

卷首语 From the Editors' Desk

Orthodoxy in China: History, Current State and Prospects for Studies^[1]

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The Chinese Autonomous Orthodox Church officially appeared in 1956, but the history of Orthodox Christianity spreading in China goes back more than three centuries. It should be noted that during this period Christianity has taken in only a small number of Chinese, but the successes of Orthodox missionaries in this field have been even smaller than that of Catholics and Protestants. Orthodox Christianity in the territory of China mainly was professed by descendants of Albazianians and those Russians who had moved to China. Currently, the number of Orthodox in the People's Republic of China does not exceed a few thousand. However, this topic is of great interest because it is a part of the history of Sino-Western spiritual dialogue and history of Russian-Chinese cultural intersection. In addition, the spread of Orthodoxy in China has always been associated with the development of bilateral interstate relations between China and Russia.

The First steps of Orthodoxy in China. Russian Ecclesiastical Mission in Beijing.

In 1685, the Orthodox Priest Maxim Leontiev came to Beijing with a group of Russians captured by the Qing military troops in the fort of Albazin, and as a result of this the first Orthodox Chapel appeared in the Qing capital. In 1715—1716, the first Russian Ecclesiastical Mission, formed according to Peter the Great's edict, arrived in China. It was headed by Archimandrite Hilarion (Lezhaisky).

The Mission was first officially recorded in the Sino-Russian Treaty of Kyakhta (1727). Under Sava Vladislavich's pressure^[2], the Qing government conceded to the Russians the right to establish permanently the Ecclesiastical Mission in Beijing as it was written in Article V of the Treaty.

The Mission operated in China for about three centuries. Apart from their religious activities, members of the Mission's staff figured prominently in promoting Sino-Russian cultural exchanges in various fields. More remarkably, it is largely owing to the Ecclesiastical Mission in Beijing that Russian Sinology began to take its shape. The Mission is considered to have served as a major channel for communication and transmission of

[1] The first four parts of this article are written by SAMOYLOV, and the last part is written by Paulos HUANG.

[2] Count Sava Lukich Vladislavich-Raguzinsky (169-1738) was a famous Russian diplomat in the employ of Peter the Great and his successors who signed the Treaty of Kyakhta, which regulated relations between the Russian Empire and the Qing Empire until the mid-19th century.

cultural concepts and ideas between Russia and the Qing Empire.

Russian Orthodox missionaries slowly established a small Orthodox Christian community in Beijing and its suburbs. They endeavored to translate liturgical books into the Chinese and Manchu languages, as well as translate Chinese and Manchu texts about the Qing Empire into Russian. More noticeably, members of the Mission carried out various diplomatic assignments, and since 1917 they began to focus on the spiritual care and moral support of a large group of Russian exiles due to the Revolution and Civil war in Russia.

Nowadays, there is still a need to further explore the history of the Russian Ecclesiastical Mission in developing spiritual ties between Russian and Chinese peoples in the process of socio-cultural interaction. Now there are a lot of books and articles on the pre-revolutionary period of the Mission history, but some key issues deserve more serious study and analysis: 1) the place of Russian Orthodox Christianity in the religious exchanges and dialogues between Russia and China; 2) the importance of Russian and Chinese works written by Russian missionaries in the cultural interaction process; 3) the role of the Beijing Ecclesiastical Mission in the formation and transformation of multilayered cultural images in Russia and China. Based on in-depth analysis of these issues, we will get a better summary of the historical role of the Beijing Ecclesiastical Mission in the Russian-Chinese cultural dialogues during the early modern period.

The Russian Ecclesiastical Mission in Beijing had a clear goal to ensure mutual understanding and interaction between Russia and China. 18 groups of Russian Orthodox missionaries were dispatched to Beijing in the eighteenth and the nineteenth centuries, and their activities clearly suggested a three-in-one role: 1. Preaching Christianity; Fulfilling diplomatic assignments from the Russian imperial government; Studying Chinese language, history and culture for practical and intellectual purposes. The direct contacts between Russians and Chinese certainly allowed abundant room for Chinese perceptions of Russian people and culture. However, largely due to the diplomatic and scholarly twist of their missions, the Orthodox missionaries often fell short of evangelical enthusiasm.

