

## People's Republic of China: Religions and Churches Statistical Overview 2011

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Numerically measurable developments in the field of the religions of China were once again the subject of estimates, research, and discussions in 2011. They were reflected in media reports and academic publications both inside and outside the People's Republic. Some of these are presented below.<sup>1</sup>

### Religions and Adherents

**How many people in the People's Republic of China (excluding Hong Kong and Macau) believe in a religion** is still an open question, which is keeping religious affairs authorities and scholars busy. Wang Zuo'an, Director of the State Administration [Bureau] for Religious Affairs, said on March 9, 2011 on the website [people.com.cn](http://people.com.cn), that the often quoted figure of 100 million religious adherents in China is in part based on estimates only. Since reliable statistics on the number of religious adherents are essential for the religious work of the Party and the government, plans have been made, in cooperation with research facilities, to conduct large-scale, sample surveys in order to determine more accurately the number of followers of Buddhism, Daoism, Islam, and Catholicism, as has already been done in 2008/2009 with the in-house questionnaire survey on Protestantism – Wang said. Furthermore, according to Wang, the Chinese government has never claimed to recognize only five religions; those five were just the most influential ones.<sup>2</sup>

In January 2012, Wang said that China was building up a database of information concerning religious work which would contain systematic statistics updated on a regular basis. The State Administration for Religious Affairs has already done the groundwork for this database, he added.<sup>3</sup> New statistics thus can be expected to be forthcoming from this source.

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- 1 Since 2001, Roman Malek has compiled the statistical overview of churches and religions in the People's Republic of China which appears annually in *China heute*. His latest version was in 2011 (see Malek 2011).
- 2 "Wang Zuo'an juzhang zuoke renminwang qiangguo luntan qiangdiao jiaqiang guanli cujin zongjiao hexie," p. 5. More on the in-house questionnaire survey on Protestantism (= CASS 2010) mentioned by Wang see below.
- 3 "Wo guo jiang jianli zongjiao gongzuo shuju tongji zhidu he dingqi gengxin jizhi" 我国将建立宗教工作数据统计制度和定期更新机制 (China will Build Up a Data and Statistics System for the Religious Work as well as a Mechanism for its Regular Up-Dating), *Xinhua* Jan. 9, 2012, according to [sara.gov.cn/xwzx/xwj/12035.htm](http://sara.gov.cn/xwzx/xwj/12035.htm).

Already back in 2007, a survey on the religious situation in China carried out by the East China Normal University in Shanghai indicated that there was a much higher number of religious believers than 100 million – namely 31.4% of the population over 16 years of age.<sup>4</sup> This result was even “surpassed” in July 2010 when Yang Fenggang of Purdue University’s Center on Religion and Chinese Society in West Lafayette, Indiana (USA) presented the outcome of the Chinese Spiritual Life Survey (CSLS) in Beijing.<sup>5</sup> The CSLS study concludes that “the proportion of real atheists in China is no more than 15 percent of the population; 85 percent of the Chinese either hold some religious beliefs or practice some kind of religion.”

According to the CSLS report, between May and July 2007, a “nationally representative sample” of 7,021 cases of respondents between the ages of 16 and 75 was conducted in 56 selected locations of different sizes. The survey was conducted by the Chinese market research firm Horizon Research Consultancy Group. Initially, the report said, “58 percent of the respondents [...] claimed to believe in no religion or in any spiritual beings” (gods, etc.). Further enquiries demonstrated, however, that of the 58%, 44 percent [...] had “engaged in some type of religious practices in the previous 12 months, practices such as attending church, praying, burning incense, [...] wearing a charm, consulting a Fengshui master, or seeking divination. Moreover, 49 percent of these self-claimed non-believers held some religious beliefs, such as believing in soul reincarnation, heaven, hell, or supernatural forces.” Thus “the ‘pure atheists’ make up only about 15 percent of the sample.” Of those members of the Chinese Communist Party and the Communist Youth League who were questioned, “17 percent self-identified with at least one religion, 65 percent indicated that they had engaged in some religious practices in the past 12 months, and 65 percent said that they held some religious beliefs. Only 16 percent are ‘pure atheists.’”

**Growth of Buddhism and the assumption that a “critical point” has been reached in the growth of Christianity.** One result of the CSLS was the finding that Buddhism has “grown extraordinarily”<sup>6</sup> and “remains the largest religion in China today,” with which 18 percent of people self-identify, “which means about 185 million people in the adult population” over 16 years of age. According to CSLS, the number of people who identify themselves as Christians lies at not more than 33 million of the adult population, of which 30 million are Protestants and 3 million Catholics.<sup>7</sup>

The Blue Book of Religions 2011 (henceforth BB)<sup>8</sup> of the Chinese Academy of Social Sciences (CASS) – which is under the State Council and advises the Chinese government, among others, in religious matters – has adopted the figures of the CSLS. Huang Haibo,

4 Compare Malek 2007, p. 2; Sun Yiwei 2007. The survey was based on a sampling of 4,500 persons over 16 years of age. Some commentators (e.g. Duan Qi 2011) considered this an inadequate sampling. And yet, the number of those questioned in similar surveys in this field is often not substantially higher.

5 *China heute* thanks Prof. Yang Fenggang for mailing his presentation of the survey.

6 The survey of the East China Normal University of 2007 on the other hand had indicated Protestant Christianity as the religion with the strongest growth during the past 20 years in China; see Sun Yiwei 2007.

7 More on this low figure for the Catholics see below under “Catholic Church.”

8 In the series *Zongjiao lanpishu* 宗教藍皮書 Blue Book of Religions, each year since 2008 a volume has been edited by Jin Ze and Qiu Yonghui (both from the Institute for World Religions of the CASS) with reports on the religions in China, usually written by colleagues of the CASS.

author of the report on Protestantism in the BB, compared them with the results of the above-mentioned in-house questionnaire survey on Protestantism in China. This was carried out in 2008/2009 by the CASS itself and the results were published in the BB of the previous year. It arrived at a figure of 23.05 million persons who consider themselves Protestant Christians.<sup>9</sup> Based on these two surveys (which he claims are the two most scientifically reliable) and admitting an upward margin of error, Huang Haibo comes to the conclusion that the number of Protestant Christians in China must lie somewhere between 23.05 and 40 million<sup>10</sup> and therefore does not exceed 3% of the population. This means – he writes – that Protestant Christianity has grown relatively quickly since the 1980s, but not as quickly as has sometimes been presumed. It continues to hold a marginal position in Chinese society and has not “already entered the mainstream of Chinese society” as optimists had once supposed, Huang concludes.

