autonomous Prefecture in Sichuan Province, one each in the vicinity of Lhasa, in Gansu, and in Qinghai. According to statistics of the Tibet Bureau in Geneva and of the International Campaign for Tibet (from which the above figures were taken) 52 Tibetans have set themselves on fire in the Tibetan areas of the People's Republic of China since February of 2009 (51 of them since March 16, 2011) demanding freedom for Tibet and the return of the Dalai Lama.
During the same time frame there were also reports of numerous arrests of Tibetan monks. The Ngaba Prefecture was once again the focal point. According to the Tibetan Center for Human Rights and Democracy, a.o. a high-ranking monk from Ngaba, Yonten Gyatso, was sentenced on June 18 to seven years' imprisonment for having passed on information about one of the self-immolations. At the beginning of September, two monks of the Kirti Monastery, 19 and 17 years old, were condemned to eleven and eight years in prison, apparently also in connection with a self-immolation, and the surveillance of the Kirti Monastery by armed police units was reinforced.

That Tibetan intellectuals (writers, singers, film makers, etc.) are being especially hard hit by the reprisals on the part of the Chinese authorities is demonstrated by an August 2 documentary put together by the Dalai Lama's Tibet Bureau in Geneva. According to the information displayed, since 2008 at least 24 intellectuals have been condemned to prison sentences ranging from a few months to life for having freely expressed their opinion, twelve were released from prison in critical condition after having been severely tortured, and 37 are being held in unknown locations.
According to a September 28 report by the Tibetan Government in Exile, in a resolution on the situation in Tibet, a special assembly of exiled Tibetans in Dharamsala expressed "grave concern about the tragic self-immolations" and urged Tibetans in Tibet "not to take drastic actions." The special assembly declared further that the "self-immolations by Tibetans is the highest form of non-violent action" and called on the Chinese leadership to put an end to its hard line policies in Tibet.
The Chinese news agency *Xinhua* blamed the Dalai Lama for the ongoing series of self-immolations. On July 19 *Xinhua* wrote: "In the Buddhists' eyes, the Dalai Lama is their spiritual leader, if he reminds the followers of the [Buddhist] doctrine [not to kill], the self-immolation tragedy will definitely end" (*Xinhua* July 18, 19; www.tibet.net Sept. 28; lists on: www.tibetoffice.ch and www.savetibet.org; for numerous other reports in the media, see: *TibetInfoNet News Digest* at www.tibetinfonet.net).

July 8, 2012:

AsiaNews reports on involvement of religious sisters in Taiwan against domestic violence

The Sisters of the Good Shepherd in Taiwan have by means of their association known as Good Shepherd Social Welfare Services mobilized themselves to protect women who are victims of domestic violence. The numbers in Taiwan are very high. In 2008 alone, 75,438 cases of domestic violence against women were reported to authorities. In 2009 the number rose to 83,728 and in 2010 to 98,720. The association has opened a house in which battered women and their children can find refuge and offers them help and support in every stage of the process from the police report to the subsequent legal protection of victims. Their children are also looked after in an appropriate manner. Recently a documentary film with the title "A quiet life" (*Ping'an hao rizi*) has been produced, which describes the journey of six of these women on their way to a new life (*AsiaNews* July 8).

July 10, 2012:

Vatican Communiqué confirms excommunication of Bishop Yue following his consecration without papal mandate

The communiqué confirms that Bishop Yue Fusheng has incurred the sanctions laid down by canon 1382 of the Code of Canon Law for having accepted to be consecrated bishop without the required papal mandate and that "the bishops who took part in the illicit episcopal ordination and have exposed themselves to the sanctions laid down by the law of the Church, must give an account to the Holy See of their participation in that religious ceremony." The communiqué calls on all Catholics in China to defend and safeguard that which pertains to the doctrine and tradition of the Church and expresses the hope that the Chinese government authorities will not encourage gestures that will obstruct ongoing dialogue. It states that the consecration of Bishop Ma Daqin is a welcome development, but the presence of a bishop not in communion with the Holy Father at the ordination of Bishop Ma was nevertheless inappropriate (*Vatican Information Service* July 10).

July 11, 2012:

Official Church bodies' spokesman rejects Vatican criticism of episcopal consecration in Harbin

A spokesman for the Chinese Catholic Patriotic Association and the official Chinese Bishops' Conference has declared that the Vatican communiqué on the episcopal ordination of Yue Fusheng has been very detrimental to the unity of the Chinese Church. He recalled the merits of Yue Fusheng and that Yue had been elected bishop by the diocesan assembly. He also made reference to the urgent need to fill vacant episcopal sees. He added that Chinese bishops have the same authority as all the bishops of the Universal Church (www.catholicchurchinchina.org July 11; for the German translation of the communiqué see *China heute* 2012, No. 3, p. 165).

July 11 / August 17, 2012:

Patriotic Association and official Bishops' Conference announce investigation into episcopal ordination in Shanghai – interrogations follow, superior general of the diocesan congregation of sisters removed from office

The procedures followed in the coadjutor bishop's ordination in Shanghai "are suspected to have violated seriously the BCCCC's regulations with regard to bishops' election and ordination," a July 11 statement issued by the speaker of the Chinese Catholic Patriotic Association (CCPA) and the Bishops' Conference of the Catholic Church in China (BCCCC) said. It announced that both organizations have launched an investigation. *UCAN* learned from Church sources in Shanghai that five of the participating bishops were summoned to Beijing to report on the ordination. More than 100 priests and sisters of the diocese, who had not taken part in the ordination, as well as the other priests involved in the ceremony, were interrogated by government officials prior to the completion of the investigation around July 20. Results of the investigation were not immediately made public.

Without giving reasons, Shanghai Church bodies announced on August 17 that the superior general of the diocesan congregation of the Sisters of the Presentation of Mary, Sr. Liu Shujing, had been removed from office. *UCAN* reports that during the repeated interrogations by government officials Sister Liu allegedly had proven herself to be "uncooperative" (*UCAN* July 11, 20; Aug. 21; www.catholicchurchinchina.org July 11; for the German translation of the statement see *China heute* 2012, No. 3, p. 165; see also the entries of July 7 and Sept. 2012).

July 14, 2012:

Social welfare foundation created in Diocese of Xianxian

On July 14 in the Diocese of Xianxian (Cangzhou), Hebei Province, a diocesan charitable foundation was officially launched. The foundation will be particularly active in three areas: education, help for those in need, and missionary work. The chairman is Bishop Li Liangui (www.xinde.org July 21).

July 18, 2012:

UNAIDS reports huge increase in spending by China in fight against AIDS

As can be seen in a United Nations report from UNAIDS, China's spending in the fight against AIDS has quadrupled from US$ 124 million in 2007 to US$ 530 million in 2011. China is now one of the five countries investing most heavily in AIDS research. In 2011 there were 346,000 registered cases of HIV/Aids. It is estimated, however, that there are actually about 780,000 persons infected with the disease (*South China Morning Post* July 19).

July 19, 2012:

UN Special Rapporteur calls on China not to repatriate North Korean refugees

Marzuki Darusman, UN Special Rapporteur for North Korea, said in an interview with South Korea's *Yonhap* news agency that the forced repatriation of North Korean refugees from China to North Korea violates international law.
It is thought that there are tens of thousands of North Koreans currently living clandestinely in China, but China considers them economic migrants and not refugees (*Yonhap* July 19).

July 29, 2012:

New rules published for charitable foundations

The Ministry for Civil Affairs has issued legal provisions with the title: "Some regulations to standardize the conduct of charitable foundations (trial implementation)" 关于规范基金会行为的若干规定(试行). These regulations require that charitable foundations issue regular reports on their financial situation and that they streamline their internal administration. Following the inauguration of each and every welfare project, every charity must issue regular reports, at least on a quarterly basis, of incoming donations and expenditures for the project. Violations of the regulations will lead to the charitable foundation being disqualified during the annual review or the foundation can incur administrative sanctions. The ordinance especially underlines the fact that foundations are not allowed to be involved in any profit-oriented activities. There has been increasing public concern about the conduct of some charitable foundations after a number of scandals involving misappropriation of funds came to the public's attention. This has led the government to try to increase transparency as well as its control over the activities of the now more than 2,500 registered charitable foundations. The Chinese Red Cross, particularly affected by the scandals, has promised that within 3–5 years it will establish a well-functioning, transparent, and normative system of management, information, and monitoring and by so doing will protect the rights of donors and of the general public to information (*Xinhua* July 29; Aug. 2; see *RCTC* 2011, No. 2, p. 96).

July 30, 2012:

US Report: Taiwan must do more to protect rights of Catholic foreign workers

On July 30 the U.S. Department of State issued its 2011 International Report on Religious Freedom documenting the condition of religious freedom in almost 200 countries and regions. The report charges that during 2011 there has been a "significant deterioration" of religious freedom in the People's Republic of China.

Taiwan is also mentioned in the report since Taiwanese law does not guarantee a day off to allow foreign domestic workers to go to church. "An estimated 80,000 foreign workers in Taiwan are Catholic and, in the absence of a guaranteed day off, were not able to fulfill their religious duties." The report adds that Taiwan's Council of Labor Affairs is currently examining this topic. In fact, there is already draft legislation under consideration (*Taiwanese Central News Agency* Aug. 5; www.state.gov).

July 31, 2012:

Xinhua: Number of mass protests in China on the increase

According to a July 31 report in *Xinhua*, the Chinese Ministry of Environmental Protection has announced that the number of mass protests related to environmental concerns has been rising by an annual average rate of 30% as more people become aware of environmental risks. Xu Zhen, Director of the Zhejiang Province Bureau of Environmental Protection, reports that his office receives from 50,000 to 60,000 petitions a year. Residents often do not trust the information provided by local governments or promises made by local officials. In addition, the local population is very often not involved in the decision making process when projects or industrial facilities could have a negative impact on the health of the local population.

According to the *South China Morning Post* the total number of mass protests in China has increased from 80,000 in 2005 to 180,000 in 2010. Most of the protests involve environmental problems, land grabbing, and labor disputes (*South China Morning Post* Jan. 27; *Xinhua* July 31).