The Russian Ecclesiastical Mission also made its own contribution to the cause of teaching the Russian language in China. On the 24th of March, 1708, during the reign of Kangxi, the first school of the Russian language was founded in Beijing. This was approved by the imperial court. At the beginning the Russian language teachers were merchants, who arrived in Beijing with trade caravans. When the merchants left with caravans, the classes stopped. In a few years, students from the school were taught by some representatives from the Albazin community. A new stage in teaching Russian language began with the arrival of the Russian Ecclesiastical Mission. After the Yongzheng Emperor's (1723-1735) ascension to the throne, there was a reorganization of the school, which in 1716 was renamed as the School of Russian Language at the Imperial Chancellery. After the emperor's edict, two priests from the Orthodox Mission were invited to teach Russian in the school. From then on, priests from the Russian Mission were actively engaged in teaching, and introduced students to not only the basics of Russian language, but also acquainted young Chinese and Manchu people with important and useful aspects of Russian culture and daily life. In so doing, the Orthodox missionaries managed to maintain a vital component for their spiritual dialogues with Qing Chinese people.

In the first half of the 19th century, some members of the Beijing Ecclesiastical Mission became well-known sinologists and made noticeable contributions to Russian intellectuals' knowledge of Chinese culture, history, and language. They acted as interpreters of Chinese culture, and as its original foreign chroniclers, promoted the Russian formation of what was essentially a new communication mode for socio-cultural interaction.

Among members of the Mission whose scholarly achievements won wide recognition there were Archimandrite Iakinif (Bichurin, 1777-1853), Archimandrite Pyotr (Kamensky, 1765-1845), Archimandrite Palladius (Kafarov, 1817-78), and Vasily Vasilyev (1818-1900). They studied the history of the Qing Dynasty, Manchu Army, the relations between China and neighboring countries, Chinese religions, and they also endeavored to translate many Chinese and Manchu historical sources into Russian. However, many members of the Beijing Mission's clerical staff that were actively engaged in research and translation work almost failed to fulfill their pastoral duties.

On the 5th of November, 1863, Russian Emperor Alexander II approved the "Act on the transformation of the Beijing Ecclesiastical Mission"^[3]. Under this edict, it was separated from diplomatic activities and all secular persons from the Mission staff (a physician and students) were transferred to serve in the Russian Diplomatic mission established in Beijing in 1861^[4]. In this new situation, the Russian missionaries who served in the Beijing Mission could focus on guardianship and protection of the Albazin Orthodox community and preached Christianity among the Chinese and Manchu.

During the Yihetuan (Boxer) Rebellion of 1898-1900, the Mission was destroyed, and more than 200 Chinese Orthodox Christians were killed. At the same time, the famous library of the Mission and its archive were burned in a fire. The anti-Western uprising targeted missionaries as well as Chinese converts to Christianity. The Orthodox liturgical calendar for the 24th of June remembers the 222 Chinese Orthodox Christians who were slaughtered in 1900 as Holy Martyrs of China, including the first Chinese Orthodox priest Father Mitrofan (弥特若梵·杨吉, 1855-1900).

Since 1901, the Head of the Russian Ecclesiastical Mission, Archimandrite Innocent (Figurovsky), had been working hard to restore the Mission and baptized new groups of Chinese into the Orthodox faith. In 1902, he was consecrated Bishop in Russia and returned as the first Orthodox Bishop of China. He spent a lot of effort working to restore Orthodox churches that were destroyed and burned during the Boxer Rebellion. The number of Chinese priests increased. Bishop Innocent was very pessimistic about the possibility of converting people from the educated strata of Chinese society and decided to focus on the common Chinese who represented the lower strata of society. For this purpose, missionary stations were established in the hinterland.

At that time, Russian missionaries began to use Chinese traditions in order to strengthen the Orthodox community and create links between Orthodox Chinese from different villages near the missionary stations. The Chinese Orthodox priest Mikhail Ming wrote that after the Divine Liturgy and baptizing in Tongzhou village, he organized a traditional holiday dinner for Chinese from neighboring villages^[5]. Another priest, Mikhail Tang, mentioned in his report (31. 12. 1915) that after the Liturgy in Yongpingfu village (Zhili Province) he provided renshi hui (认识会) - a meeting where Orthodox people from the surrounding areas could get acquainted with each other^[6].

[3] "Китайский благовестник" [Kitajskij blagovestnik \ Chinese Good News]. Issue 7-8. 1916. P. 18-19.

[4] О преобразовании Пекинской миссии [O preobrazovanii Pekinskoj missii \ On transformation of Peking Mission]. In: Странник [Strannik \ Pilgrim]. Issue 1. P. 33-34.

[5] Священник Михаил Мин [Fr. Mikhail Ming]. [Korrespondentsiya iz Tongzhou \ Корреспонденция из Тунчжоу]. In: Китайский благовестник [Kitajskij blagovestnik \ Chinese Good News]. Issue 1-2. 1916. P. 18.