Huang surmises that due to the particular structure of society, cultural traditions, and religious priorities there may possibly exist a natural “critical point” (*linjiedian* 临界点) for the growth of Christianity in China. One can assume with some certainty, he argues, that the number of Christians in China over the long run will not go beyond a not-yet-identifiable but relatively low percentage of the population. So there is, as he says, no need to worry about the number of Protestants; instead, efforts can be concentrated on further protecting their fundamental rights and interests and on developing their harmonious relationship with Chinese society.<sup>11</sup> On the other hand, as Wang Zhiyuan observed in his article on Buddhism in the BB, of all religions of China – the five major religions and popular religion included – Buddhism no doubt exercises the most far-reaching influence on society, so that its mission with regard to the transformation of society towards modernity is also the greatest.<sup>12</sup>

**Notes on the limits of validity of religious surveys in China.** Gao Shining, a sociologist of religion at the Institute for World Religions of the CASS, is of the opinion that, as shown by the figures arrived at in the CASS and CSLS surveys, religious “self-identity” (*ziwo rentong* 自我认同) among the Chinese population has made enormous progress. She points out, however, that even in today’s China, the religious identity of Christians is “not completely void of burden,” and recalls “religious incidents” of recent years, in which Protestant Christians (e.g. members of the Shouwang Church in Beijing) had once again been subjected to pressure. According to her experience, therefore, one can never be sure in any survey on religious belief “that all Christians will admit to being Christian.” She

9 Compare CASS 2010. The survey was presented in, among others, Malek 2011, pp. 32 and 51-53. A total of 211,750 individuals in 54,360 households were surveyed throughout all of China. This means that the control sample was comparatively large.

10 Here Huang draws on the information provided in Duan Qi 2011, esp. p. 24. Duan Qi took part in conducting the CASS in-house questionnaire survey. In her article, she points to some of the possible sources of errors in the survey, and taking those into account, comes to her own personal estimate of 23.05 to 40 million Protestants in China. On the whole, however, she believes the study to be generally reliable.

11 Huang Haibo 2011, pp. 128-130.

12 Wang Zhiyuan 2011, p. 21.

comes to the conclusion that the numbers found out in such surveys “can only be taken as a point of reference.”<sup>13</sup>

In a discussion of the statistics of the 2010 Blue Book, Anthony Lam of the Holy Spirit Study Centre in Hong Kong pointed out that it “obviously [...] deals with different religions in different ways,” and saw in this a common reason: “to meet the political need.”<sup>14</sup> When studying the figures which the researchers of the CASS publish, it is necessary therefore to keep in mind that they, even though making every effort to conform to scientific standards, must nevertheless also factor current government policy into the equation.

## Religions in Beijing

According to statements of the Beijing Bureau for Religious Affairs and *Xinhua* respectively,<sup>15</sup> there are in Beijing:

250,000 Muslims with 70 places of worship

200,000 Buddhists with 21 places of worship

70,000 Protestants with 21 churches and other places of worship, and an average of 5,000 baptisms per year

50,000 Catholics with 22 places of worship

10,000 Daoists with 11 places of worship

**The religious attitudes of university students in Beijing** were the subject of a study by a research group led by two professors at Beijing and Renmin Universities respectively. They surveyed a selection of 2,000 students enrolled at 13 universities. Of these, 7% identified themselves as Buddhists, 4% as Confucians, 3.9% as (Protestant or Catholic) Christians, 2.7% as Daoists and 2.1% as Muslims. 17.9% declared that they were interested in Christianity. 4.5% stated that they seldom or never reflected on the meaning of life, while 95% said that they did so sometimes or often.<sup>16</sup>

## New Official “System of Spokespersons” for the Religions

At the end of December 2011, a new “news release system” (*xinwen fabu zhidu* 新闻发布制度) was introduced for six (!) official national umbrella organizations of the religions in the People’s Republic of China. According to a report in *Xinhua*, in future the 9 press spokespersons (*xinwen fayanren* 新闻发言人), using press conferences, exchanges of information, giving interviews, writing news articles, on-line exchanges, and other methods, are to make available to the media and to the public “authoritative” news as well as documents – also in the event of “sudden large-scale incidents in the religious realm.” They will be specially trained for this task by the State Administration for Religious Affairs. In

13 Gao Shining 2011, pp. 126 and 130.

14 Lam 2010, p. 61. In his article, he maintains, among other things, that the researchers of the 2010 Blue Book estimated the number of Catholics rather “progressively” at 6–12 million, and that they estimated the number of Protestants rather “conservatively” at 23.05 million.

15 “Christianity in Beijing – Past and Present”, *Xinhua* July 27, 2011.

16 Sun Shangyang – Li Ding 2011, quoted here from *xdo* Jan. 14, 2012.

addition to the usual organizations or pairs of organizations of the five religions, the Protestant YMCA/YWCA has also appointed a spokesperson to this position. The new “news release system” demonstrates clearly that the state religious authorities, when dealing with the Catholic Church, regard the Patriotic Association and the Bishops’ Conference as one single organization. The same is true on the Protestant side for the Three-Self-Movement and the Chinese Christian Council. – The spokespersons for each organization are:

Chinese Buddhist Association: Master Puzheng 普正, Director of the International Division, and Master Mingjie 明杰, Director of the Research Division

Chinese Daoist Association: Meng Zhiling 孟至岭, Daoist priest and Vice Secretary General, and Yin Zhihua 尹志华, Vice-Director of the Research Division

Chinese Islamic Association: Ma Zhongping 马中平 and Jin Rubin 金汝彬, both Vice Secretaries General

Chinese Catholic “One Association and One Conference” 中国天主教一会一团 [i.e. Patriotic Association and Bishops’ Conference]: Fr. Yang Yu 杨宇, Vice Secretary General [of the Bishop’s Conference]

Chinese Protestant “Two Committees” 中国基督教两会 [i.e. Three-Self-Movement and Chinese Christian Council]: Pastor Kan Baoping 阚保平, Director

Chinese YMCA/YWCA: Wang Chengsi 王承思, Executive Secretary for the Department for Projects and Training<sup>17</sup>

## Buddhism

- 185 million consider themselves Buddhist, i.e. 18% of the adult population (CSLS, adopted in the BB).
- 17.3 million have taken the “triple refuge” (in the Buddha, Dharma, and Sangha), i.e., have formalized their conversion or adherence to Buddhism through ritual. They make up 1.7% of the adult population (CSLS); the BB speaks of a maximum of 20 million.

Of those who did not identify as Buddhist in the CSLS, “31 percent reported having at least one of Buddhist beliefs or participating in at least one of Buddhist practices.”

According to the CSLS, more than 12 percent of Chinese Communist Party members identify themselves as Buddhists.

**Three kinds of Buddhists** are identified by Wang Zhiyuan in the BB:

1. An elite group of intellectuals from Buddhist circles, science, culture, art, and education. In all, they number some 100,000. Wang describes their faith as “rational.” They are close to the traditional culture and see Buddhism as a value both for their own spiritual life and for the service of society.
2. Several million large and small “bosses” (*laozong* 老总) from business circles. Through their generosity they contribute much to the building up of the Buddhist

17 See the Dec. 22 *Xinhua* report (“Zhongguo quanguoxing zongjiao tuanti jianli xinwen fabu zhidu” 中国全国性宗教团体建立新闻发布制度) with photos and biographies of the spokespersons on the website of the State Administration for Religious Affairs at [sara.gov.cn/xwzx/xwj/11900.htm](http://sara.gov.cn/xwzx/xwj/11900.htm).