August/September 2012:

Both official and underground bishops publish pastoral letters for the "Year of Faith"

Pope Benedict XVI has announced a worldwide "Year of Faith" beginning October 11, 2012. In preparation for this special year, a number of Catholic bishops in China have written pastoral letters to the faithful of their dioceses. Among them are: Bishops Li Jingfeng (Fengxiang), Yang Xiangtai (Handan), Jia Zhiguo (Zhengding), Gan Junqiu (Guangzhou), Li Jiantang together with his Coadjutor Meng Ningyou (Taiyuan), as well as the Bishop of Xuanhua. Other dioceses have either held introductory programs, studied the Holy Father's introductory letter "Porta Fidei" (Door of Faith), or have planned special programs to be held during the course of the year (*Fides* Aug. 29; Sept. 7, 27; Oct. 1).

August 1, 2012:

Pakistan Tourism Development Corporation on planned cooperation with China for the "promotion of religious tourism"

A Chinese delegation led by a councilor of the Chinese Embassy in Islamabad has paid a visit to the Pakistan Tourism Development Corporation, according to a report from the Corporation's managing director Mir Shahjahan Khetran. The members of the delegation said that people in China know almost nothing of the scenic beauty of Pakistan or the fact that there are in Pakistan "many sites of religious importance for Buddhists." During a press conference on September 27 Mir Shahjahan Khetran referred, among other things, to the [Buddhist] heritage of the antique Gandhara as a potential attraction for Chinese tourists (*The News website* Aug. 2; www.nation.com.pk Sept. 27).

August 11, 2012:

Taiwan: Buddhist nun presides at first same-sex wedding

In a Buddhist monastery in Guanyin in Taoyuan County near Taipei, Yu Ya-ting and Huang Mei-yu were married with the blessings of the Buddhist nun Shih Chao-hwei (Shi Zhaohui). They were the first lesbian couple to be married in Taiwan. After their mutual promise of fidelity they exchanged Buddhist prayer beads. The parents of the two women did not come for the ceremony. According to the nun Shih Chao-hwei there are from a Buddhist point of view no reservations regarding homosexuality.



The couple with the Buddhist nun Shih Chao-hwei after their wedding. Photo: *UCAN*.

The wedding ceremony gained considerable attention in the media. In an open letter to President Ma Ying-jeou (Ma Yingjiu), Yu Ya-ting and Huang Mei-yu requested civil recognition of their wedding. Already in 2003, Taiwan's cabinet had prepared the draft of a law to recognize the marriage of same-sex partners and to allow homosexual couples to adopt children. Since then a new bill has been introduced. There are also demands for the legal recognition of same-sex marriages in other Asian countries. Vietnam is currently considering the legalization of such marriages while in Nepal hundreds have taken to the streets to march for the inclusion of same-sex marriage in the new constitution. Japan's Tokyo Disneyland informally allows such weddings. In Malaysia, however, same-sex couples can be punished by up to 20 years in prison. In Indonesia they can be sentenced to flogging with up to one hundred strokes of the cane.

Willi Boehi

From Mid-August 2012:

China repatriates thousands of Kachin refugees into Myanmar conflict zone

A spokesman for the UN Office of the High Commissioner for Refugees (UNHCR) declared in Geneva on September 7 that the UN refugee agency is very concerned about reports and estimates that approximately 5,000 ethnic Kachin refugees, including many children, have been sent back since mid-August and are now living in makeshift camps.

In June of 2011, following a 17-year truce, new battles once again broke out between the Burmese army and the Kachin Independence Army. According to Human Rights Watch (HRW), in the process the Burmese army staged massive attacks on the civil population causing an estimated 75,000 people to flee, including 7,000 to 10,000 who fled over the border into the neighboring Chinese Province of Yunnan. Although the Chinese authorities, according to HRW, had tolerated the refugees who have arrived since June 2011, they had not, however, given them humanitarian aid and have not allowed the UN and other international aid agencies to have access to the more than a dozen refugee camps in Yunnan Province. In contrast, the Chinese Ministry of Foreign Affairs said in an August 26 statement to the *New York Times* that the people were returning because the fighting had stopped, and that many of those coming from Myanmar had not been real refugees. According to the statement of the Ministry, China had devoted a large amount of human resources, money, and other materials to supply humanitarian aid to the refugees. However, *UCAN* reported in late June that, according to Fr. Aung Dan, director of the Karuna Banmaw Social Service in Kachin State, the humanitarian aid that did reach the refugees in Yunnan came mainly from Karuna and other private organizations.



Kachin refugees in Nongdao, Yunnan. Photo: *UCAN*.

The Kachin (Jinghpaw, Chinese Jingpo) are the largest ethnic group in northern Myanmar's Kachin State. The Kachin are for the most part Christians, with the two largest groups being the Baptists and the Catholics. In China there is also a Jingpo population, recognized as an ethnic minority (*Human Rights Watch June* 26; Aug. 24; *New York Times* Aug. 25; *UCAN* June 26; Aug. 17, 23; Sept. 11, 13; www.unhcr.org Sept. 7).

August 17–23, 2012:

State Administration for Religious Affairs launches first nationwide "Week of Religious Charity"

The campaign follows a document published February 16 by the State Administration of Religious Affairs titled "Opinions on encouraging religious groups to carry out charitable activities and the regulation of the same." The purpose of the document was to promote the "healthy and orderly development" of religious charitable works. During the "Week of Religious Charity," there was a central event in Wuhan on August 17 as well as numerous local activities (see *China heute* 2012, No. 3, pp. 140-141 [in German]; *UCAN* Sept. 18; www.sara.gov.cn Aug. 1; Sept. 17, 28; for the German translation of the "Opinions" see *China heute* 2012, No. 2, pp. 98-102).

August 18/19, 2012:

Muslims in China celebrate Eid al-Fitr to end Ramadan – Government of Xinjiang denies imposing limits on fasting



Muslims celebrate Eid al-Fitr in the Mosque of Zhengzhou in Henan. Photo: *Xinhua*.

According to the state news agency *Xinhua*, "due to different religious sects," the feast of breaking the fast (Eid al-Fitr) began in Qinghai Province on August 18, while in other highly Muslim-populated regions (including Xinjiang and Ningxia) it began on August 19. The local authorities in Xinjiang declared Eid al-Fitr a three-day public holiday "to give Muslim residents enough time to attend religious services and visit relatives." In the Ningxia Autonomous Region they even allowed four days off. *Xinhua* reported that at the Dongguan Mosque in Xining (Qinghai Province) more than 150,000 Muslims gathered, the prayer rugs "outside the mosque stretched along the road for miles."

As in previous years, the *AFP* and other media reported that restrictions had been placed on the fasting in Xinjiang. According to an *AFP* report, on local government websites Communist Party members, government employees, and students were forbidden to participate in the religious activities of Ramadan. The *Global Times* reported that a spokesperson for the Xinjiang government denied the *AFP* report. He said that "the authorities do encourage residents to eat properly for study and work purposes," but would not force people to eat during Ramadan (*AFP* Aug. 1; *Global Times* Aug. 3, 8; *Xinhua* Aug. 18, 19).

August 22, 2012:

Death of Cardinal Paul Shan Kuo-hsi, SJ (1923–2012)

The former Bishop of the Diocese of Kaohsiung (Gaoxiong) died in Taiwan following a lengthy illness. More than 5,000 faithful and representatives of all sectors of society took part in the funeral celebrations (see *China heute* 2012, No. 3, pp. 149-150 [in German]).

August 23, 2012:

Bishop Cheng Shih-kuang (1915–2012) dies

At the age of 97, Taiwan's oldest bishop was formerly bishop of Tainan Diocese. He had been known for his tireless commitment for the building-up of an indigenous Church (see *China heute* 2012, No. 3, p. 150 [in German]).

August 30, 2012:

Xinde reports on "Love Kitchen" for the homeless in a Catholic parish

In a report in the Catholic newspaper *Xinde*, author Wang Chongxi tells how each Sunday beggars used to gather before the church doors of the Catholic parish of Donghe in Baotou City (Inner Mongolia). Some churchgoers would give small sums of money as alms to the beggars but others ignored them.





A poster invites "the elderly who live alone and our brothers and sisters who live from begging" to a lunch each Sunday (right). Photo: www.xinde.org.

Then, in the beginning of 2012, galvanized into action by a sermon which the pastor had just given, some members of the parish came up with the idea of inviting the homeless people to a decent meal. So many parishioners volunteered for this "Love Kitchen" that they are now able to organize five different teams which take turns each Sunday preparing a substantial noon meal. They even give careful thought to planning variety and nutrition. The members of the parish contribute to provide the money for the meals. Since then, the parish has also begun to offer its guests laundry service, haircuts, and decent used clothing. The article goes on to introduce some of the homeless, many of whom have spent their lives on the streets, unable to work because of disabilities. Previously, these people had experienced only contempt, but here, for the first time, they really feel at home, *Xinde* commented (*Xinde* Aug. 30).

August 31 – September 6, 2012:

Chinese Islamic culture presented in Istanbul

The cultural presentation included recitations from the Qur'an, Chinese Islamic songs and dances, an exhibition, and a symposium. The week-long "2012 China-Turkey Islamic Culture Expo and Performances" was part of the official program planned for the observance of the "Year of Chinese Culture" in Turkey, organized jointly by Turkey's Department of Religious Affairs (Diyanet) and the Chinese State Administration for Religious Affairs.

Mehmet Paçaci, Diyanet's Director General for External Relations, said at the symposium that cooperation between Chinese and Turkish Muslims has developed rapidly in recent years. In 2011 the Turkish and Chinese Administrations for Religious Affairs signed an agreement to cooperate in religious matters such as Islamic education, the printing of Qur'ans, and student exchange programs. A report in *Xinhua* says that Paçaci told the symposium that Western society is closed to Muslim culture, with no historic mosques and no rich Muslim culture. According to Paçaci, China, on the other hand, has done a good job of integrating Muslims into Chinese society where they are free to live and practice their religion.

A report of *Public Radio International* pointed out that people in Turkey are particularly sensitive to the situation of the Uygur Muslims in China, whom they see as blood brothers, part of the Turkish family of peoples. However, according to Turkey analyst Hugh Pope, "China's economic power will always move Turkey more than the human rights of their Uygur brothers" (*Anatolia News Agency* Aug. 31; Sept. 6; *Xinhua* Aug. 22, 30; Sept. 1, 7; www.pri.org Sept. 6).

September 2012:

New academic year sees 486 seminarians and 213 women religious studying in Mainland China's theology schools

These numbers refer to the students in the nine major seminaries of the official Catholic Church. The 10th seminary in Shanghai is not included since it has been closed until further notice (see following entry). According to statistics provided by the Faith Institute for Cultural Studies, during 2012 80 new candidates have entered the major seminary (in 2011 there were 79, Shanghai included). Overall, the number of seminarians has fallen sharply in recent years.