[6] Священник Михаил Тан [Fr. Mikhail Tang]. Праздник в Юнпинфу [Festival in Yongpingfu]. In: Китайский благовестник [Kitajskij blagovestnik \ Chinese Good News]. Issue 1-2. 1916. P. 19.

By the end of 1915, missionary work had been organized in Beijing and six provinces of China, and there were 5587 baptized Orthodox Chinese. In possession of the Mission there were: The Assumption Monastery in Beijing, the Holy Cross Skete in Xishan mountains near Beijing, the metochions in Harbin, Dalian and Manzhouli, nineteen churches across the cities of Beijing (four), Shanghai, Tianjin, Hankou, Harbin, Beidaihe, Yunpinfu, Dundin'an village, etc., three chapels, five cemeteries, 32 missionary stations (14 - in the province of Zhili, 12 - in Hubei, 4 - in Henan, 1 - in Jiangsu and 1 - in Inner Mongolia), one seminary in Beijing, seventeen male and three female schools, and also a poorhouse near Beijing for 104 people^[7].

Soviet historians during the time of atheist rule in the Soviet Union did not write anything about the religious and cultural activities of the members of the Beijing Ecclesiastical Mission, focusing their studies on sinological works of the Mission staff and students associated with the Mission. On the contrary, Russian sinologists since 1991 have published a number of works in which they very highly appreciated all aspects of the activities of the Mission staff^[8].

Formation of the Chinese Autonomous Orthodox Church

Since 1917, Russian Ecclesiastical Mission in China began to focus on the spiritual care and moral support of a large group of refugees from Soviet Russia. By 1949, parishioners included not only Russians, but also approximately 10,000 Chinese converts.

In 1944, during the Japanese occupation, Bishop Victor (Svyatin), who stayed at that time in Harbin in the territory of the puppet state of Manchukuo, appealed to the Moscow Patriarchate with a request for reunification, but received no response. In July 1945, an Episcopal meeting in Harbin decided to ask the Patriarch of Moscow and All Russia Alexy I (Simansky) to return to the jurisdiction of the Moscow Patriarchate. Reunification was held on the 27th of December, 1945. In 1946, the East Asian Exarchate was formed and included Beijing, Harbin, Shanghai, Tianjin and Xinjiang dioceses.

Then, in 1946, Bishop Ioann (John) of Shanghai (Maximovitch) restored communion with the Russian Orthodox Church outside Russia. His activities led to the creation of parallel structures, and in Shanghai relations were broken with the Beijing center of Chinese Orthodoxy. However, after the Communist victory in the civil war in 1949, Archbishop Ioann (later glorified among the saints) was forced to leave with his congregation and clergy to the Philippines, and then to the United States, where he became Archbishop of San Francisco. A large part of the eparchial property was exported, and many important documents and materials from the Mission Council were destroyed.

After the Communist Party of China came into power in Mainland China, most of the Russian emigrants went away from China, and so the Moscow Patriarchate headed the creation of a Chinese Autonomous Orthodox Church for the Chinese people where most of the bishops would also be Chinese. During the period from 1951 to 1953, 310 Chinese were baptized in Beijing. In 1950, at the Trinity Lavra of St. Sergius (the most important Russian monastery and the spiritual center of the Russian Orthodox Church situated near

[7] Отчет о состоянии Пекинской Духовной Миссии в 1915 году. [Otchet o sostoyanii Pekinskoy Dukhovnoy Missii v 1915 godu \ Report on the state of the Beijing Ecclesiastical Mission in 1915]. In: Китайский благовестник [Kitajskij blagovestnik \ Chinese Good News]. Issue 1-2. 1916. P. 20-21.

[8] Православие на Дальнем Востоке. СПб., 1993; [Pravoslavie na Dal'nem Vostoke. St. Petersburg, 1993. \ Orthodoxy in the Far East. St. Petersburg, 1993].

Moscow), Patriarch of Moscow and All Russia Alexy I (Simansky) consecrated the first Chinese bishop-Feodor Du Runchen, who descended from the ancient Albazinian family of Du Binir^[9]. Many Chinese were also ordained as priests and deacons. Archbishop Victor had no doubt that successful missionary work would require an appearance of a second Chinese bishop. In his report to the Patriarch Alexy I on February 16, 1951, he suggested Archimandrite Vasily (Shuang), the Mission's confessor, to be consecrated as the new bishop.