- “hardware,” but they occasionally have also brought down upon Buddhism the charge of being corrupted by money. Wang sees their faith as being in transition from “emotional” to “rational.”
3. The “grass roots” of over 100 million ordinary city dwellers and farmers who have an “emotional” faith, praying for good fortune and to avoid misfortune. The average age of this group is growing steadily younger.<sup>18</sup>

Wang devotes an entire chapter in the BB to looking at the **numerical disparity between Buddhist temples and Buddhist believers**. Since the 1990s, the authorities have tried to prevent the construction of temples that do not have official state recognition, Wang writes; in 2010 the State Administration for Religious Affairs and the United Front Department of the Communist Party finally published a “Notice on further curbing the uncontrolled erection of temples and outdoor statues.” Wang argues that the prohibition and tearing down of so called “illegal” temples serves no purpose whatever as long as the number of authorized temples is so far removed from the actual needs. He cites the city of Beijing as one example: in 1958 there were 2,666 temples. Today only 200 of those temples have survived or been rebuilt, and of those 200 only 20 are currently recognized by the government as legal places of worship (the others are mainly devoted to tourism). Even if only 220,000 of the 22 million inhabitants of Beijing (migrants included) were Buddhists, Wang calculates that this would amount to 11,000 faithful for each legal temple.<sup>19</sup>

## Daoism and Popular Religion

- 12 million of the adult population clearly identify with Daoism (CSLS).  
 173 million “had some kind of Daoist practices, but they are difficult to differentiate from popular religion” (CSLS).

The BB gives no statistical information whatsoever on Daoism. Part II of the BB dedicates a separate chapter “On Folk Religions” (*minjian xinyang* 民间信仰) in its “Reports on Major Religions”<sup>20</sup> – the same with Confucianism by the way. However, it contains no statistics. The CSLS questioned people on popular religious beliefs and practices as well, and came to the following estimates (excluding those who identified themselves with an institutional religion):

- 215 million believe in the existence of ancestral spirits, 754 million practice some form of ancestor worship (such as attending and maintaining ancestral temples, venerating ancestor tablets, etc.).  
 145 million “have observed *fengshui* restrictions or consulted a *fengshui* master in the last 12 months.”

18 Wang Zhiyuan 2011, p. 21.

19 *Ibid.*, pp. 50-53. His numerical estimate for Beijing thus is close to the above-mentioned figures published by the local Bureau for Religious Affairs. The Chinese title of the document mentioned by Wang is: “Guanyu jinyibu zhizhi luanjian simiao he lutian zongjiao zaoxiang de tongzhi” 关于进一步制止乱建寺庙和露天宗教造像的通知.

20 For the article on popular religion in the 2010 Blue Book, see Hetmanczyk 2011.

- 141 million believe in the existence of the god of wealth (*caishen* 财神), and 119 million have a picture or statue of the god of wealth at home or in their workplace.
- 362 million in the previous 12 months “practiced divination one way or the other, including fortune-telling, face-reading, etc.”

## Islam

The BB more or less repeats the statistics furnished by official Islamic sources (here the Chairman of the Chinese Islamic Association [CIA]):<sup>21</sup>

Muslims	23 million (CIA, BB)
Mosques	45,000 (CIA) 35,000 (BB)
Imams/Ahongs	50,000 (CIA) 40,000 (BB)
Qur’anic Institutes	10 (CIA, BB)

## Protestant Christians

The results of the surveys mentioned at the beginning of this article are reassumed here:

- 23.05 million consider themselves Protestant Christians, of whom 67.5% have been baptized (CASS 2010).
- 30 million consider themselves Protestant Christians, of whom 38% have been baptized. An additional 40 million people “believe in the existence of Jesus Christ or have participated in Christian activities, even though they do not self-identify as Christian” (CSLS).
- 23.05–40 million Protestant Christians is the number given in the BB, among others on the basis of these surveys, including an upward margin of error. The much higher estimates of up to 130 million are rejected as speculative.

Thus, the statistics seem to level out at a maximum of 40 million Protestant Christians, since the 2007 survey conducted by the East China Normal University arrived at the same figure. A survey by the Protestant organization China Partner, present with offices in a number of Western countries, also arrived at a figure of 38–40 million Protestants in China from both registered and unregistered churches. The survey takers randomly interviewed 6,523 persons over 16 years of age in all of the provinces, autonomous regions (except Tibet), and municipalities of China, speaking directly to people of all walks of life on the street, in parks, on public transport, etc. The survey, which does not claim scientific accuracy, found the highest percentage of (Protestant) Christians in Fujian, Anhui, Zhejiang,

21 “Chen Guangyuan dangxuan xin yijie Zhongguo yisilanjiao xiehui huizhang” 陈广元当选新一届中国伊斯兰教协会会长 (Chen Guangyuan Elected Chairman of the Chinese Islamic Association for the New Term), *Xinhua* Sept. 15; Ma Jing – Min Junqing 2011, p. 96.

Henan, Shaanxi, Jiangsu, and Guangdong. The great majority of all those questioned were nevertheless Buddhists or without any religious affiliation.<sup>22</sup>

## Catholic Church

For the following statistics on the Catholic Church in Mainland China two sources, in particular, were compared: estimates of the Holy Spirit Study Centre (HSSC) of the Diocese of Hong Kong for the year 2011, which took into account both the state recognized official Church as well as the unofficial Church in the “underground,” and figures from the work report of the official Chinese Patriotic Association and the Chinese Bishops’ Conference (PA-BiCo) delivered at the 8th National Assembly of Catholic Representatives.<sup>23</sup> The BB and CSLS were also used for purposes of comparison. Another important source are the reports of the Catholic newspaper *Xinde* 信德 (Faith) (*xdb*) located in Shijiazhuang and its website [www.xinde.org](http://www.xinde.org) (*xdo*), whose information is sometimes picked up by the Vatican news agency *Fides* (*fi*) and the Catholic news agency *UCAN* (Hong Kong/Bangkok).

### Catholics

unofficial estimate	12 million (HSSC)
official	6 million (PA-BiCo)

In a table in the BB, Wang Meixiu initially gives the number of 6 million reported by the official Catholic bodies, remarking in a footnote that it is a “long accepted reality” that the Catholic Church in the country “is split into two parts, one official and one unofficial.” The figure given in the table – she says – is simply that published by the official Church and is very incomplete. She then gives 12 million as the number determined by the HSSC, noting that the HSSC has been publishing this number since 2000 and thus apparently is assuming a very slow growth of the Catholic Church.<sup>24</sup> Anthony Lam of the HSSC says that the second reason for the difference in numbers is the “problem of illegal residents.” In many remote Catholic villages, he explains, there is a discrepancy between the number of registered and actual population.<sup>25</sup>

The CSLS survey’s spectacularly low result of 3 million of the Chinese population over 16 years of age who identify themselves as Catholics was not repeated by the BB. Yang Fenggang gives two possible reasons for this number in his CSLS report: either the survey’s sampling process left out areas of Catholic concentration by chance or “the Catholic population has declined since the 1990s” due to shrinking family size and lack of new [adult] converts from non-Catholics. – In addition, Church statistics include the number of baptized children under 16 years of age and thus arrive at a higher number.