Seminary	Graduates 2012	New Students 2012
Beijing (National)	11	13
Beijing (Diocesan)	none	2
Pixian (Sichuan)	none	2
Jilin	5	12
Shenyang	none	13
Shijiazhuang	20	26
Taiyuan	16	none
Wuhan	none	none
Xi'an	11	12
TOTAL	63	80



Military drill for the seminarians of the Major Seminary in Shijiazhuang. Photo: www.xinde.org.

This year 213 nuns are taking part in the theological study programs offered for them at major seminaries. Almost half of them (102) are studying at the major seminary of Shaanxi, the others are at the seminaries of Shanxi, Shenyang, and Hebei. In six of the seven seminaries that have admitted new students, the academic year was preceded (as it is in all state schools) by 5–7 days of military exercises (*Fides* Sept. 19; www.xinde.org Sept. 18).

September 2012:

Diocese of Shanghai: Seminaries to remain closed until further notice – obligatory "study classes" for all priests and nuns

According to a communiqué published by Shanghai's Bishop Jin Luxian, the beginning of the academic year at both the Major Seminary on Sheshan Mountain and at the diocese's minor seminary would be postponed until further notice due to the current situation. Shanghai's major seminary is of importance also for other regions since it provides priestly formation for the seminarians of Shanghai and five neighboring provinces. Between September 10 and 26, the more than 80 priests and 80 religious sisters of the diocese, divided into three groups, were required to take part in obligatory three-day "study classes" at the Shanghai Institute for Socialism on topics such as the religious theory of the Communist Party, legislation governing religion and religious policy, the "self leadership" of the Chinese Church, etc. Participants have said that at the end of the course all had to write an exam on what they had learned, with the results of that

exam to be forwarded to the diocese in the form of recommendations for future assignments (*UCAN* Aug. 21; Oct. 4, 5. See also the entries for July 7 and 11, 2012).

September 1, 2012:

Party appoints new head of United Front Work Department which oversees religious affairs



Ling Jihua (middle left, in conversation with SARA director Wang Zuo'an) inspects the offices of the SARA. Photo: www.sara.gov.cn.

56-year-old Ling Jihua has been appointed to succeed Du Qinglin as head of the United Front Work Department. A native of Shanxi, Ling was previously director of the General Office of the Central Committee of the Chinese Communist Party. His transfer to the new post is considered to be a demotion. The Party's United Front Work Department, which is intended to unite various social forces, is also responsible for the guidance of religious policy. On September 19, Ling visited the State Administration for Religious Affairs (SARA) in order to "inspect and guide" its work. Among other things, he had the Director, Wang Zuo'an, present a report, he inspected offices and formulated a speech on the "five demands" on the work of the SARA, which include first and foremost increased research and promotion of the Marxist understanding of religion, but also an improvement in the level of the management of religious affairs and the mechanisms of religious work. *UCAN* has reported that Chinese Catholics do not expect that this change in personnel will produce any fundamental changes to the Party's policy towards the Catholic Church (*UCAN* Sept. 6; news.xinhuanet.com Sept. 1; www.nyt.com Sept. 3; www.sara.gov.cn Sept. 19).

September 8, 2012:

Hongkong: Following mass protests, new subject for national curriculum is put on hold



Protesters in Hong Kong on September 6, 2012. Photo: *Kung Kao Po*.

After mass protests, Hong Kong's Chief Executive Leung Chun-ying announced on September 8 that the three-year deadline for establishing a new school subject on "national and moral education" will be scrapped. Instead, the schools would have the full freedom to work out when and how they want to introduce the subject into the curriculum. Some described the turnaround as a "victory for civil society," others did not really see any change in policy resulting from the statement. On July 29, about 90,000 people, including many students, teachers, and parents, took to the streets to protest against the introduction into Hong Kong schools of the controversial new compulsory program and its related textbook. According to critics, the textbook China Model – National Conditions Teaching Handbook, in which the achievements of the Communist Party are praised, is an attempt on the part of Beijing to brainwash the young people of Hong Kong. The Hong Kong diocesan Justice and Peace Commission and the Hong Kong Christian Institute co-organized the protest march. In July, Hong Kong's Catholic sponsored schools

announced that they would not be introducing the subject as part of the next academic year. The Anglican and Lutheran sponsored schools also announced that they would not be introducing the subject. The three churches administer approximately 30% of Hong Kong's schools. On September 1, shortly before the start of the new school year, there were new protests in which until September 8, 286,000 people, including many students, took to the streets to march to the government offices. Hong Kong's Cardinal Zen Ze-kiun joined the protest and expressed his support for a group of students who had begun a hunger strike. On September 11 the students of many Hong Kong universities stayed away from classes in a one day strike.

On September 3 the Hong Kong diocesan Justice and Peace Commission, the Catholic Commission for Labour Affairs, the Christians for Hong Kong Society, and the Youth Group of the Hong Kong Christian Council issued a joint statement in protest against the introduction of the subject of "national education" (*AsiaNews* Sept. 10; *ENInews* July 30; *South China Morning Post* July 18, 19; Aug. 1; *Hong Kong Sunday Examiner* Aug. 4; Sept. 8, 15; *UCAN* July 19, 31; Sept. 7, 10).

September 13, 2012:

Catholic Church in Hong Kong publishes proposals to the new territorial government

Following the formation of the new government in Hong Kong, on September 13 the Diocese of Hong Kong sent a letter to the government, which was subsequently published on September 21 and 22 in different newspapers as an open letter. The letter reminded the government of previous promises by members of the government and called on the government to respect human rights and the rule of law. It also proposed an extensive list of measures to help improve living conditions, especially for the poor and for families in Hong Kong. The letter also criticized the government's plans to increase the proportion of women in the labor force since such plans would continue to adversely affect family life. It is also pointed out that it is especially important to significantly improve the situation of young families since they are still barely able to find affordable housing due to rapidly rising prices for land, houses, and apartments. The diocese urged the government to enact as soon as possible family-friendly programs to strengthen the cohesion of families, improve their financial situation, and effectively deal with problems such as domestic abuse, violence, and drug addiction. The letter brought up one further important topic, namely, the need for government measures to counteract the ever widening income gap between the rich and the poor. It proposed a reform of land and housing policies, to provide better job opportunities for low-income people, to grant a federal income supplement for those who work but still do not earn enough and therefore live in poverty, as well as an improvement of retirement and old age protection policies.

The letter also calls on the government to work together with religious groups and NGOs in achieving improved living conditions for the population of Hong Kong (*UCAN* Sept. 21; *Hong Kong Sunday Examiner* Sept. 22).

September 14, 2012:

In "historic step," Protestant pastor files for judicial review of administrative measures taken against Beijing house church

The Reverend Jin Tianming, pastor of the Protestant Shouwang Church, filed a legal brief with the government in Beijing requesting an "administrative reconsideration" (a kind of legal challenge for which there is a specific law in China) of the actions taken against it by the Beijing Municipal Public Security

Bureau. In his application Jin demands that these actions – which he specifies as him being subjected to house arrest without proper legal documents since April 9, 2011; the government putting pressure on landlords and real estate firms which eventually made it impossible for the Shouwang Church to use spaces that it had first rented and then later purchased for its church services; as well as arrests and other measures taken against pastors, elders, and members of his congregation – be acknowledged as violations of the law and be stopped immediately. The Beijing municipal government rejected the claim saying that the material submitted by Jin in its filing was not sufficient to prove the existence of the incidents for which administrative reconsideration had been requested. Both documents were made public by the US-based organization China Aid. China Aid has said that the organization has been cooperating with house church leaders and Christian lawyers since 2004/2005 in developing strategies to use China's legal system in defense of the rights of Christians. China Aid described the lawsuit of the Shouwang Church as a "historical step." With ca. 1,000 members, the Shouwang Church is among the most well-known of Beijing's Protestant house churches. On April 10, 2011, 169 members of the group were temporarily arrested while trying to hold religious services in the open air. Since then the church has been trying to continue its open air services. Pastor Jin wrote in his application that since April 2011 Shouwang members have been detained more than 1,600 times in 90 different police stations for up to 48 hours and that more than 60 members of the church have been forced due to pressure from the authorities to either move or to quit their jobs (*South China Morning Post* Sept. 21; www.chinaaid.org Sept. 20, 30 [English]; Sept. 18, 30 [Chinese]; see *China heute* 2011, No. 2, p. 72 [in German]).

September 14, 2012:

Blaze destroys village church – Catholics suspect arson and lodge complaint with authorities



The burned out remains of the church of Caibang.
Photo: www.xinde.org.

The Catholic church in the village of Caibang, Xiantao City (Hubei Province), rebuilt in 1993, has been completely destroyed by fire. The church was the last building standing in the village. All the inhabitants of the village had already been resettled to clear the ground for a development project. The pastor of the 800 faithful strong parish, Fr. Zhang Wei of the Diocese of Hanyang, told the Catholic newspaper *Xinde* (*Faith*) that when they went to the local authorities their complaint was met with complete indifference. Fr. Zhang suspects that the cause of the blaze was arson. He said that the parish was "willing to transfer the church elsewhere in order to allow the construction of the industrial area. Unfortunately there was no concrete project for the new location of the church, because some local officials and employees of the office of demolition, in order to obtain more personal economic interests, continued to modify the agreement for the church." Together with the faithful, Fr. Zhang Wei called on the local Bureau for Religious Affairs and the police of the City of Xiantao to take steps to find those responsible for the fire. They also expressed outrage at the indifference of the local authorities and demanded the return of Church property.

While there have been various conflicts between Catholic communities and real estate developers, the present case is particularly noteworthy because of the open and detailed reporting in *Xinde* on the alleged misconduct of the local authorities (*Fides* Sept. 18; *UCAN* Sept. 17; www.xinde.org Sept. 18).

September 14, 2012:

Fides: Jesuits intend to found university in Hong Kong

The Jesuits in Hong Kong have officially presented to the authorities in Hong Kong a request for the establishment of their own university. The suggestion came from former students of one of the Jesuit administered Wah Yan Colleges. A commission, under the guidance of Fr. Ron Anton SJ, who has long been active in Beijing, has been working on the project proposal for some years now. *Fides* quotes Fr. Anton as saying: "The work for the foundation of the university is in progress and is very intense. We have already signed a cooperation agreement with 21 universities in Asia, America, and Europe, and negotiations with another 4 or 5 are in progress." According to plans, the university is to open in 2014 and will initially accept 3,000 students in the humanities, natural and social sciences (including theology and religious studies). It is expected that one third of the students will come from Hong Kong, one third from Mainland China, and one third from other countries. HK$ 400 million will be needed to launch the university (*Fides* Sept. 14; *Hong Kong Sunday Examiner* Oct. 13-19, 2011; www.wykontario.org).