By 1951, all the Chinese religious organizations established official "patriotic unions", which included Chinese believers only, and according to the new law did not have to be controlled from abroad. However, Chinese Orthodox believers could not do the same: Bishop Simeon (Du) had not full power, and Archbishop Victor (Svyatin) was a foreigner. On the 30th of July, 1954, the Holy Synod of the Russian Orthodox Church decided to abolish the Russian Ecclesiastical Mission in China and donated its territory to the Soviet Embassy in Beijing.

In May 1956, Archbishop Victor (Svyatin) had to move to the USSR, where he served as Archbishop of Krasnodar and Kuban, and in 1961 received the rank of Metropolitan. The Chinese authorities agreed to the appointment of the head of the Chinese Orthodox Church, a Chinese citizen-a cleric of the Mission Archimandrite, Vasily (Shuang). That same year, on November 23, the Chinese Church received autonomous status from the Moscow Patriarchate.

"Draft terms of the Chinese Autonomous Orthodox Church," was approved and signed on that day by His Holiness Patriarch Alexy, and included the following items: 1) In view of the closure of the East Asian Exarchate, the Moscow Patriarchate grants autonomy to the Orthodox Church of China; 2) The Moscow Patriarchate approves (in the absence of canonical obstacles) the head of the Chinese Autonomous Orthodox Church after his election by this Church; 3) The Chinese Autonomous Orthodox Church receives Holy Chrism from the Russian Orthodox Church, offers His Holiness the Patriarch of Moscow and All Russia in worship and takes part in Local Councils of the Russian Orthodox Church through their representatives; 4) In its internal affairs the Chinese Autonomous Orthodox Church has full independence"^[10].

On May 30, 1957, in Moscow, the second Chinese Orthodox bishop was consecrated and the Chinese citizen Archimandrite Vasily (Shuang) became Bishop of Beijing. By that time the Chinese Orthodox Church had reached its greatest numbers. There were more than 100,000 communicants in North-Eastern China alone, with 200 priests in 60 parishes, several monasteries and a seminary. In other parts of China, there were 200,000 Orthodox Christians and 150 parishes.

Unfortunately, many churches were destroyed during the "Cultural Revolution" (the most famous of them was St. Nicholas Orthodox Cathedral in the center of Harbin), and the number of believers at that time was sharply reduced. In the late 1960s, the Chinese Autonomous Orthodox Church practically ceased to exist and has not fully recovered up until now.

The most tragic events at that time took place in Harbin, where many Orthodox believers lived. Groups of hongweibing burnt all icons of St. Nicholas Cathedral, including a great relic of the city-the wonder-working image of Saint Nicholas, which earlier was at a city station. Icons of Saint Alexis and Our Lady of Iveron

[9] On the history of this family see the book: 杜碧宁 在中国 Du Bining zai Zhongguo [Du Bining in China, private publication].

[10] Священник Дионисий Поздняев [Fr. Dionisiy Pozdnyayev]. Православие в Китае (1900-1997). М., 1998. С. 170-171. [Pravoslaviye v Kitaye (1900-1997) \ Orthodoxy in China. Moscow, 1998. P. 170-171].

temples were also burnt. During three days of icon burning, “Red guards” randomly rung the bells of temples. In some parks and working clubs icons were displayed for public desecration. After the closing of the Church dedicated to the Our Lady of Iveron in Harbin, a sewing workshop was arranged there. The St. Sofia temple was transformed into a working hostel. St. Alexis temple was remodeled into a dining room and a grocery warehouse. All temples on the former Chinese-Eastern railroad line were closed. “In those days the Orthodox clergy suffered also. Priests were clothed in clown’s dressing gowns, their faces smeared with soot, hanged with posters with blasphemous inscriptions, gave crosses in their hands and in such attire led on streets. They were beaten; the crowd was reviling them, mocking the Orthodox relics”^[11].

After the start of Chinese economic and political reforms (“Reform and Opening-Up Policy”), the official attitude towards religions changed for the better. In 1983, the Government of the Xinjiang Uygur Autonomous Region officially recognized the right of the “Russian minority” (i. e., ten thousand Chinese citizens of Russian nationality who lived there) to celebrate Christmas and Easter, and declared these days for them as excluded days.

Orthodoxy in contemporary China

According to the official sources from the Russian Orthodox Church, there are about 15 thousand Orthodox believers in today China^[12], and their number is growing both due to the increasing number of permanent or long-term resident aliens, and to growing interest in Orthodoxy among the Chinese. Therefore, the problem of the Chinese Autonomous Orthodox Church’s revival is quite acute.