22 Bürklin 2008. *China heute* thanks Dr. Bürklin of China Partner for sending in his manuscript.

23 It was presented on December 7, 2010 by Bishop Ma Yinglin; for the statistical data, see: PA-BiCo, p. 6.

24 Wang Meixiu 2011, p. 119.

25 Lam 2010, p. 57.



**Dioceses**

HSSC 138 (116 active, 22 inactive)  
 official 97 (PA-BiCo)

**Bishops**

official 69 (HSSC)  
 underground 38 (HSSC)

**Priests**

Here, strangely enough, the number of priests given by the official Catholic bodies (PA-BiCo) is significantly higher than the figures of the HSSC for the priests in the official church.

Total 3,200 (HSSC), of whom  
     official 1,900 (HSSC)  
     underground 1,300 (HSSC)  
 [official?] 2,700 young and middle aged (PA-BiCo)

**Seminaries** [major and minor seminaries]

official 20 (HSSC)  
 underground approximately 16 (HSSC)

**Seminarians**

official 560 in major seminaries (HSSC)  
           550 in minor seminaries (HSSC)  
 underground approximately 350 (HSSC)

The PA-BiCo reports a total number of 1,300 seminarians in both major and minor seminaries.

**Sisters**

Here, too, the number of sisters reported by the official Catholic bodies (PA-BiCo) is higher than the number of sisters in the official Church reported by the HSSC.

Total 5,000 (HSSC), of whom  
 official 3,400 (HSSC)  
 underground 1,600 (HSSC)  
 [official?] 5,000 in 106 convents/congregations (PA-BiCo)

**Novitiates for Sisters**

official 40 (HSSC)  
 underground 20 (HSSC)

**Churches**

6,300 (PA-BiCo)

In the Province of Hebei, the Catholic Church, as measured by the number of government registered organizations/places of worship, is the largest religion (CSLS).<sup>26</sup>

**Formation of the Laity**

Here for the first time the PA-BiCo gives statistical data for the period 2005–2010. According to their figures, in 93 dioceses [in the area of the official Church] 4,700 persons took part in spiritual courses, 1,800 in courses for catechists, 20,000 in catechism classes, 2,200 in summer camps of various kinds, 5,000 in training courses for community leaders and 10,000 in liturgy classes. There were also 616 courses for those seeking baptism.

**Social Institutions**

According to the PA-BiCo the [official] Church operates 9 orphanages, 7 homes for mentally handicapped children, 52 old people’s homes, 136 clinics, 8 hospitals, 43 kindergartens, 1 vocational school and has supported the construction of 173 “Hope” Primary Schools. The PA-BiCo reports that 11 dioceses are involved in the care of AIDS patients and 21 dioceses in the care of lepers. – In 2009 the Faith Institute for Cultural Studies (Xinde wenhua yanjiusuo 信德文化研究所) compiled a detailed, though incomplete, list of social institutions in the various dioceses.<sup>27</sup> The underground Church offers social services as well.



26 In this part of his presentation Yang Fenggang does not refer to his survey, but to the figures of the 2004 China Economic Census by the National Bureau of Statistics regarding the number of religious organizations registered with the government in China. There were 72,848 in total, including Christian churches, Muslim mosques, and Buddhist and Daoist temples (*ibid.*).

27 See Malek 2010, pp. 22-24.

## Baptisms

The official leadership bodies of the Catholic Church in China continue to speak of 100,000 baptisms annually (PA-BiCo). In 2011, for the fourth year in a row, *Xinde* and the Faith Institute for Cultural Studies published statistics on baptisms at Easter, the most important date for baptisms. On that occasion, questionnaires were sent by e-mail and fax to those responsible in 101 dioceses, and the results were then confirmed by telephone. This process led to the figure of 21,287 Easter baptisms in the whole of China.<sup>28</sup> This figure, however, must be considered incomplete, writes *Xinde*, since some dioceses or parishes have not answered, did not register the number of baptisms exactly, or they had “many communities.” It is most likely that those baptized in underground communities are at most partially included in the *Xinde* statistics.

*Xinde* reported that of those baptized at Easter more than 80% were adults [i.e., not children of Catholic families, but first generation new Christians]. This demonstrates – thus *Xinde* – the growing importance being placed on evangelization by both clergy and laity – and this despite the fact that in the previous year they had “encountered very many challenges and difficulties.” *Xinde* has noted that efforts at evangelization are developing very unevenly from one region to the next. It calls on the parishes to register all baptisms since this information is also material which is historically important for the Chinese Church.

While baptisms in Mainland China, despite high numbers in some places, probably “just” match the number of deaths,<sup>29</sup> in Hong Kong the Church is growing steadily: since 2008 the diocese has registered more than 5,000 baptisms annually, a tendency which is on the increase. During the year 2010/2011 there were a total of 6,249 baptisms, of which approximately 3,500 took place at Easter of 2011 (for details, see below in the statistics for the Diocese of Hong Kong).

The following list, compiled by *Xinde*, shows the **number of Easter baptisms in 2011 for the individual dioceses** of Mainland China (the first number in each entry). In some cases the number of baptisms at other dates in 2011 are also indicated (in this case, the occasion is indicated after the number in parentheses; Pent. = Pentecost, Christ. = Christmas); these numbers generally refer to individual parishes, and not to the entire diocese.<sup>30</sup>

Anhui: 67	Changzhi (SX): 151
Ankang (SN): 5	Chengde (Heb): 57
Anyang (Hen): 613, 56 (Christ.)	Chengdu (SC): 320
Bameng (NM): 140	Chibi (?) (HB): 200
Baoding (Heb): 33	Chifeng (NM): 245
Baotou (NM): 57	Chongqing: 500
Beijing: 440, 115 (Aug. 14)	Dali (YN): 20
Cangzhou (Heb): 400, 38 (Christ.)	Datong (SX): 33

28 “2011 nian fuhuojie: guonei jiaohui xinzeng jiaoyou 2 wan ren” 2011年复活节: 国内教会新增教友2万人 (Easter 2011: The Church in China Grows by 20,000 Faithful), *xdb* June 10.

29 See Malek 2011, p. 45.

30 Easter baptisms according to: “Gedi jiaohui 2011 nian fuhuojie lingxi renshu tongjibiao” 各地教会2011年复活节领洗人数统计表 (Statistics of Baptisms at Easter 2011 Listed by Locality), *xdb* June 10. The figures for baptisms on other occasions were taken from individual reports on *xdo*.