September 15, 2012:

Government spokesman: China is against the defamation of Islam

"We are against any actions that denigrate the reputation of Islam or injure the feelings of Muslims," said Foreign Ministry spokesman Hong Lei. "We believe that the dignity of a religion should not be defamed." China promotes dialogue and communication between different civilizations and religions, Hong Lei said. He expressed the hope that the lives and property of diplomats and diplomatic facilities will be protected. Hong made his statement in connection with the worldwide protests by Muslims against the anti-Islamic movie "Innocence of Muslims" which was produced in America (*Xinhua* Sept. 16).

September 16, 23, 2012:

Statement of Chinese Islamic Association on the movie "Innocence of Muslims" – protests in Hong Kong

In a statement published on the website of the State Administration for Religious Affairs, the Chinese Islamic Association, an official umbrella organization for Muslims in China, said that the film slanders Islam and insults the Prophet Muhammad. The Chinese Islamic Association is extremely shocked and deeply condemns this film, the statement said. It demanded the immediate global halt to any presentation of the film and an apology from the film's producers to Muslims around the world. At the same time, the statement called on China's Muslims to hold fast to the peaceful and compassionate spirit of Islam and to preserve religious peace and social order. On September 23 three to five thousand Muslims staged a generally peaceful protest against the film in Hong Kong (*South China Morning Post* Sept. 24; www.sara.gov.cn Sept. 17).

September 25, 2012:

Protestant bodies announce theological exchange campaign to strengthen theological thinking

The two national Protestant bodies in China have announced the creation of a special team to spread the results of the project "construction of theological thinking" (formulated in 1998) more rapidly and extensively among pastors and faithful volunteers at the grass roots level. The "team for the spread and development of theological thinking" was officially launched on September 25, 2012, at the Friendship Hotel in Beijing. Along with representatives of the official Protestant governing bodies, the China Christian Council and the National Committee of the Three-Self Patriotic Movement, the event was also attended by several officials of the State Administration for Religious Affairs (see *China heute* 2012, No. 3, p. 141 [in German]; *Xinhua* Sept. 25; www.ccctspm.org Aug. 29; Sept. 26, 29; www.sara.gov.cn Sept. 25).

September 29, 2012:

Beatification of Fr. Gabriele Allegra OFM, translator of the Bible into Chinese

Father Gabriele Maria Allegra OFM (1907–1976) has been formally declared blessed in his Sicilian hometown of Acireale, Catania, by Cardinal Angelo Amato, Prefect of the Congregation for the Causes of Saints. Together with his team of Franciscan biblical scholars at the Studium Biblicum in Hong Kong, Fr. Allegra in 1968 presented the first complete Catholic Bible translation into Chinese. The Studium Biblicum version is still recognized today in Mainland China, Hong Kong, Taiwan, Macau, and Singapore as the standard Catholic translation that is closest to the original text. Fr. Allegra is the first blessed of the Diocese of Hong Kong (*AsiaNews* Aug. 31; *Fides* Sept. 3; *Hong Kong Sunday Examiner* Sept. 22; *UCAN* Aug. 30; see *China heute* 2012, No. 3, pp. 145-146 [in German]).

All sources cited in this "News Update" refer to the year 2012, unless otherwise indicated.
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Models of Caring for Migrants in Taiwan

Peter O'Neill SSC

Number of migrant workers in Taiwan as of July 31, 2010

Work Sector	Total	Indonesia	Philippines	Thailand	Vietnam
	370,703	150,767	76,725	64,342	78,858
		40.67%	20.70%	17.36%	21.27%
Industrial	177,496	14,273	52,734	60,403	50,076
	47.88%	8.04%	29.71%	34.03%	28.21%
Construction	3,201	50	123	2,642	386
	0.86%	1.56%	3.84%	82.54%	12.06%
Fishermen	7,148	5,765	924	40	419
	1.93%	80.65%	12.93%	0.56%	5.86%
Caregivers	180,558	129,471	21,954	1,240	27,892
	48.71%	71.71%	12.16%	0.69%	15.44%
Domestic Workers	2,300	1,208	990	17	85
	0.62%	52.52%	43.04%	0.74%	3.70%

Source: Employment and Vocational Training Administration, Council of Labor Affairs

Introduction

In October 1989 the Taiwan Council of Labor Affairs (CLA) decided to open up Taiwan's job market to migrant workers. This was in response to pressure from employers who claimed there was a labor shortage. The government did not want to appear to be damaging the job opportunities for local workers. Migrant workers were therefore only allowed in to fill so called vacancies for which local workers could not be found. The CLA first legalized migrant workers for the government's 14 major construction projects.

At this time there were between 100,000 to 200,000 undocumented migrant workers mainly from the Philippines and Thailand, with other large numbers coming from Malaysia and Indonesia. The sending governments of these migrant workers called on the Taiwan government to assist these workers to become documented. The Taiwan govern-

The following text is the contribution of Fr Peter O'Neill SSC, Director of the Hsinchu Catholic Diocese Migrants and Immigrants Service Center/Taiwan, to the 8th European Catholic China Colloquium "Chinese in Europe – Trends and Catholic Perspectives," Freising, September 16–19, 2010.

ment refused and offered an amnesty for the workers. In February 1991 the government launched a massive crackdown against these workers.

In October 1992 the Taiwan government established its foreign labor policy by promulgating the "Employment Service Act." By the end of 1992 migrant workers from Indonesia, Malaysia, Philippines, and Thailand were working in the industrial and manufacturing sectors, as well as working as domestic workers, caregivers, and fishermen. In November 1999 Vietnamese workers arrived in Taiwan and in January 2004 workers from Mongolia arrived. Since the majority of Malaysian and Mongolian workers became undocumented they were eventually banned from working in Taiwan.

Pastoral Letters of the Chinese Regional Bishops' Conference

In response to the serious problems of the undocumented migrant workers the first *Letter of the Chinese Regional Bishops' Conference on the Question of Foreign Workers* was written on February 6, 1989. In this letter the bishops write:

> *It is part of the mission of the Church to care for the poor and those who are in difficulty, to be the voice of the voiceless, to be a bridge between them and the government as well as their employers.*
>
> *Through a sincere collaboration and a common effort we hope to face and comprehend the problem of the foreign workers which becomes more and more serious each passing day, so that a solution may be found that is humanitarian, reasonable and at the same time respectful of the law.*
>
> *For the Catholic foreign workers, the parish is the most appropriate place to hold their religious and social activities. For the non-Catholics, it is also an appropriate place for social activities as well as for getting acquainted with our faith. Where there are foreign workers, the parish should establish a committee that will care for them, planning pastoral and apostolic work, organizing hospitality and visits, as well as welcoming new arrivals and sending-off departing workers. This will not only be beneficial to the foreign workers but it will also increase the pastoral and apostolic vitality of the parish.*

In 1989 in response to this letter the Commission for Social Development of the Chinese Regional Bishops' Conference established the Migrant Workers' Concern Desk in Taipei City. In 1994 the Taiwan Episcopal Commission for Migrant and Itinerant People (ECMI) was established. In 1997 the Bishops' Conference declared the last Sunday of September as National Migrant Sunday.

On September 8, 1998 the second *Letter of the Chinese Regional Bishops' Conference on the Pastoral Service and Concern for the Migrant Workers* was written. In this letter the bishops write:

> *The Church according to her tradition considers the pastoral care for migrant workers as an important service.*

> *The arrival of many foreign workers caused a great shock to the society of Taiwan. However, their contribution to the business and economy of Taiwan are self-evident. They work hard and build up the potentials for production. It is worth-while to study and solve their problems.*
>
> *Every diocese is to set up a Pastoral Committee for foreign workers which should meet at regular times, to study various problems in connection with the foreign workers or to invite experts to offer their assistance so that best service could be offered.*
>
> *Let us ask the Holy Spirit to guide us to offer the best service to this category of people who have left their homes and countries, so that they may feel the warmth of the great family which is the Church.*

The bishops' letters clearly highlight the missionary responsibility of the local Church to respond to both the pastoral and social needs of the migrant workers. We are to be their voice as we stand in solidarity with them to face the many problems they suffer. More than twenty years later these problems continue to become "more and more serious each passing day."

Hsinchu Catholic Diocese, Taiwan

Hsinchu Catholic Diocese, Taiwan has three centers offering services to migrant workers and immigrants. They are based in three parishes in different parts of the diocese. The diocese employs 28 full-time staff for this ministry – three priests, three sisters, three lay missionaries, and 19 case workers. Seven missionary congregations have personnel working in the three centers. Bishop John Baptist Lee is fully supportive of the migrant ministry in his diocese. The mission statement for each center is:

> *In a lived response to the life of Jesus, the center strives to promote fair, just, and safe working conditions for local and migrant workers, and with the hope that fairness and justice can be appropriately incorporated into the Labor Standards Law of Taiwan. In addition to actively protecting and maintaining the workers' human rights and dignity, the center offers a supportive and praying community for Catholic migrant workers, immigrants and their families, and facilitates workers of other faiths or denominations to access their places of worship.*

Hope Workers' Center

In 1986 the Missionary Society of St Columban, with the support of Bishop Luke Liu established the Hope Workers' Center (HWC) to educate local workers, and to do advocacy and lobbying. Taiwan was still under martial law which had been enforced by the ruling party, the Kuomintang, since 1948. Under martial law the local workers suffered severe oppression at the hands of the government and their employers. Shortly after the center was opened many migrant workers came to the center for assistance. They entered Taiwan

on tourist visas and overstayed their visas. Being undocumented there was no law to protect them. They suffered endless abuses from their employers. Over time the HWC began to specialize in assisting migrant workers. The center is situated in Chungli City, one of the most industrialized areas in Taiwan.

There has always been at least one Columban missionary, either lay or ordained, working at the center, and one or two Taiwanese case workers. To better serve the migrant workers the center hired case workers from Thailand (December 1997), Philippines (September1998), Indonesia (November 2000), and Vietnam (July 2001). It is the only center in Taiwan that employs staff from the four countries where the migrant workers are from. In 1998 the HWC began working in partnership with Bethlehem Mission Immensee (BMI), Switzerland. Two BMI missionaries have worked at the center.