Some Western sources even say that, “there are currently 20 thousand Orthodox Christians in China”^[13]. At the same time, Chinese scholars indicate much smaller numbers. In 2010, the Institute of World Religions (世界宗教研究所) at the Chinese Academy of Social Sciences conducted a study in Heilongjiang Province and the Inner Mongolia Autonomous Region in order to determine the number of Orthodox believers. Some of the results of this study were published in 2012 in the journal “World religious culture” (世界宗教文化). Based on similar calculations in the Xinjiang Uighur Autonomous Region where, on the basis of predetermined criteria, Chinese scholars counted not more than one thousand Orthodox believers, Tang Xiaofeng said that the total number of Orthodox in China is substantially less than 15 thousand people^[14]. He considers that the inflated figures are due to the fact that all the representatives of the “Russian minority” (even the non-believers) are equated to be Orthodox, but he does not agree with this. Chinese scholars involved in this issue don’t apply precise methodology to the interview. They don’t take into account the self-identity of respondents, and offer their own (very strict) criteria.

At the same time, the Chinese authorities are considering the question of Orthodoxy in China in the overall context of contemporary Russian-Chinese relations and don’t want such a “small” (from their

[11] Ibid. P. 210.

[12] <http://www.asianews.it/news-en/Patriarch-Kirill-starts-China-visit-today-27884.html>

[13] <http://vaticaninsider.lastampa.it/en/world-news/detail/articolo/cina-china-cina-chiesa-church-iglesia-ortodossia-ortodoxy-24749/>.

[14] 唐晓峰 TANG Xiaofeng 2012: “从宗教传播要素看东正教在中国的传播 Cong Zongjiao chuanbo yaosu kan Dongzhengjiao zai Zhongguo de chuanbo” [The Spreading of Orthodoxy in China in the Light of Religious Spreading Key Elements] in 世界宗教文化 *Shijie zongjiao wenhua* [World’s Religions and Cultures], 2012, Volume 6, 31-32.

perspective) problem that could create difficulties in the bilateral relationship. In this regard, they are willing to make minor concessions.

In this connection, it's very important that the official contacts between the Head of the Russian Orthodox Church Patriarch Kirill of Moscow and All Russia and Chinese leaders have become regular during last few years.

Patriarch Kirill paid his first visit to China in 2013. On May 10, the first day of his visit, he met in Beijing with the Chairman of the People's Republic of China Xi Jinping, as well as with Wang Zuoan, director of the China's State Administration for Religious Affairs. Xi Jinping said: "You are the first Patriarch of Moscow and the first supreme religious leader from Russia to visit our country," Xi told Kirill, presenting this unprecedented event as a "clear sign of the strength and high level of relations between China and Russia." Russian news agency RIA Novosti reported that during their conversation, Kirill emphasised the "special relationship that has blossomed between Russia and China in recent years." The same day in the evening, a reception was given on behalf of the Director of China's State Administration for Religious Affairs in honor of the Primate of the Russian Orthodox Church^[15].

Conclusion

The Orthodox Church has a long historical path in China. Though during the years of the "Cultural Revolution" and other repressions it suffered heavy losses, the country has a sufficient number of believers who require the authorities to restore the normal religious life of their communities. The number in the thousands is very conditional, because some Chinese citizens can't participate in religious life for fear of political and other social impacts, while others-because of the remoteness of their place of residence from the nearest church, or due to inability to obtain sufficient information.

Orthodox Christianity now is not included in the official list of all Chinese religions, and is considered to be the religion of the Russian minority. The main problems of the Orthodox Church in China lie in the lack of clergy, which, in turn, results from the fact that, on the onehand, a proper theological education is not available in the country and, on the other hand, they are not authorized to ordain priests.

In general, the official position of the Chinese authorities towards the Orthodox Church in China can be summarized as follows: Now Chinese Orthodox Christians enjoy the same freedom of religion, like all other believers that are citizens of China; the group of Orthodox believers in China is extremely small, and Orthodoxy can be attributed to minority religions, regional and national; Orthodox are mostly representatives of the Russian minority (ethnic Russians who are the citizens of the People's Republic of China) who live in limited areas of the Northeast and Northwest China; the Chinese government officially is not against Russia's assistance in the education and training of "qualified" priests, but according to the Chinese Constitution, religious organizations can't be controlled from abroad, and these priests must be Chinese citizens and obey the Chinese authorities.

A special issue is the presence in the territory of China of a significant number of Russian citizens who have "religious needs". For them, in accordance with Chinese legislation, religious services may be carried out periodically by Russian priests, but divine worship for foreigners should not be confused with divine

[15] mospat.ru/en/2013/05/16/news85332/

worship for Chinese citizens.