Fengxiang (SN): 160	Qinghai: 16
Fenyang (SX): 213	Sanyuan (SN): 330
Fuzhou (FJ): 500	Shanghai: 87*
Guangxi: 385	Shangqiu (Hen): 137
Guangzhou (GD): 113	Shantou (GD): 25
Guizhou: 144	Shenzhen (GD): 98
Haimen (JS): 42	Shijiazhuang (Heb): 61
Hainan: 11	Shuozhou (SX): 233
Handan (Heb): 960	Suzhou (JS): 32
Hangzhou (ZJ): 300	Taiyuan (SX): 559, 45 (Dec. 30)
Hanzhong (SN): 90	Taizhou (ZJ): 40
Heilongjiang: 230*	Tangshan (Heb): 378
Hengshui (Heb): 400, 14 (May 6)	Tianjin: 338*, 243 (May 28), 270 (Dec. 17)
Heze (SD): 106	Tianshui (GS): 107
Hohhot (NM): 149	Tibet: 11
Hunan: 60	Wanzhou (CQ): 500, 80 (Christ.)
Jiangmen (GD): 45	Weifang (SD): 39
Jiangxi: 187	Weinan (SN): 118
Jilin: 81*	Wenzhou (ZJ): 859
Jinan (SD): 256, 12 (Pent.)	Wuhan (HB): 150
Jingzhou (HB): 15	Xi'an (SN): 233
Jining (NM): 120	Xiamen (FJ): 110
Jinzhong (SX): 50	Xiangfan (HB): 24
Kaifeng (Hen): 184	Xichang (SC): 106, 15 (Christ.)
Kunming (YN): 140	Xingtai (Heb): 1,472
Lanzhou (GS): 71	Xinjiang [Urumqi]: 35
Leshan (SC): 316	Xinxiang (Hen): 68
Liaocheng (SD): 93	Xinyang (Hen): 94
Liaoning: 902	Xuzhou (JS): 210, 16 (Pent.)
Linfen (SX): 122	Yan'an (SN): 411
Linyi (SD): 996	Yantai (SD): 7
Luoyang (Hen): 86	Yanzhou (SD): 207
Meizhou (GD): 165*	Yibin (SC): 40, 97 (Christ.)
Minbei (FJ): 37	Yichang (HB): 40
Mindong (FJ): 26	Yuncheng (SX): 157
Nanchong (SC): 500	Zhangjiakou (Heb): 34
Nanjing (JS): 75	Zhanjiang (GD): 100
Nanyang (Hen): 602	Zhaotong (YN): 20
Ningbo (ZJ): 392	Zhengzhou (Hen): 60
Ningxia: 32	Zhoucun (SD): 264
Pingliang (GS): 35	Zhouzhi (SN): 470
Puyang (Hen): 130	Zhumadian (Hen): 120
Qingdao (SD): 83	

\* Statistics available for only some parishes of the diocese.

**Bishops Who Died During the Year 2011**

1. Hao Jinli 郝进礼, Andrew (1916–2011), Xiwanzi (Heb)
2. Hu Daguo 胡大国, Augustine (1922–2011), Shiqian (GZ)
3. Li Hongye 李宏业, Peter (1920–2011), Luoyang (Hen)
4. Lü Shouwang 吕守旺, Francis (1966–2011), Yichang (HB)
5. Zong Changfeng 宗长风, Anthony (1932–2011), Kaifeng (Hen)

**Bishops Consecrated During the Year 2011**

1. Liang Jiansen 梁建森, Paul (born 1964), Jiangmen (GD), March 30, 2011
2. Lü Peisen 吕培森, John (born 1966), Yanzhou (SD), May 20, 2011
3. Sun Jigen 孙继根, Joseph (born 1967), Handan (Heb), June 21, 2011
4. Lei Shiyin 雷世银, Paul (born 1963), Leshan (SC), June 29, 2011\*
5. Huang Bingzhang 黄炳章, Joseph (born 1967), Shantou (GD), July 14, 2011\*
6. Luo Xuegang 罗雪刚, Peter (born 1964), Yibin (SC), November 30, 2011
7. Wang Ruowang 王若望, John (approx. 50 years of age), Tianshui (GS), 2011 (date unknown)<sup>31</sup>

\* Consecrated without appointment by the Holy See, which then announced his excommunication.

**Installation of “Underground Bishops” as Government Recognized Bishops in the Year 2011**

Zhu Baoyu 朱宝玉, Joseph, installed as official bishop of Nanyang (Hen). In 2010 Pope Benedict had accepted the resignation of Bishop Zhu who is 90 years old.

**Overview of Episcopal Ordinations Since the End of the Cultural Revolution**

**Number of Bishops consecrated between 1979 and 2010 according to the Patriotic Association of the Chinese Catholic Church and the official Bishops’ Conference.** Wang Meixiu presented these figures in the BB. They concern the number of episcopal consecrations which took place officially and with the approval of the Chinese government [i.e., irrespective of whether or not they also had a Papal mandate either prior to or following the ordination].<sup>32</sup>

1979:	1
1980–1986:	22
1987–1992:	30+
1993–1998:	18
1999–2004:	23
2005–2010:	[25] 27

In *Tripod* (No. 163, Fall 2011) Giancarlo Politi presents the **list of names of 75 “underground” bishops consecrated without official government permission between**

31 There is no report on this episcopal ordination, though *UCAN* does allude to it in a report of Jan. 11, 2012.

32 Wang Meixiu 2011, p. 119, Table 2. For the period 2005–2010 she has added to the 25 bishops’ ordinations listed in PA-BiCo two [former underground] bishops who were officially installed during this period of time.



**1981 and 2002.** According to Politi, one knows of a total of 82 bishops who were consecrated in this way. Since this data is not readily available elsewhere, we reproduce below his list with the year, the number of those consecrated that year, together with their names and their dioceses. On Politi's list, an asterisk (\*) after the name identifies 6 out of the 75 bishops who later received official recognition by the government.