In early 2007 the HWC underwent an external evaluation for the period of 2003–2006. Following the evaluation the Columban missionaries entered into consultation with the bishop and the decision was made for the center to come under the auspices of the diocese on January 1, 2009. The center has a staff of 10 people. Mr Francis Jim, a Filipino Chinese, is the director of the center.

Hsinchu Catholic Diocese Migrants and Immigrants Service Center (HMISC)

The Hsinchu Diocesan Chaplain's Office was opened in 1994. In 1999 the diocese employed the first Filipino case worker to work at the office, and in 2003 it employed a Taiwanese case worker. In January 2007 the bishop asked the office to expand its services to migrants and immigrants from all nationalities. The name of the office was changed to HMISC, and staff from Indonesia and Vietnam was employed. The center has a staff of 8 people. In 2009 the diocese employed a BMI lay missionary to work at the center. The diocesan chaplain, Fr Peter O'Neill SSC, is the director of the center.

Vietnamese Migrant Workers and Brides Office (VMWBO)

In response to the ever increasing number of Vietnamese workers the Missionary Society of St Columban with the support of Bishop Liu established in 2004 the Hsinchu Catholic Diocese VMWBO. The center has a staff of 10 people including 4 Vietnamese and 4 Taiwanese case workers. Fr Nguyen Van Hung SSC from Vietnam is the director of the center.

Diocese's Programs and Services for Migrant Workers

The work of the three centers can be divided into eight major areas:

1. Pastoral Work

Thirteen parishes in the diocese provide pastoral services to Filipino migrant workers and two parishes provide pastoral services to Vietnamese migrant workers. Each parish has its Filipino/Vietnamese pastoral council. The diocese has 20 English masses and 2 Vietnam-

ese masses every weekend. Ten dormitories for Filipino workers have a monthly mass. 19 English speaking priests (11 Filipinos) and 10 Vietnamese priests preside at the masses. Five Filipina religious sisters and three Filipina lay missionaries do pastoral work in the diocese. HWC is based at the Chungli Catholic Church. About 2,000 Filipino parishioners attend the three masses every Sunday. HMISC is responsible for the pastoral services to the 1,200 Filipino parishioners at the cathedral. The Diocesan Pastoral Committee was established in 2003.

Basic Ecclesial Communities, bible sharing, leadership and liturgical seminars, recollections and retreats, counseling, charismatic prayer groups, and catechetical classes for the children of the Filipina wives are all facilitated by the pastoral workers. Important religious activities for the migrant workers are organized each year.

2. Crisis Intervention

The three centers provide counseling and legal assistance to migrant workers. Most of the assistance is with regards to money claims – unpaid salaries; unpaid overtime work; illegal deductions; tax refunds; and broker's fees. There are also cases of sexual and physical abuse; occupational accidents; illegal repatriation; and illegal work.

In an initial interview with a worker the case worker does empathetic listening to respond to the emotional trauma of being a victim of abuse. During this initial interview trust is built up between the worker and the case worker. The worker feels supported and listened to. The type of abuse is clarified with the worker and confidentiality is assured. In cases of sexual and/or physical abuse, with permission of the worker the worker is referred to a psychologist/counselor who speaks the worker's mother tongue.

An important step in crisis intervention is clear and accurate documentation of the abuse and the circumstances surrounding the abuse. With the assistance of the worker the case worker collects all the relevant data to secure evidence of the abuse. The evidence may be used in a court case or labor dispute. Both as a form of therapy and data gathering, the worker writes the story of abuse.

In the case of rape and/or physical abuse the social worker accompanies the victim to hospital for a medical examination and to the police station for the police report. In the case of an occupational accident the social worker accompanies the worker to visit the doctor and to obtain the necessary documentation to assist the worker in applying for compensation from the labor insurance department and the employer.

Based on the documentation gathered, appropriate education on Taiwan laws is given to the workers. The workers are empowered to understand how the law protects them as a victim of abuse; on how to negotiate with their employer and/or broker; and how to communicate with the local government's Bureau of Labor Affairs (BLA) in the settlement of their case.

The case worker organizes the workers to have trust in each other, building their self-esteem, sense of dignity and self-worth, and guiding them on how to strategize for obtaining their rights. The case worker educates the workers on how to write their complaint letter to their employer, local BLA, and their sending government.

The case worker serves as a liaison between the workers and the local BLA, and assists them in negotiating with their employers and brokers. When required the case worker assists the workers to retain a lawyer from the Legal Aid Foundation who assists the workers pro bono. If a case goes to court the case worker works closely with the lawyer to prepare the evidence for court, and prepares the workers for each court hearing. If allowed by the judge the case worker acts as the translator during court proceedings.

3. Sheltering Abused Migrant Workers and Victims of Trafficking

Many migrant caregivers and domestic workers are forced by their employers to do illegal work in restaurants, beauty parlors, flower shops, markets, health clinics, chicken farms, and the homes of their relatives and friends. Some of the women are victims of rape, sexual harassment, and physical abuse. Migrant fishermen are forced by their employers to do illegal work on construction sites, factories, poultry, and agricultural farms. Some migrant workers are also forced to work for illegal employers. Migrant workers in these situations who seek assistance from government agencies can be sheltered in NGO shelters while waiting to be transferred to new employers. Many abused migrant workers don't know where to turn to. They leave their abusive employers and become undocumented. As of the end of June 2010 the number of undocumented migrant workers in Taiwan was 32,326 (Indonesia 12,959; Philippines 2,849; Thailand 1,334; Vietnam 15,184). The number of undocumented migrant workers is increasing every year.

Migrant caregivers, domestic workers, and fishermen are vulnerable to becoming victims of sex and labor trafficking, more so those who are undocumented. About 300,000 women of international marriages have entered Taiwan with many being trafficked for purposes of prostitution, domestic service, or forced labor. The majority of the women come from China, with 100,000 from Vietnam, and many coming from Cambodia, Indonesia, Philippines, and Thailand. Hundreds of migrant fishermen working on Taiwan owned international fishing boats jump ship to escape their horrendous working conditions with many of them falling prey to Taiwan traffickers.

In 2000 the HWC opened a shelter for abused female migrant workers, and in 2002 it opened a shelter for abused male migrant workers. In April 2007 HWC began to shelter female victims of trafficking. It can shelter up to 40 women. The male shelter was closed in 2008. HMISC opened its female shelter in 2002 and its male shelter in May 2009. It can shelter 8 women and 40 men. VMWBO opened its female and male shelters in 2004. It can shelter 30 women and 15 men. The centers have sheltered women from Cambodia, China, Indonesia, Philippines, Thailand, and Vietnam, and men from Indonesia, Philippines, Thailand, and Vietnam. Presently the centers are sheltering 75 women and 24 men.

Since January 2008 the Hsinchu Diocese has had a contract with the Taiwan National Immigration Agency to shelter up to 30 victims of trafficking. The three centers run daily activities for the shelter residence such as Chinese and English language classes, computer class, sowing class, and dance and exercise classes. The case workers provide weekly counseling and education. They assist the workers in transferring to new employment.

Abused migrant workers are normally sheltered for about 6-8 weeks before they are given permission by the Ministry of Labor to transfer to a new employer. Victims of traf-

ficking are witnesses in court for the government against their trafficker(s). Since June 2009 after the implementation of the Human Trafficking Prevention Act, victims of trafficking are able to work. The case worker does all the paper work and helps the victim to find employment. Victims may be sheltered for up to one year or more before they are given permission by the court to return home.

4. Lobbying and Advocacy

The three centers network with other church based organizations and local NGOs to lobby the Taiwan government to promulgate new laws to protect the rights of migrant workers. We use documented cases of migrant workers to lobby both the Taiwan government and sending governments, challenging governments on their migrant policies and demanding unjust laws to be amended and implemented. We have regular meetings with the Taiwan Council of Labor Affairs (CLA) and the sending governments of Indonesia, Philippines, and Thailand. The Vietnamese government is not open to meeting with NGOs.

In July 2005 HWC lobbied the CLA for the right of a Vietnamese caregiver who was raped by her employer to be transferred to a factory. She won her case for transfer. In the proceeding months the HWC lobbied the case of another Vietnamese caregiver and an Indonesian caregiver who were both raped by their employers. They both won their cases for transfer. As a result, in January 2006 the CLA introduced a new policy whereby migrant workers who are victims of sexual and/or physical abuse can be transferred to factories.

In 2004 the three centers together with nine other church based organizations and local NGOs formed the Promoting Alliance for the Household Service Act (PAHSA). Both local and foreign household service workers are not protected by any law in Taiwan. PAHSA members gathered together to write the Household Service Act (HSA) seeking assistance from scholars and lawyers. The required numbers of legislators have signed the Act for it to be discussed in parliament but seven years later it has yet to be discussed. In 2006 PAHSA changed its name to Migrant Empowerment Network Taiwan (MENT).

The three centers are members of the Taiwan Anti-Trafficking Alliance. This alliance lobbied the government for four years and in January 2009 the Human Trafficking Prevention Act was passed in parliament. The Act was implemented in June 2009.

HWC is a founding member of the Migrant Forum in Asia (MFA). MFA is a regional network of 260 NGOs, associations, and trade unions of migrant workers, and individual advocates in Asia who are committed to protecting and promoting the rights and welfare of migrant workers. MFA has members in 15 Asian countries and partners in 6 West Asian countries. It is a member of Migrants Rights International which has ECOSOC [Economic and Social Council] status at the United Nations. As a member of MFA, HWC networks with other NGOs regionally and internationally to exchange ideas and to combine forces in the struggle for migrant workers' rights.

5. Proactive Education

The three centers educate migrant workers on their labor rights, on strategies to prevent or solve employment related problems, on gender issues, on cultural sensitivity, and on

HIV/Aids prevention and other health-related issues. HWC and HMISC have empowered the migrant workers to form Education and Assistance Groups (EAG). Each nationality of workers has formed its own EAG. The members of the EAGs are educated in the law by the case workers and in turn educate other workers. They assist the case workers in giving education seminars in the centers, in churches, in the Thai temple, and in other places of worship. The case workers and volunteer migrant workers meet workers at public places and distribute the centers' educational materials which include the centers' pamphlets and educational books in the different languages of the workers. The centers provide personal development and leadership training seminars for the workers.