At the present time, Chinese consider Orthodoxy to be exclusively a Russian religion, and the other Orthodox churches are unfamiliar even for educated Chinese. Therefore, some Chinese scholars consider all issues connected with position and activities of the Orthodox Church to be a part of Sino-Russian bilateral relations, and due to the fact that nowadays Russia is a friendly country, the intention of the Russian Orthodox Church to spread Orthodoxy in China should be viewed in the overall context of bilateral relations. Therefore, at present the Chinese leaders have shown their willingness for constructive cooperation in this matter.

The key point for registration of religious communities and their normal life is the presence of the priests. The Chinese authorities have agreed on training a number of Chinese priests in Russia. What remains unclear is the problem of ordination. Based on the precedents, the ordination carried out by foreign bishops can be interpreted as a violation of Chinese law prohibiting foreign control over Chinese religious organizations. But perhaps the Chinese government can permit it as an exception if the candidates will be agreed and coordinated with them and at the same time “elected” by the Chinese Orthodox communities.

In fact, the Chinese Autonomous Orthodox Church should resolve the same problem as before with the Russian Ecclesiastical Mission in the 18th century-to fit into the Chinese legislation which doesn't recognize the full freedom of religious activities. Russian sinologist Alexander Lukin considers that “the Chinese Orthodox Church should be registered according to Chinese law, following the example of other ‘patriotic associations’”^[16].

Answering a journalist's question Metropolitan Hilarion, Head of the Department for External Church Relations, Moscow Patriarchate said: “The Orthodox Church of China is not some project imposed on us from outside. It was born in the depth of the Chinese Orthodox community, which is small, but is strongly committed to its faith. And I hope that this understanding will keep growing from now on.” The Metropolitan went on to describe the main task as securing the ordination of Chinese priests and resuming religious services at churches that still function as lay churches^[17].

Meanwhile, the revival of the Chinese Autonomous Orthodox Church, whose status is not defined either in terms of the canonical law or from the standpoint of Chinese state law, is impossible without close cooperation and active interaction with the political leadership of the PRC. The Department for External Church Relations of the Moscow Patriarchate is negotiating with Chinese officials in a framework of consultations in the Russian-Chinese group of contacts and cooperation in the sphere of religion, but is still far from making specific arrangements. It seems that one of the obstacles to the success of consultations with representatives of the Chinese is a lack of understanding of China's position and concerns (real or perceived) of the Chinese leadership.

In this situation, the development of good-neighborly relations and partnership between Russia and China will contribute to improving the situation of Orthodoxy in China and will create an opportunity for the revival of the Chinese Autonomous Orthodox Church. In this context, the personal contacts between the Patriarch Kirill and the Chairman of the PRC Xi Jinping look very promising.

[16] Лукин А. В. [Alexander Lukin] Статус Китайской Автономной православной Церкви и перспективы Православия в Китае. М., 2013. С. 43. [Status of Chinese Autonomous Orthodox Church and the prospects of Orthodoxy in China. Moscow, 2013. P. 43].

[17] <http://www.pravoslavie.ru/english/print61636.htm>

About this volume

In our issue, scholars from Russia, Finland, Hong Kong, Mainland China, and Germany demonstrate various aspects of history and current state of Orthodoxy in China, such as Chinese explorations of Orthodox Theology, problems of translation of Orthodox lexis to Chinese, the Orthodox Catechism in Manchu collections in St. Petersburg, Chinese culture and religion in periodicals of the Russian Ecclesiastical Mission in Peking, Chinese Orthodox martyrs of 1900, perspectives of the Orthodox Church in China, the intellectual approach of Chinese academia towards Orthodox Church, etc.

There are 13 articles in this volume.

In **the part of Humanities, Theology, and Chinese National Studies**, there are two articles. **The first article** is Aleksandrs Dmitrenko's "The intellectual approach of Chinese Academia towards Orthodox Church" from Heidelberg University, and the author talks about general tendencies in the interpretation of the Orthodox Church and missionary work in the works by Chinese scholars. Three major statements that can be found in the works by Chinese scholars have been found as follows: 1. The presence of the Orthodox Church in China is viewed as a result of the aggressive policy of the Russian Empire; 2. Missionaries are viewed as agents of the Russian government; 3. The Orthodox Church is closely linked with the Russian government. While focusing on the above-mentioned interpretations the author also provides overall comment on positive aspects and shortcomings of the studies done by the Chinese scholars. **The second article** is LAI Pan-chiu's "Chinese Explorations of Orthodox Theology: A Critical Review" from Chinese University of Hong Kong, and the author analyzes and evaluates critically the existing Chinese explorations of Orthodox theology. Lai shows that the Chinese explorations of Orthodox theology were shaped not only by the renaissance of Orthodox theology in the twentieth century, but also by the contemporary Chinese context. It is expected that these limitations can be overcome, at least partially, through dialogue with contemporary Orthodox theologians. The dialogue may also help the Orthodox theologians to understand the possibly distinctive positive contributions to be made by Chinese theologians and scholars towards the contemporary articulation of Orthodox theology.