- 1981: 7 – Wang Milu, Tianshui (GS); Jia Zhiguo, Zhengding (Heb); Zhang Chenguo, Siping (JL); Zhou Fangji, Yixian (Heb); Zhang Huaixin, Anyang (Heb); Yu Chengti, Hanzhong (SN); Yang Libo, Lanzhou (GS).
- 1982: 15 – Min Xilian, Zhaoxian (Heb); Fan Yufei, Zhouzhi (SN); Sun Yuanmo\*, Hongdong (SX); Song Weili, Langfang (Heb); Chen Jianzhang, Baoding (Heb); Han Jingtao, Siping (JL); Liu Shuhe, Yixian (Heb); Li Side, Tianjin; Shi Hongzhen, Tianjin; Shi Enxiang, Yixian (Heb); Liu Guandong, Yixian (Heb); Shi Hongchen\*, Tianjin; Li Weidao\*, Changzhi (SX); Zheng Shouduo\*, Yuncheng (SX); Xiao Liren, Xingtai (Heb).
- 1983: 5 – Lu Zhensheng, Tianshui (GS); Li Xinzheng, Tianshui (GS); Li Zhenrong, Xianxian (Heb); Wang Chonglin, Zhaoxian (Heb); Ma Zhongmu, Otoqe Qianqi (NM).
- 1984: 8 – Liu Hede, Hankou (HB); Xie Shiguang, Mindong (FJ); Yang Xiaohuai, Hankou (HB); Meng Ziwen, Nanning (GX); Ye Ershi, Fuzhou (FJ); Hao Zhenli, Chongli (Heb); Zhu Yousan, Baoding (Heb); Li Congzhe, Hohhot (NM).
- 1985: 2 – Huang Shoucheng, Funing (FJ); Fan Zhongliang, Shanghai.
- 1986: 1 – Zhang Boren, Hanyang (HB).
- 1987: 5 – Yang Shudao, Fuzhou (FJ); Shi Chunjie, Baoding (Heb); Zong Huaide\*, Sanyuan (SN); Li Hongye, Luoyang (Hen); Hu Daguo, Shiqian (GZ).
- 1989: 13 – Guo Wenzhi, Qiqihar (HL); Pei Shangde, Beijing; Jiang Liren, Hohhot (NM); Li Bingyao, Heze (SD); Yuan Wenzai, Haimen (JS); An Shi'en, Daming (Heb); Liang Xisheng, Kaifeng (Hen); Liu Difen, Anguo (Heb); Zhang Jingmu, Xuanhua (Heb); Zhao Zhendong, Xuanhua (Heb); Han Dingxiang, Handan [Yongnian] (Heb); Yu Chengxin, Hanzhong (SN); Gao Yuchen, Jingxian (Heb).
- 1990: 1 – Zeng Jingmu, Yujiang (JX).
- 1991: 3 – Gu Zheng, Xining (QH); Zhang Weizhu, Xinxiang (Hen); Xie Tingzhe, Urumqi (XJ).
- 1992: 2 – Zhang Qingtian, Yixian (Heb); Lin Xili, Wenzhou (ZJ).
- 1993: 4 – Jin Dechen, Nanyang (Hen); Su Zhemin, Baoding (Heb); An Shuxin\*, Baoding (Heb); Gao Kexian, Yantai (SD).
- 1994: 1 – Li Zhiyuan, Shenyang (LN).
- 1995: 2 – Zhu Baoyu, Nanyang (Hen); Wei Jingyi, Qiqihar (HL).
- 1996: 1 – Zhang Zhiyong, Fengxiang (SN).
- 1997: 2 – Chen Cangbao, Yixian (Heb); Lin Jiashan, Fuzhou (FJ).
- 2000: 2 – Jiang Mingyuan, Zhaoxian (Heb); Lan Shi, Sanyuan (SN).
- 2002: 1 – Yao Liyang, Xiwanzi (Heb).
- since 2003: „only a few.“<sup>33</sup>

33 Politi 2011, pp. 11-16.

In the same issue of *Tripod*, Anthony Lam indicates that some of the bishops consecrated under Pope Pius XII (1949–1955), and who were active in the official Church, also performed episcopal consecrations in secret. Bishop Han Tingbi of Hongdong (SX), e.g., who belonged to the official Church, secretly consecrated four bishops, who some years later – between the middle of the 1980s and the beginning of the 1990s – were officially installed in their dioceses. According to Lam, observers have estimated that there were more than 80 secret episcopal consecrations between 1980 and 1993 (N.B. These figures deviate from those given by Politi, which goes to show just how difficult it is to obtain reliable statistics in this area).<sup>34</sup>

### Ordinations to the Priesthood

According to the official statistics (PA-BiCo) between 2005–2010 a total of 300 priests were ordained. The following figures for the year 2011 are incomplete (statistics from the underground are lacking, among other things). The numbers are lower than those of the previous year.<sup>35</sup>



Ordination to the priesthood in Handan on March 25, 2011.  
Photo: *xdo*.

Bameng (NM): 2  
 Haimen (JS): 2  
 Handan (Heb): 6  
 Hengshui (Heb): 2  
 Jinzhong (SX): 5  
 Linyi (SD): 2  
 Minbei (FJ): 1 (by Bishop Cai Bingrui of Xiamen)  
 Ningbo (ZJ): 1  
 Qingdao (SD): 1  
 Shantou (GD): 3 (by Bishop Shen Bin of Haimen)  
 Taizhou (ZJ): 3  
 Yan'an (SN): 3  
 Yanzhou (SD): 1

<sup>34</sup> See Lam 2011, pp. 27-28 and 23.

<sup>35</sup> Figures according to reports in *xdb*, *xdo*, *fi*, and *UCAN*.

**Religious Sisters: Profession of Vows**

Here, too, the statistics (all taken from *xdo*) are only partial.

Baoding (Heb): 2 perpetual vows

Cangzhou (Heb): 2 perpetual vows



Professed sisters wearing their crowns of flowers in Cangzhou (Xianxian). Photo: *xdo*.

Haimen (JS): 1 perpetual vows

Hunan, Laohekou: 2 perpetual vows

Lanzhou (GS): 5 perpetual vows (Servants of the Holy Spirit)

Liaoning: 9 perpetual vows (of whom 5 for the Sacred Heart of Jesus Sisters in Fushun and 4 for the Sisters of the Immaculate Heart of Mary in Shenyang)

Nanchong (SC): 4 perpetual vows

Qingdao (SD): 2 first vows

Suzhou (JS): 15 temporal vows

Taiyuan (SX): 4 perpetual vows

Wenzhou (ZJ): 4 perpetual vows

Xi'an (SN): 1 first, 5 perpetual vows

Yuncheng (SX): 5 perpetual vows



Profession of vows in Xi'an on October 21, 2011. Photo: *xdo*.

**Major Seminaries: Graduates and New Students**

*Xinde* published the numbers of graduates of the 10 official major seminaries at the end of the 2010/2011 academic year and the number of new students for the fall of 2011.<sup>36</sup> The

36 "Hebei shenzhexueyuan juxing biye dianli. Jin xia guonei qi suo da xiu-yuan gongyou biye daxiusheng 110 wei" 河北神哲学院举行毕业典礼. 今夏国内七所大修院共有毕业大修生110位 (Graduation Ceremonies at the Philosophical-Theological Seminary of Hebei. This Summer 110 Seminarians Graduated from 7 Major Seminar-

figures show that the total number of candidates for priesthood has declined once again. However, it must be pointed out that many seminaries only begin new classes every second year.

Seminary	Graduates 2011	New Students 2011
Beijing (Diocesan seminary)	4	9
Beijing (National seminary)	none	9
Jilin (Diocesan seminary)	none	none
Pixian (Regional Seminary Sichuan / Southwest China)	24	8
Shanghai Sheshan (Regional seminary)	14	9
Shenyang Seminary	9	none
Shijiazhuang (Hebei Regional Seminary)	26	31
Taiyuan (Shanxi Regional Seminary)	none	none
Wuhan (Regional Seminary Central and South China)	19	13
Xi'an (Shaanxi Regional Seminary)	14	none
Total	110	79

### New and Renovated Churches

The dimensions of new church buildings run the gamut from modest to gigantic. Larger churches are often multi-story constructions and contain, in addition to the actual worship space, additional rooms for parish activities, offices, and living rooms for priests. Most new churches tend to be built in the Gothic style as in the past. Churches built with traditional Chinese architectural features and style continue to remain the exception. There are still many church buildings seized or destroyed during the Cultural Revolution which have not yet been returned, or are only now being given back, as can be seen from the following examples from *Xinde*.