6. Assisting Undocumented Migrant Workers

The three centers assist undocumented migrant workers who want to return home to surrender to the police. The staff visits undocumented migrant workers who have been arrested by the police and are detained in detention centers. They assist the workers to get back unpaid salaries from their legal and illegal employers, and monitor the progress of their cases with the police. In the detention centers there are women who have entered Taiwan using fake marriage documents. These women come mainly from Cambodia, China, Indonesia, and Thailand. There are a number of fishermen who have been smuggled into Taiwan. These men come mainly from China and Vietnam. These women and men have to remain detained for about 8 months until their case is finished in court. The people from China also have to wait until their government sends a boat to Taiwan before they can be released from detention.

7. Community Enhancement

The centers celebrate important festivals with migrant workers, organizing cultural activities and sporting events. The cultural activities include National Migrants Sunday in September for all migrant workers; New Year (January) and Independence Day (August) for Indonesian workers; Thai New Year (April) and Thai King's birthday (December) for Thai workers; Lunar New Year (February) and Mid Autumn Festival (September) for Vietnamese workers; and Christmas and Independence Day (June) for Filipino workers. The sporting events include basketball, volleyball, and soccer tournaments.

HWC and HMISC have a computer course for Filipino migrant workers. The two centers have a computer classroom with up to 20 computers in each room. The Filipino workers have formed an IT team and teach the program. The workers are college graduates in computer programming and computer science. There are three modules over a period of three months. The workers who join the computer program and the workers in the shelters are free to use the computers at any time. HMISC also runs a Chinese language program every Sunday for migrant workers and immigrants.

In September 2006 the HWC received approval from the Thai Ministry of Education to conduct an education program for Thai workers who would like to study junior or senior high school by correspondence. There are 2 semesters per year with each semester running for 4 months. Thai workers can obtain their junior and senior high school diplomas

while working in Taiwan. The Thai Ministry of Education has sent a Thai social worker to run this program. The center receives some funding from the Thai government to run this program.

8. Reintegration

Since 1996 HWC has been using the Migrant Savings for Alternative Investment (MSAI) strategy pioneered by MFA and Asian Migrant Center (AMC) in Hong Kong, to educate the migrant workers on the paramount importance of saving their money to prepare them for reintegration back into their home communities. HWC facilitates the formation of savings groups for the migrant workers to accumulate capital for future investment, and organizes training seminars to educate them on how to begin their own business.

In December 2002, four migrant workers put a down payment of 450,000 Pesos on a 900,000 Peso rice mill in Matin-ao, Surigao de Norte, Mindanao, Philippines. They borrowed the remaining money from the bank. At present there is a total investment of 3,097,292 Pesos in the Matin-ao Rice Center (MRC). 26 migrant workers in Taiwan have invested 2,421,350 Pesos and 21 migrant workers in Korea have invested 675,942 Pesos.

HWC and HMISC networks with an NGO in the Philippines called Unlad Kayaban. This NGO employs professional business managers and accountants who help migrant workers do a business appraisal and business plan. The NGO provides professional assistance to the migrant workers and monitors the progress of their business.

Financial Support

The bishop allows 80% of the Sunday English mass collections at the cathedral and the Chungli church to go to supporting the running costs of the HWC and HMISC. Many Vietnamese communities in different parts of the world are very generous in offering donations to VMWBO. The staff and migrant volunteers of the three centers work very hard to have fund raising activities during the year. The National Immigration Agency and the CLA provide funding on a daily basis for each sheltered worker to cover the major costs in running the five shelters and providing the necessary health care for the sheltered workers.

Effects of Our Programs and Services

When abused migrant workers or victims of trafficking come to our centers they are afraid, worried, anxious, and at times traumatized. With the dedicated service offered by the staff many migrant workers and victims of trafficking become empowered to claim their human dignity and stand up for their rights. A strong sense of hope amidst the struggle of abuse is instilled in the hearts and minds of the workers and victims. Some workers are so overcome by the fear of reprisals from their employer and broker that they choose not to stand up for their rights. Some workers become educators on the rights of migrant

workers and are empowered to assist their fellow migrants who are victims of abuse in the workplace.

Our migrant centers are very multicultural communities of migrant workers and staff members. At first it is a challenge for the workers to overcome their prejudices towards migrants from different Asian countries. It is an enriching experience to see the workers from different cultural backgrounds and religious traditions working closely together to organize community activities. Filipino Catholics, Indonesian Muslims, and Thai and Vietnamese Buddhists are working hand-in-hand as sisters and brothers. These experiences challenge the workers on their prejudicial mindsets towards people of other faith and cultural traditions.

Migrant workers and victims of trafficking can choose to avail of the centers' community activities by becoming learned in computers, Chinese, and English. Those who do have developed important skills for future job opportunities. Many Filipino workers become competent and active pastoral leaders in the various pastoral ministries available. Their faith deepens and matures through this experience.

It is a privilege for me to have worked in the migrant ministry for 17 years. I am deeply inspired by the courage of thousands of migrant workers and victims of trafficking who have had the courage to confront their own fears and to stand up for their rights. It is a joy to celebrate with them their victories. I witness the presence of our God of compassion and justice through the dedicated service of the staff and migrant volunteers, and the abused migrant workers. The ongoing support I receive from the bishop, co-workers, and migrants gives me the strength to remain dedicated to voicing out the endemic abuses suffered by the workers and victims of trafficking, and to constantly challenge the governments to protect their human rights.

Major Challenges/Difficulties and Hopes for the Future

One of the major challenges is the ongoing dialogue with both the Taiwan government and sending governments in ensuring the rights of the migrant workers and victims of trafficking are protected. It is terribly frustrating when the Taiwan government works at a snails pace. It is more interested in serving the interests of corrupt brokers. A challenge for the Church and NGOs is to continue to work in cooperation with government agencies to prevent trafficking, to protect the victims, and to aid in the prosecution of the traffickers.

Another major challenge is to continue educating the local Taiwan Church on the plight of migrant workers, victims of trafficking, and immigrants and their families. There are a small number of local parishioners, religious, and clergy who are sympathetic and compassionate to the workers, victims of trafficking, and immigrants, and are willing to understand their situation. However, on a whole the Taiwan Church, like the Taiwan society, is still very xenophobic. My hope is for the Catholic Church in Taiwan to become truly universal where all parishioners no matter what country they come from are welcomed warmly and encouraged in their faith by local parishioners.

My hope for the future is for the Taiwan government and sending governments to be more strongly committed to protecting the rights of migrant workers and victims of traf-

ficking. The Taiwan government must introduce more laws to protect the rights of workers and victims. I hope that more migrant workers will stand in solidarity together to confront the unjust government policies and the abuses in their places of work. I hope that every parish in Taiwan will become a haven whereby migrants feel truly welcomed.

Conclusion

> *The challenge confronting us in today's migrations is not an easy one because many different spheres are involved: economics, sociology, politics, health, culture and security. All Christians must respond to this challenge; it is not just a matter of good will or the personal charisma of a few. (*Erga Migrantes Caritas Christi – The Love of Christ Towards Migrants, *Article 3)*

Christian communities must embrace migrant workers from all countries and faith traditions responding compassionately and generously to both the pastoral and social needs of the workers so that our ministry is holistic.

> *Welcoming the stranger, a characteristic of the early Church, thus remains a permanent feature of the Church of God.*
>
> *Welcoming the stranger is thus intrinsic to the nature of the Church itself and bears witness to its fidelity to the gospel. (*Erga Migrantes Caritas Christi, *Article 22)*

Erga Migrantes Caritas Christi states that "Magisterium has also insisted on the need of policies that effectively guarantee the rights of all migrants." As Church we must enter into dialogue with governments to advocate and lobby for policies to protect the rights of migrants.

As chaplain to migrant workers and immigrants in the Hsinchu Diocese, Taiwan I am extremely grateful to all the support given by Bishop John Baptist Lee to the migrant ministry in our diocese. He is a shepherd to all the parishioners in our diocese both local and migrant, and to the thousands of migrant workers who are of other faith traditions. The number of full-time staff devoted to the care of migrants and immigrants in the diocese is just one of the many examples of his support for the ministry.

> *I was a stranger and you made me welcome. (Mt. 25:35)*

中国宗教评论

Lessons from Matteo Ricci
Reflection on the Chinese-Western Transfer of Ideas by Matteo Ricci and Its Implications for the Chinese-European Encounter

Michael Lackner

Your Excellency, Ladies and Gentlemen, dear friends and colleagues,

Delivering a speech about Matteo Ricci, his missionary endeavor, and his impact on Western images of China is not an easy task. It would have been much easier 30 years ago, when the studies of the Jesuit mission were still dominated by Western historians of that mission, who mainly focused on the missionaries' educational background and their willingness to accommodate their missionary strategies to the respective local conditions they perceived as vital for imbedding the message of evangelization. These issues will still have to be taken into account, however, the past 30 years have witnessed an increasing interest from two more fields: first, scholars of Chinese Studies in the West have departed from the unilateral perspective of their colleagues in Western history and have tried to restitute the voices of the Chinese contemporaries of the missionaries. The inquiry into Chinese sources of the period has proved immensely fruitful, mainly because we have become aware of the fact that there was no uniform Chinese response to the Christian mission; instead of speaking with one voice, Chinese literati of all levels, from high-browed to grass-root, articulated very different ideas and reactions with regard to their encounter with the missionaries, not to mention the different attitudes chosen by both the court and the common people.

There is another important factor that makes our image of Ricci and his successors even more complicated: Since 20 odd years, Chinese historians have unearthed hitherto unknown sources concerning the Jesuits' impact on the History of Science in China – and, more recently, materials concerning the Chinese Christians' ideas in matters of religion (for instance, the reaction of the Nanjing Christians during the Controversy of Rites).

Thus, the study of Matteo Ricci now encompasses fields like the history of the mission, history of religion, religious anthropology, history of science, history of ideas, and many other fields; it is a research that is undertaken by both Chinese and Western scholars, and it has become a laboratory for cross-cultural encounters; finally, we have entered the ep-

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The following text is the contribution of Prof. Dr. Michael Lackner, Full Professor (Chair) of Chinese Studies, Department of Middle Eastern and Far Eastern Languages and Cultures, University of Erlangen-Nuremberg, to the 8th European Catholic China Colloquium "Chinese in Europe – Trends and Catholic Perspectives," Freising, September 16–19, 2010.

och of globalization, and it is no wonder that specialists from different fields and different countries are combining their research in an atmosphere of mutual understanding, and, if I may say so, mutual curiosity – for that was also the intellectual climate that characterized both Ricci and most of his Chinese contemporaries.