In the part of **Practical Theology and Sino-Western Views on Church and Society** there are two articles. **The first article** is L. A. Afonina's "Chinese Orthodox Martyrs of 1900: Survey of Historical Sources and Church Veneration". The author summarized and thoroughly examined all available sources on the Chinese Orthodox martyrs, who had suffered during the Yihetuan (Boxer's) uprising in 1900, analyzed the wide-spread historical myths concerning this topic and described the procedure of glorification and the practice of veneration of the Chinese martyrs in the Orthodox Church in different historical periods. **The second article** is Dmitry I. PETROVSKY's "Modern State and Perspectives of the Orthodox Church in China" from Asian desk chief at the Department for external church relations of Moscow Patriarchate, and the author states that Russian missionaries brought Orthodoxy to China over 300 years ago. The fruit of their efforts was formed as the Chinese Autonomous Orthodox Church. However, the development of the young Church organism was tragically interrupted under the stress provoked by the Cultural Revolution. Now the Russian Orthodox Church is exerting every effort to normalize the condition of the Chinese Orthodox Church, including the official state recognition on the all-China level. Proposed approaches met by the Chinese state, so the gradual development is on gone, but more has to be done.

In the part of **Chinese and Western Classics and the Bible** there are two articles. **The first article** is

Dmitri MAIATCKII's "The Book 'Conversations in the Assembly of Angels' by N. Bichurin as the First Experience of Creating an Orthodox Religious Text in Chinese", and the author presents a survey of a first Orthodox book in Chinese, issued in 1811 in China by the member of the 9th Russian Ecclesiastical Mission in Beijing (1807-1821) -Nikita Bichurin. Five copies of this book are collected in the Oriental department of the Scientific Library in St. Petersburg State University. The author examines bibliographical characteristics of these copies, discusses some circumstances of the book's creation, including its purposes and textual basis, structure and language features, the main stress is put on the specific ways and methods used by Bichurin for introducing Christian terminology to Chinese people. The second article is Tatiana A. PANG's "The Orthodox Catechism in the Manchu Collection of the Institute of Oriental manuscripts, Russian Academy of Sciences", and the author finds that the Christian texts in the Manchu and Chinese languages were mostly written by the Jesuit fathers in Beijing. Those were translations of Catholic works, prayer books and several known catechisms. The Russian Ecclesiastic mission produced rather few religious texts. The most known is the Chinese catechism by Iakinf Bichurin, which turned to be a version of the Catholic catechism. The already published Manchu language catechisms were composed by Jesuit missionaries. The article presents an unknown Manchu language catechism from the collection of the Institute of Oriental manuscripts, Russian Academy of Sciences. It was written by the member of the Russian Ecclesiastic mission and reflects the Orthodox Greek tradition. Arranging his catechism in a usual form of questions and answers, its author made clear references to the New Testament. The Manchu manuscript seems to be a draft of a bigger work, since it bears corrections and is not complete. The available part of the manuscript deals with the questions of faith, origin of the Universe, explanation of the sin and punishment for it, as well as the ways of respecting God. The manuscript is a unique example of the Orthodox catechism, and the article presents its transliteration and English translation.

In the part of **Church History in the West and in China**, there are two articles. **The first article** is Irina KEIDUN's "History and Present State of Orthodoxy in China: A Review of Studies Published in the Russian Far East after the Year 2000" from Amur State University, Russia and the author analyzes the studies of the Orthodoxy in China that were published in the Russian Far East after the year 2000. This time Russian authors prioritize the questions of regional cooperation which for the most part are the results of the territorial proximity between the Russian Far East and Northeast China. **The second article** is Hartmut WALRAVENS' "The Publications of Sinologist A. Leont'ev as Reviewed in the *Russische Bibliothek* (St. Petersburg)" from Berlin State Library, and the author states that Leont'ev (1716-1786) was one of the earliest Russian Sinologists who had studied at Peking, and at the same time a prolific translator from Chinese and Manchu; many of his works were published. The article investigates whether these were recognized by the public. The author uses two approaches for this purpose: He checks whether the publications experienced more than one edition and whether they were translated into other languages-both is the case. He further investigated whether these books were reviewed in Hartwig Bacmeister's (1730-1806) famous *Russische Bibliothek* (1772/3-1787/9), the first Russian review organ and the basis for a prospective national bibliography. Bacmeister aimed at listing and reviewing all current Russian publications, a very difficult undertaking, considering the lacking infrastructure of the Russian book sector at the time; but he achieved it to a large degree. Because of the enforcement of stricter censorship regulations he had to give up the journal, despite his declared maxim to dispense with critical evaluations. The present article reproduced the full text of the review, identifies the originals of the translations and adds comments when necessary. On account of the

distribution and the reputation one may safely assume that the reviews contributed substantially to the advertisement and the dissemination of Leont'ev's publications-in Russian and abroad as well.