**Baoding (Heb)**, Xushui County, Suicheng Village: The church, built in 1901, was expropriated during the Cultural Revolution and only returned in 2011. It had to be razed to the ground due to its ruinous condition. Within two months, the parish built a new church by its own hands. The photo (below) shows the blessing (*xdo* Sept. 1).



ies in China), *xdb* June 22; “Quanguo: liuzuo daxiuyuan gong zhaosheng 79 ren” 全国: 六座大修院共招生79人 (For All of China: 6 Major Seminaries Accepted a Total of 79 New Students), *xdb* Sept. 8.



**Baotou (NM)**, Ershisiqingdi Parish: Blessing of a marble statue of Mary in traditional Mongolian women's dress in "Mary's Square" (8.42 m high – including base). According to *Xinde*, the indigenous local faithful have baptized the statue "Our Lady of Mongolia." With a space of 7,488 m<sup>2</sup>, green plots, fountain, and color illumination the site, which has only recently been returned to the Church, is the "largest Catholic square in Inner Mongolia." The government has declared the church, built in 1904, together with the Bishop's Chapel and the attached buildings, to be a provincial level cultural monument and has invested 3 million Yuan in its expansion as a religious-cultural tourist area. They began in 2009 with measures for the salvage and renovation of the old buildings. The parish priest collected historical photos, Mass vestments, prayer books, etc. for an exhibition on the history of the parish – the first of its kind in Inner Mongolia. Ershisiqingdi is the cradle of the Church in the Diocese of Baotou (*xdb* Aug. 20).

**Chengdu (SC)**, City of Jiangyou, Zhongba: Blessing of Sacred Heart Church, which was rebuilt after the 2008 earthquake. Throughout the diocese 18 churches have to be rebuilt following the 2008 earthquake (*xdb* May 20).

**Hanzhong (SX)**, Xixiang Parish: The original church, dating from 1870, was destroyed in the earthquake of 2008. It was rebuilt in a mixed Chinese/Western style (*fi* June 9).



Stylistically an exception – the rebuilt Church of Xixiang.  
Photo: *xdo*.

**Hengshui (Heb)**, Ping'andian: Blessing of a new church together with the baptism of 14 catechumens (*fi* May 11).

**Jinan (SD)**, Tai'an, Xintai City, Ningjiagou Village: St. Mary's Church. In this village a very high percentage of the population is Catholic (*fi* June 5).

**Lanzhou (GS)**, Longxi: Dedication of the new St. Paul's Church (*xdb* Dec. 8).

**Linfen (SX)**, Zhaocheng Parish, Nanyidian outstation: Erection of the cross on the new church under the patronage of Mary Help of Christians on May 24. After the solemn pon-





tifical high Mass, presided over by Bishop Huo Cheng of Fenyang, all those present joined in praying the prayer of Pope Benedict XVI to Our Lady of Sheshan. The parish community numbers 210 Catholics, who up to this point had no choice but to meet for worship in their private homes (*fi* May 31).

Erection of the cross in Nanyidian.  
Photo: *xdo*.

**Meizhou (GD)**, Zijin County, Lashi Village: Renovation of the church built in 1916 and dedicated to Mary Help of Christians (*xdb* June 10).

**Ningxia**, Zhongwei City: New four-story church. The first church from 1924, together with its hospital and school, was confiscated during the 1950s. A small chapel, built after the policy of reform and opening, had to give way to city planning. The very day that this new church was dedicated the first session of a course of ongoing formation for 70 catechists was held there (*fi* June 5).

**Taiyuan (SX)**, Guchengying: Dedication of the new Church of Christ the King (*fi* June 5).

**Tangshan (Heb)**, Qian'an City, Panying Village: This is a reconstruction. The original church from the year 1905 was destroyed during the Cultural Revolution (*xdo* Oct. 5).

**Wenzhou (ZJ)**, Yueqing City, Wengyang Town: According to reports, the church is currently the largest church of South Zhejiang. It has 4 floors together with additional rooms, among which is a basement in which up to 1,500 people can sit down to eat at the same time. It cost 20 million Yuan (*xdo* Oct. 1).



Immense size:  
The new four-story  
church in Wengyang.  
Photo: *xdo*.



**Zhoucun (SD)**, County/Parish of Boxing, Futian: Blessing of the new village church dedicated to Jesus the Good Shepherd (*fi* June 5; Photo: *xdo*).

**Zhouzhi (SN)**, Liujiashuang: Erection of the cross on the newly built Sacred Heart of Jesus Church, which replaces a church built in 1984 that had become dilapidated and was also too small for the growing congregation (*xdo* Nov. 13).



**Zhouzhi (SN)**, Meixian, Calvary Mount (Shizishan): Blessing of a 4 m high bronze statue of Christ carrying his cross on the newly laid out pilgrimage square. The pilgrimage originated with Fr. Charles Liu, who had studied at the Collegio della Sacra Famiglia (Holy Family College) in Naples, Italy, and who, before returning to China in 1717, petitioned Pope Pius VI to create a sanctuary for the Chinese people. The pilgrimage has been carried out ever since the completion of the sanctuary

complex in 1777. In 1932 the Calvary Mount Sanctuary was entrusted to the Diocese of Zhouzhi. In 1984 the complex, which had been heavily damaged during the Cultural Revolution, was given back to the Church. Tens of thousands pilgrims from all over China come to take part in the twice yearly pilgrimages in May (Finding of the Holy Cross) and in September (Exaltation of the Holy Cross) (*fi* Sept. 15; *xdb* May 1; Photo: *xdo*).



**Zhumadian (Hen)**, Zhumadian City: Dedication of a new church which includes rooms for parish activities, living rooms, and offices. The construction cost 2 million Yuan (*xdb* July 10; Photo: *xdo*).

### Statistical Data for Individual Dioceses

These figures come from media reports on Church affairs during the past year. They give an idea of the proportional sizes of the dioceses of Mainland China. Only a few dioceses have more than 100,000 Catholics. There is also a very wide variation in the ratios of faithful to priests and religious sisters.

**Fengxiang (SN):** 20,000 Catholics in 4 deaneries and 30 parishes, [1 bishop,] 38 priests (of whom 18 are religious order priests) as well as 60 religious sisters belonging to 3 different congregations (Franciscan Missionaries of Mary, Sacred Heart Sisters and the Little Sisters of St. Thérèse). The diocese has two Marian shrines and provides various social services such as clinics and an orphanage (*fi* Sept. 19).

**Handan (Heb):** 130,000 Catholics, [2 bishops,] 75 priests, 130 Sisters of the Holy Spirit the Comforter, 110 Sisters of the Mother of Our Lord (*xdb* April 10).

**Hanzhong (SN):** 21,000 Catholics, 2 bishops, 33 priests, 7 seminarians, 20 parishes, 22 chapels, 3 clinics (*fi* June 9).

**Jiangmen (GD):** almost 20,000 Catholics, 7 priests, 26 sisters, since 2011 there is a bishop, Bishop Liang Jiansen (*xdb* April 10).

**Jinzhong (Yuci) (SX):** 20,000 Catholics, [1 bishop,] 30 priests, 29 seminarians, approximately 30 sisters, one clinic offering both traditional Chinese as well as Western medicine (*fi* Aug. 30).