Having made so many remarks about the difficulties connected with our study, and the manifold possibilities for approaches, one could easily say that it is almost impossible to find a smallest common denominator, a clear-cut formula that does justice to Matteo Ricci. I will nonetheless try to introduce the one I think suits best: let me call it, in a first tentative step, "rationality."

Rationality is, first of all, characteristic of Matteo Ricci's – and the Jesuits' – education; let us only recall the fact that their curriculum, the "ratio studiorum," reserved theology, the knowledge of the divine, to the very last parts of their study, instead of starting with it, as many other contemporaneous curricula did. The intellectual approach to the mysteries of Faith is thus considered as the last part of the long ladder that starts with mundane, rational knowledge (mathematics, for instance). Let us also recall that the Jesuits were the first religious order in Early Modern Europe, who measured global distances without a fixed center, like Rome or Jerusalem. Their instruments (many of which are still preserved) indicated, for instance, the distance between Beijing and Luzon on the Philippines, without taking into account the traditional centers of religious Europe. A multipolar world requires multi-polar and multi-faceted instruments, and this holds equally true for the spiritual realm.

So let us briefly examine some of the intellectual tools Matteo Ricci brought to China. Once again, it has to be stated that the basic assumption underlying his approach to Chinese culture was a rational one: in sharp contrast to many of the cross-cultural studies of our present times that emphasize cultural differences, Ricci focused on the commonalities: "they have academies (he obviously pointed to the Hanlin Academy) just like ours, just like the Accademia dei Lincei (the Papal Academy);" first try to identify things both cultures have in common! In my view, this is a thoroughly rational attitude, notwithstanding its limitations, to which I will come later on.

Consequently, he tried to present his Chinese audience with knowledge he thought suitable to be shared by all rational human beings: ethical wisdom of Western Antiquity, like the *Enchiridion* of Epictetus, his treatise *On Friendship* (*Jiaoyoulun*), and technical wisdom in his treatise on the *Western Art of Memory* (*Xiguo jifa*). In the framework of science, he co-authored, among other works, the translation of Euclid and produced the *Mappamondo*. Some of these works contain what I would call "smuggled" or "filtered" allusions to the Christian Faith, however, none of them is meant to reveal the entire truth about it. Even Ricci's principal book *The Truth about God* (*Tianzhu shiyi*) cannot be called a full-fledged compendium of Christianity. It is a rather mild and serene picture of the West, where rationality prevails. It is now commonplace to characterize this approach as "accommodation," but we have to take into account that this accommodation is driven by a firm belief in Reason as a fundamental prerequisite of mankind. In this context, Ricci had a few predecessors, like, for instance, Raimundus Lullus, who, in the 13th century,

tried to convince the Arabs of the truth of Christian Faith by drawing diagrams based on Aristotelian logic.

Not all of Ricci's works were equally successful. Let us simply compare the treatise *On Friendship* with the treatise on the *Western Art of Memory*. Both of them were an expression of the complex interplay between Reason and emotion in the framework of the Jesuits' missionary strategies. *On Friendship* was an enormous success, because, first of all, Ricci, with a fine intuition for the cult of friendship in the late Ming, had sensed that explaining Western traditions of friendship would open up a door to his Chinese contemporaries: emotion, which is the basis of friendship, should always be guided by Reason, this is the fundamental message of the treatise that largely draws on sources of European Antiquity. Let us not forget that, among the Five Major Principles of Relationship in the Confucian doctrine, friendship was the only one that was not based on hierarchy. With an increasing number of literate people during the latter half of the Ming dynasty, there was also an increasing number of what Joseph McDermott has called the "friends of friendship." Once again, it can be said that Ricci looked for common phenomena in China and the West, and friendship no doubt belonged to that category. And, once again, we have to say that there is no explicit Christian message in that work, it simply states that our Western men of old appreciated friendship in more or less the same way you Chinese do. Let us recall that the work was so successful that, later on, it became part of the imperial collection *Siku quan shu* in 1782.

However, the relationship between reason and emotion can definitely not be the same in all fields of two cultures. When introducing the *Western Art of Memory* to a Chinese audience, Ricci relied on the principles Ancient and Medieval Europe had developed for memorizing texts and speeches. At first glance, these techniques seem rather easy: by constructing a large hall with pillars or columns in one's mind (and only in the mind), it is possible to establish the structure of a text. This is the place, *locus* in Latin. If you proceed along the pillars, you will attribute to each of them a word or a passage of your text. Now, the most important thing for memorizing your text lies in striking images each of the pillars is supposed to carry – the more striking, even violent an image is, the better you will remember your text. This is what the Western tradition called "imagines agentes." Even if you have to remember, in an Italian text, for instance, the two words "or that" (Italian: *o che*), you are supposed to invent the image of geese, for the combination of *o* ("or") and *che* ("that") results in *oche*, the Italian word for "geese." Such images were not possible for the Chinese language, and thus Ricci heavily drew on the pictographic aspects of the Chinese characters, adding the Chinese method of dissection to the European technique of attributing images to places. The book was a complete failure: the Chinese official to whom he presented the work (with the second thought that it might be of some help for his sons in their preparation for the civil examination), was disappointed and concluded that, "in order to memorize this art of memory, an already perfect memory is needed."

How can we explain the failure of this undertaking that was nonetheless based on the same intellectual background, as was the case for the treatise *On Friendship*, that is, Western Humanism? In the Western tradition of the Art of Memory, emotion, in the guise of the "striking and violent images," acts as an instrument for a rational undertaking – the

memorization or conception of a text. Emotion serves reason in the context of language. However, I suggest that the Chinese attitude towards their writing system did not allow for emotion in the framework of memorizing: according to the great Neo-Confucian Master Zhu Xi (1130–1200, in his *Method of Reading* [*Dushu fa*]), the canonical texts had to be learned by heart, recited again and again up to a thousand times – then, and only then, a revelation about their meaning could be expected. There is a devotional aspect in this way of approaching the sacred texts, but there is no room for playful images, and emotion as a mere ancillary instrument. On the other hand, emotions with regard to writing in the Chinese tradition were strong when dealing with calligraphy as an expression of one's feelings. Interestingly enough, there is almost no mention of calligraphy in the writings of the early Jesuits, including Matteo Ricci. The fact that calligraphy was regarded as the highest-ranking of the fine arts just escaped the missionaries. Each civilization has its own idea of the hierarchy of Arts (in Ricci's time, architecture would play the role of the finest of the Fine Arts in the West), but each civilization has also its own concepts about the respective functions of emotion and reason in different contexts. Sometimes these functions are largely congruent, and in some cases they differ dramatically. Reason no doubt is characteristic of humankind, but we still have to learn that there are many ways to express it, many ways to find a systematic place for it.

No doubt, Matteo Ricci would have considered his Art of Memory as practical knowledge; however, other attempts at introducing this kind of knowledge were more successful: his *Mappamondo*, his translation of Euclid's *Elements of Geometry* and other works did in fact meet with the interest of Chinese scholars of his time, who were in search of a new kind of knowledge based on individual and practical experience, what they called *shixue*, an expression that can indeed be translated by "practical learning." "Everything the Western scholars have brought to China," said Xu Guangqi, one of the first important converts, "astronomy, mathematics, hydraulics etc., is of practical use." This statement accounts for a strong motivation with regard to some of the Chinese literati's positive attitude to the missionaries' message; however, this is only half of the truth: if we think that is was mere utilitarianism that turned eminent Chinese scholars into Christians, we still miss an important factor in their conversion, namely, emotions. Ricci's missionary strategy may predominantly have relied on rational elements, but we know, for instance, that one of the decisive moments for Xu Guangqi's conversion was the spiritual encounter with a painting of the Holy Virgin; moreover, the emotional tie of friendship with the missionaries, and their overwhelmingly convincing life-conduct seem to have been equally persuasive, as we know from the case of Michael Yang Tingyun. It is still difficult to assess the extent to which these elements were part of a deliberate strategy by the missionaries. But no doubt there is more to faith than meets the eyes of an utilitarian mind.

Let us depart, for the next moments, from the question of whether the first conversions of important Chinese scholars happened in spite of Ricci's rationality or whether there was a mixture of elements that are difficult to identify, precisely because we are not dealing with "the Chinese" as an amorphous mass, but rather with individuals.

If one admits, however, that Reason was the driving force in Matteo Ricci's thought and behavior, this quality would apply for his entire world-view. So let us examine the im-

age of China and the Chinese he had in mind, since this image would alter and become a powerful instrument for shaping European ideas about China. Apart from his letters, there is an important document that reveals many of his impressions, the *De Christiana expeditione apud Sinas*, a report about his mission. We know since a couple of years that the original version, written in Italian, was more realistic with regard to his observations than the Latin translation made by Father Nicholas Trigault; Trigault filtered out several passages that sounded too critical, for instance, Ricci's disapproval of the corruption at the Court, some remarks about superstition, etc. But notwithstanding some minor details, the tenor of the entire report is thoroughly positive. We are thus entitled to say that the message Ricci delivered to the Chinese scholars of his time is largely congruent with the one he brought to the West; we do not deal with a schizophrenic who is speaking to two different audiences in completely different voices, who deliberately tries to conceal vital parts of his insights.

However, there is the idea of a hitherto unaccomplished rationality in Chinese culture, which is close to perfection, but which lacks the final accomplishment that can only be brought about by Christianity. Consequently, the compromises to be made are not radical in nature, and if there is any gap between the cultures, it can be bridged, sometimes just with a gentle smile. In one of his letters, Ricci argues that, in order to prove that Confucius had some knowledge about God, "we will have to pull Confucius more in the direction of our opinions" (*bisogna tirare Confucio alla nostra opinione*). This does not express a radical dissent, it is just an interpretive device.

Once again, it has to be said that Ricci, in asserting that Reason was the phenomenon that characterized the entire Chinese culture, was not without predecessors. In 1583, the very year Ricci set foot on Chinese soil, Alessandro Valignano (Chinese name: Fan Li'an 范禮安), the Visitator for the entire body of the territories of the Portuguese *padroado* after 42 years of Jesuit presence in India (since 1541) described India, Japan, and China from the Society of Jesus' point of view, relying on personal experience for India and Japan, and his comrades' experiences for China. In his *Historia del principio y progresso de la Compania de Jesús en las Indias Orientales* (History of the Commencement and Development of the Society of Jesus in the East Indies), he draws an overwhelmingly positive picture of China, whose main traits will recur in Ricci's descriptions. Meritocracy as a principle governs China, which, in Europe, is only to be found in the organization of the Church (and, as a matter of course, in the Society of Jesus). With meritocracy as the fundament of good governance, China is the motherland of Reason. If Europe would adopt the system of meritocracy, and China would convert to Christianity, both civilizations would benefit from each other.