In the part of **Comparative Religious and Cultural Studies** there are two articles. **The first article** is A. V. LOMANOV's "Issues of Chinese Culture and Religion in periodicals of the Russian Ecclesiastical Mission in Peking (1904 – 1917)". In the early 20th century Russian Ecclesiastical mission in Beijing has been actively engaged in preaching among the Chinese population. It was an incentive to pay attention to culture and religion of China. In 1904 was established the journal of the Mission in China under the title "Izvestiya Bratstva pravoslavnoj tserkvi v Kitae" (News of the Brotherhood of the Orthodox Church in China), in 1907 it was renamed as "Kitajskij blagovestnik" (Chinese Good News). This periodical reflected the views of the Russian missionaries on cultural traditions, religious ceremonies and daily customs of the Chinese. On the basis of primary sources this article focuses on missionary' evaluations of Chinese culture and religious life, different interpretations of the prospects for propagation of Christianity in China at the backdrop of modernization of society and revolutionary change in politics, attempts to adapt the Orthodox message and organization to the specifics of Chinese society. The period is limited by the year 1917 because after the revolution in Russia the Mission had to abandon preaching among the Chinese. **The second article** is "Two Dialogues on Russian Philosophy and Orthodox Research" among Paulos Huang from Shandong University/University of Helsinki, Xu Fenglin from Peking University and Zhang Baichun from School of Philosophy at Beijing Normal University. They have discussed about the studies of philosophy, philosophy of religion and Orthodoxy of Soviet Union and Russia in China.

In the part of **Reviews and Academic Reports** there are three articles.

The first article is Elena KOLPACHKOVA's "Problems of Translation of Orthodox lexis to Chinese" from St. Petersburg State University, and the author states that Church and religious vocabulary as a specialized terminology represents a single corpus of denominational terms servicing the Orthodoxy as an important area of social life and human activities, since its linguistic units function in a niche sphere-in church use and religious practices. Nowadays, when the interest to the Orthodoxy resumed in China, when Russian Orthodox Church launched its international educational activities, study and standardization of the Orthodox vocabulary as a sui generis stratum within the Chinese language system has become a pressing need. Despite the seeming fixity of lexical units within this field, their comprehensive lexicographic and semantic analysis show that both meaning and denotation of certain concepts do not always pay due regard to denominational context and existing speech practices, which results in translation errors and distorted understanding of theological terms and religious doctrines.

The second article is "Scientific Conferences "Orthodoxy in the Far East" in St. Petersburg: Important Contribution to Religious and Cultural Studies" by Ekaterina ANDREEVA and Natalia PETUKHOVA from St. Petersburg State University, and the authors deal with the contribution to religious and cultural studies made by scholarly conferences "Orthodoxy in the Far East" held in St. Petersburg University in the 1990s-early 2000s. The results of the conferences are presented in four issues of collected publications under the same title. Various articles by a wide range of scholars and theologians bring this aspect of sinology to a new level of interest, turning it into a highly interdisciplinary subject matter in the contemporary humanities.

The third article is a Book Review on Wang Xuedian's *Chronicle of the 20th Century Chinese Historiography Chronicle of the 20th-Century Chinese Historiography*, (2 volumes, Commercial Press, Beijing, 2014) by LIU Xiaoyi and CHEN Feng from Shandong University. The authors state that Wang Xuedian's

Chronicle of the 20th Century Chinese Historiography is a chronological masterpiece on the 20th-century Chinese historiography in recent years. It clusters up affairs year by year, deals with characters in the order of events, and discusses scholarship through characters, reflecting the profiles of the 20th-century Chinese historiography in both macroscopic and microscopic perspectives. It unfolds not only the multifaceted historiographical landscape of modern China but also the socio-ideological context subterranean to its remarkable changes. Adopting annalistic format for its cardinal narrative, the Chronicle also consorts with a variety of other historiographical genres and is of great significance to philology, academic history, and intellectual history.

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中文题目：

东正教在中国：历史、现状和研究前景

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