**Kangding (SC):** 13,000 Catholics, 3 priests, 2 sisters. The see, which is vacant, lies in the Autonomous Tibetan Prefecture of Kardze, and is currently being administered by the Diocese of Leshan (*UCAN* Sept. 6).

**Liaoning:** The Diocese of Liaoning was created in 1983 by placing together the 4 Dioceses of Shenyang, Yingkou, Fushun, und Rehe. Over 100,000 Catholics, 1 bishop, 90 priests, 2 sisters' congregations (the Sisters of the Immaculate Heart of Mary with more than 100 members and the Sacred Heart of Jesus Sisters with 70 members), 1 major seminary in Shenyang, 5 homes for the aged, 3 clinics run by sisters and 3 diocesan social service centers (*fi* June 27).

**Luoyang (Hen):** Due to the shortage of priests, finances, and places of worship (there is only one church open in the entire diocese) this is one of the least developed dioceses in all of Mainland China. It has approximately 10,000 Catholics, 18 priests in the underground and one official priest. At present there is no bishop, Bishop Peter Li Hongye who had been active in the underground having died in 2011 (*UCAN* April 26).

**Nanyang (Hen):** 20,000 Catholics, 2 bishops, 21 priests (*UCAN* June 30).

**Taizhou (ZJ):** 5,000 Catholics, 1 bishop, 7 priests (*xdb* Jan. 1).

**Wuhan (HB):** The Dioceses of Hankou, Hanyang, and Wuchang were combined in 2000 to create the Diocese of Wuhan. The diocese has 25 official priests and 40 priests in the underground, who care for a total of 20,000 Catholics. The see is currently vacant (*UCAN* June 1).

**Xiamen (FJ):** 30,000 Catholics, [1 bishop,] a dozen priests, 15 sisters (*fi* Dec. 5).

**Yan'an (Yulin) (SN):** 50,000 Catholics in an area of 80,000 km<sup>2</sup>, [2 bishops,] 20 priests, 10 seminarians, 24 sisters in 2 congregations, the Missionary Sisters of Our Lady of China and the Missionaries of Mary. There are 20 churches and 20 other meeting places, 3 rural clinics and one Catholic elementary school (*fi* Sept. 1).

**Yanzhou (SD):** 10,000 Catholics, 7 priests, since 2011 there is a bishop, Bishop Lü Peisen (*AsiaNews* May 20).

**Yichang (HB):** 30,000 Catholics, 24 priests, 12 sisters. Bishop Lü Shouwang died in 2011 and the see is currently vacant (*fi* July 5).

### Catholic Diocese of Hong Kong

Measured by the number of the faithful, Hong Kong is the largest Chinese diocese. The following figures reflect the situation of the diocese as of August 31, 2011. They were taken from the website of the diocese.<sup>37</sup>

Catholics	363,000 (local residents), to which are added 138,000 foreign Catholics (non-residents of other nationalities living in Hong Kong), of whom 120,000 are Filipino
Parishes	51, of which 21 are under the direction of diocesan priests and 30 under the direction of religious order priests
Places of religious service	40 churches, 31 chapels, 26 halls
Bishops	2
Diocesan Priests	69, of whom 68 are Chinese
Religious Order Priests	239, of whom 63 are Chinese, belonging to 17 congregations
Deacons	17, of whom 15 are permanent deacons
Religious Order Brothers	65, of whom 31 are Chinese, belonging to 9 congregations
Religious Sisters	491, of whom 345 are Chinese, belonging to 28 congregations
Seminarians	27 (11 from the Diocese of Hong Kong, 3 from other dioceses, 13 from religious orders)

<sup>37</sup> [www.catholic.org.hk/v2/en/cdhk/a08statistics.html](http://www.catholic.org.hk/v2/en/cdhk/a08statistics.html), additional information from [archives.catholic.org.hk/Statistic/2011-C.htm](http://archives.catholic.org.hk/Statistic/2011-C.htm).



Novices	10 in men's congregations, 18 in women's congregations
Baptisms in one year (Sept. 1, 2010 until Aug. 31, 2011)	6,249, of which 1,121 were up to 1 year of age, 1,972 were from 1–7 years, 3,156 over the age of 7
Marriages	1,332, of which 288 between Catholics, 1,033 having one non-Catholic partner
Catechists	1,547, of whom 39 are employed as such, and 1,535 are volunteers
Educational Institutions	276 with 189,575 students, of which 33 are kindergartens (with 10,554 children), 110 primary schools (with 70,181 pupils), 87 secondary and middle schools (with 84,713 students), 2 vocational schools (with 530 students), 35 adult education facilities, 7 special schools, 2 post-secondary schools (with 1,445 students)
Social Services	42 Caritas Social & Family Service Centers, 6 hospitals with 2,722 beds, 12 clinics and hospital out-patients departments, 16 nursery & child care centers, 7 homes for girls, 14 homes for the aged with 1,666 places, 20 youth centers, 20 centers for the elderly, 13 home-care services, 28 rehabilitation centers

The number of Hong Kong Catholics has grown steadily in the last ten years, as can be demonstrated by an analysis of the annual statistics of *Hong Kong Catholic Church Directory* from 1954 to 2010 conducted by the diocese: From 2008 until today, more than 5,000 persons have been baptized each year, of whom more than half were adults. On average, about 8,000 persons request baptism each year. At the same time, the number of parishes has decreased from 62 in 1995 to today's 51, but the total number of church buildings has increased, so that fewer school auditoriums need to be borrowed to serve as places of worship. Since there are few vocations, the ratio of faithful per priest is steadily increasing; in 2010 the ratio was 1:1,200. The percentage of Catholic pupils among the Catholic school population has sunk continuously and noticeably, from 33% in 1958 to only 8% in 2010 (UCAN Feb. 1, 2012).

### Catholic Church in Taiwan

The figures published by the Bishops' Conference of Taiwan, which are given here to complement the picture, are those from the year 2009.<sup>38</sup>

Catholics	299,938
Dioceses	7 and 1 apostolic administration
Bishops	15
Parishes	378

38 "Taiwan Catholic Church Statistics in 2009."



Priests	682 (of whom 259 are diocesan and 423 religious order priests; 357 are foreigners)
Brothers	93 (of whom 60 are foreigners)
Sisters	1,053 (of whom 278 are foreigners)
Seminarians	65 (in 2 major seminaries)
Catechists	321
Educational Institutions	5 colleges and universities (44,976 students), 1 catechetical school (8 students), 2 language schools (1,577 students), 4 technical schools (3,321 students), 29 middle schools (61,510 pupils), 2 vocational training centers, 11 primary schools, 167 kindergartens, 41 student hostels
Publications and Media	8 publishing houses, 2 weekly newspapers, 4 audiovisual programs, 2 radio stations
Social Facilities	10 hospitals, 7 clinics, 15 orphanages, 20 homes for the aged, 19 retarded children centers, 4 family and women's service centers for Taiwan's indigenous peoples, 4 facilities offering day care for the aged

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