The firm belief in Reason and a strong sense for the need for soft compromises made Ricci assume that the sacrifices Chinese people offered to their ancestors and the ceremonies Chinese scholars held for Confucius were of mere secular nature. We know by now that the historical background for this view was the Medieval Christian model of division between spiritual (religious) on the one hand, and secular power on the other. In order to obtain the monarch's conversion, there was no better way than to convince the political elite of the country; in this case, Ricci followed the early modern European model of

"cuius regio, eius religio," according to which a monarch is entitled to decide the religion of his subjects. In the country of Reason, there could simply be no room for manifestations of religious feelings of the elite. True, there were religious sects, but beginning with the moment when Ricci and his comrades, after wandering through China in the guise of Buddhist monks for a couple of years, had decided to dress and behave as "Western Confucians" (*xiru*), this Chinese elite was deprived, in Ricci's view, of the possibility of religious feelings. Other Christian orders, and even some Jesuits (like, for instance, Ricci's successor Longobardi) did not share this opinion, the famous Controversy on the Chinese Rites was inevitable.

Notwithstanding the backdrop caused by the Rites Controversy (and many others that would follow), the European image of China during the period between 1650 and 1750 is not conceivable without the impact of Ricci and his successors. In many ways, European Enlightenment has been influenced by their reports on China and the Chinese. King Louis XIV ploughed in public, thus imitating a ceremony performed by the Chinese Emperor; European architecture and decorative arts witnessed the high tide of Chinoiserie. Attempts were made to copy the Chinese civil service examination. The philosopher Leibniz suggested a mutual exchange of cultural embassies so that Chinese and European erudition and knowledge could be fruitful for each other; Voltaire praised Confucius, exclaiming that "how much preferable is Confucius, the first of the mortals who had no revelation; he only relies on Reason, but never recurs to lies or weapons." Voltaire had read the "Confucius Sinarum philosophus," published in 1687 as a result of the collaborative efforts of eleven Jesuits. Parts of this translation of the *Analects* (*Lunyu*), the *Great Learning* (*Daxue*), and the *Middle and the Mean* (*Zhongyong*), especially the latter text, can be traced back to Ricci (and Michele Ruggieri). In translating the Chinese word for "human nature" (*xing*) into Latin, they used the expression *natura rationalis*, "rational nature," an idea that by no means was intended by the original authors of that Chinese text; but this translation bears witness to the deep conviction that Confucian thought (which, in their minds, was *scientia politico-moralis*, a "political and moral science") was the embodiment of Reason. No wonder Voltaire was so eager to turn Confucius into the Saint of Reason (think alone of his ironical expression *Sancte Confuci, ora pro nobis*, "Holy Confucius, pray for us.").

It may seem paradoxical that thoughts about the reign of Reason that were so indebted to Ricci's perception of China, finally led to the banishment of the Jesuit order. By the mid-18th century, the European image of China started to shift from enthusiasm to criticism. A different kind of persons started to visit China: merchants, whose interests differed dramatically from the missionaries' efforts to convert the Chinese elite – to some extent, their reports were more realistic, because they were exposed to corruption, lack of trust, and a good deal of superstition. It was the very principle of Reason itself that came to be attacked; consequently enough, the Chinese way of good governance was under fire: puppets without a soul moved by anonymous strings; craftsmen, but no artists, meticulous but not open-minded, etc. When Lord McCartney came to China, at the end of the 18th century, the failure of his mission (that consisted in convincing the Chinese Emperor to establish political and commercial relations with Great Britain along the lines of European political diplomacy) led many Westerners to the conclusion that China was the land of

stagnation and immobility. The 19th century found new denominators for China and the Chinese that were, with a few exceptions, mostly negative: In the eyes of many Westerners, China's backwardness needed modernization, its government was hopelessly despotic; by the second half of the 19th century, more and more Westerners argued that China needed "science and democracy." Western experts no longer searched for commonalities, as Matteo Ricci had done, instead, they rather insisted on the dramatic gap that separated Chinese culture from Western civilization. With Arthur Smith's "Chinese characteristics," the turn of the century witnessed the invention of a Chinese national character: cunning, cowardice, the egoistic search for personal welfare, the lack of interest in public affairs, superstition, and many other devastating depictions became the current stereotypes in dealing with China. Ricci's humanistic perspectives and his conceptions of an intrinsic rational character of Chinese culture had fallen into oblivion.

During the first decades of the 20th century, even many Chinese intellectuals had come to believe in the backwardness of their nation: it was under the influence of a Japanese translation of Arthur Smith's "Chinese characteristics" that Lu Xun wrote his novel on *The True Biography of Ah Q*, where he describes a man, who turns his constant defeats into triumphs, thus deceiving himself until the very end of his life. The 20th century also witnessed the birth of a large panoply of Chinese images of the West; and many of these conceptions served to assess a specific Chinese identity: in the 1920s, Liang Shuming attributed an "analytical mind" to the West, whereas he saw the Chinese way of thought as a "synthetic" one. In the 1950s, the Modern Neo-Confucianist Mou Zongsan stated that the West, with Immanuel Kant, had produced a "philosophy of ethics," but China, on the contrary, had an "ethical philosophy." Westerners, he said, are concerned with what is "outside," Chinese care about what is "inside." The search for identity markers of a specific "Chinese form of thought" (*Zhongguoren de sixiang siwei*) has not yet come to an end; however, instead of enumerating more examples for this way of juxtapositions between "East" and "West," let us just briefly say that most of these conceptions aim at differences, trying to find something that characterizes a Chinese singularity, instead of identifying phenomena that we have in common. It is clear that these attempts are far away from the approach of Matteo Ricci.

None of these ideas that distinguish "us" from "them" may be entirely wrong, but let me say that none of them can be entirely right either. Some truth is hidden in all these formulas, including the denominator of "rationality" Ricci found for China. And yet, reductive simplifications only enable us to find orientations in the first initial phase of cross-cultural contact. The more we learn about another person or another culture, the more we also learn about the limitations of our own views and, consequently, about ourselves.

This year, we are commemorating the 400th anniversary of Matteo Ricci's death in Beijing. Reflecting about his achievements as a missionary, as a scholar, and as a cross-cultural mediator necessarily leads us to think about the possible lessons that we can learn, in our times, from Matteo Ricci. With Ricci, an enduring cross-cultural contact started, which, in spite of its many discontinuities, even ruptures, has never completely ceased to exist until the present day. Through the – admittedly, very short – panoramic view of the history of different mutual perceptions in both China and the West I have introduced so far, I also

wanted to point to the fact that each of our images of Otherness is irrevocably dated. And yet, even if our conceptions are bound by time and circumstances, I do not want to make a case for pure relativism; let us take Ricci's belief in Reason as an example: it was precisely this belief that made him search for commonalities in Western and Chinese culture. Not only did he search for these commonalities, he also found them in many aspects of spiritual and social life.

If our quest for mutual understanding is based on this conviction, the differences will become secondary; however, this does not mean that they will be less interesting. On the contrary, we will become more sensitive to the wealth of mental possibilities of humankind. It is wise to acknowledge that, by the very fact that we are all endowed with Reason, we all share something we have in common. In Ricci's times, this was called "Natural Religion," the first step before the "Religion of the Book" and the "Religion of Grace." But Reason articulates itself in different ways, and this holds true for each individual and each civilization.

In order to illustrate this idea, let me briefly come back to the relationship between emotions and Reason I already mentioned: In Ricci's view, it was Reason that controlled emotions, as shown by his treatises on Friendship and on Memory. In both civilizations, Western and Chinese, emotions were considered as potentially dangerous for the well being of society. However, except for friendship, traditional China exerted a tight control over emotions – not by Reason, but rather through the institution of ritual. It was much more the Rites than Reason that were essential for maintaining the balance of individuals and of society. By establishing a connection between the rituals and the state on each level of daily life, from the family rites to the sacrifices of the Son of Heaven, by ordering the universe in accordance with a calendar and by making sense of a person's activities through divination, the rituals were invested with religious power. The impact of ritual behavior in traditional China is proved by the canonical status of the three books on Ritual (the *Liji*, the *Yili*, and the *Zhouli*), and the importance of divination is proved by the equally canonical status of the *Classic of Changes*, the *Yijing*.

Given the constraints of his approach, Ricci had to neglect the religious character of these phenomena. In his view, the rituals performed by the Confucians (including the ancestor worship and the sacrifices to Confucius) were merely secular. Another phenomenon he had to neglect was the function of pastoral care that divination fulfilled in private life for the overwhelming majority of both common people and the elite. He admitted the existence of religions in China, but these were false religions, or even religions inspired by evil powers, as it was the case for Taoism. The Confucians, on the other hand, having no religion, had a chance to be enlightened by Christianity. They could be persuaded to realize that, in times of old, God did have a place in the oldest writings of Chinese culture, and that this had simply been forgotten. By drawing attention to the idea that the Chinese sources could be read in a way different from their contemporary interpretation, Ricci inspired many scholars, who were eager to depart from the conservative exegesis of the Classics they had been trained in for centuries. However, that was not enough to win the hearts of the majority of these scholars.

For the problems of cross-cultural exchange in our times, we may retain that Matteo Ricci was a pioneer, who made two civilizations accessible to each other. The tool he used was the commitment for understanding Chinese culture (and, first of all, to master the language) by searching for ideas and institutions China shared with the West. Later generations of Westerners, missionaries, diplomats, and merchants, have departed from Ricci's approach and have emphasized the differences between China and the West, describing a country dominated by superstition. On the Chinese side, the 20th century was characterized by an ever-increasing search for differences, aiming at the elaboration of a distinct Chinese identity. The task we are facing at present does not seem easy: on the one hand, we should never abandon the basic assumption that there are more things we share than things in which we differ. On the other hand, many of the differences that exist are legitimate differences, as Pope Benedict XVI recently has affirmed. Moreover, they represent important keys for understanding the cultural wealth of humankind: they are an incentive to make us curious to know more about human condition. As long as we do not impose a limited and all too often narrow minded definition of the values of one given civilization on another one, then, and only then, universality will be possible. So let us be more attentive, and even more curious to the different nuances of Man's Reason.

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