

The Impact of Christian Charity on Chinese Society and the Challenges in the future

Rachel Xiaohong ZHU

(School of Philosophy, Fudan University, Shanghai, 200433, P. R. China)

Abstract: Charity work is the specific manifestation of the greatest commandment for Christians, and also an important way for church to promote social justice. In view of this, this paper selects the Christian charity perspective to examine the influence of Catholic charity thought and practice on the past, present and future of Chinese society. This paper first examines the differences and interactions between the traditional Chinese concept of charity and the concept of Christian charity, then examines the influence of the concept of Christian religious charity on the transformation of Chinese charitable organization from traditional to modern social organizations. This paper also takes the charity work of the Catholic Diocese of Shanghai in the temporal and co-temporal state as an example to analyze its characteristics and existing problems, and finally the paper discusses the four problems that may challenge the future of the church's charity work.

Key Words: Charity work; Catholic church in China; Caritas; Charity organizations; social works

Author: Rachel ZHU Xiaohong, Ph. D., Associate Professor, Religious Studies Dept., School of Philosophy, Fudan University, Shanghai, 200433, P. R. China. Office: 2515 Guanghua West Building, O: 8621-55664220, M: 13788954329 email: xiaohongzhu@fudan.edu.cn

I Introduction: Considerations on the choice of topic

Morgan Hurd, a girl adopted by an American family from an orphanage in China, won the world gymnastics all-around title; Rosie, a girl with Down syndrome adopted from China, became a cyber star under the care of her adoptive parents in the United States. . . The happy state of these children has aroused curiosity in a lot of Chinese people. They wonder why Americans came from such a great distance to China to adopt children. Did they do this for their own pension or other utilitarian purposes? It has been found that over the past two decades, about 100,000 abandoned babies have been adopted by Americans, most of whom share a common belief background: faith in God. Someone discovered an old photograph taken in the 1880s of a female missionary checking by the pool her baskets for holding abandoned babies. . . People compare the western concept of equality of all human beings with the preference for sons in Chinese society in an attempt to understand this phenomenon

of adoption of abandoned babies. ^[1]

The academic inquiry into Christian philanthropy precedes the interest among the folk people. Since the beginning of the 1990s, there have been a great deal of historical research on the charitable activities of churches and missionaries on the mainland which is mentioned by the modern medical history, the history of missionary and the history of social relief. There are also many research papers written from the perspectives of social work, charity legislation, charity theory and practice, Christian charity and social relations, and contemporary religious benevolent work. ^[2] We can see that only since the early 1980's studies began to be fair and objective. In contrast, the preliminary discussions in the 50's, the early years of the Republic of China, the relief and charity activities were revealed and criticized as the hypocrisy of the landlord class and bourgeoisie or as imperialist encroaching tools against China. Missionaries and Modern China has a chapter specifically on the charity of the Church. ^[3] In the meantime scholars in the United States, Japan, Taiwan and other places also began the related academic exploration and pointed out that China's charity, the creation of charitable organizations and relief activities, started in the late Ming and early Qing Dynasty, and continued until the Republic of China. North American scholars believe that these organizations are a manifestation of the appearance of China's modern local autonomy and civil society, while Japanese scholars believe that although China's benevolent activities took place in the folk level, they have a complex relationship with state power and urban society, so they cannot be considered as local autonomy and do not support the "squire (xiangshen 乡绅) domination theory" argument. The studies in overseas and in Taiwan not only point to the unique position of these charities in the evolution of Chinese society from tradition to modern times, but also pay special attention to the interaction between charities and the state and society, opening up a new perspective on the history of philanthropy and charitable organizations. ^[4]

Recent studies have shown that missionaries and church charities play a double role in modern

[1] See Wechat official account "Insight vision" article "100,000 Chinese abandoned babies adopted by Americans, between misfortune and good fortune, what kind of life they have experienced" 2018-11-25, wechat "weinsight", <https://mp.weixin.qq.com/s/LSPA0JJrf0Jy5dXhgynqgQ>. But the answer these people find is incomplete in terms of historical facts. This photo is a Protestant missionary, but the Catholic Churches in China began their relief activities for abandoned babies much earlier and in a much larger scale, and they are more impacted in China, as is shown by the Tianjin Massacre (1870). After 1949, Catholic orphanages were taken over by the state; orphanage graves were dug up in many places, and the bones of young children were exhausted (because the sick children were abandoned more, and the medical level at that time was low, so that the death rate in orphanages was high, in which case missionaries baptized sick children, thus saving their souls). The conduct of the missionaries was regarded as the hypocrisy of Christianity as an instrument of imperialist aggression against China.

[2] See Zhengjun Yang, "Review of the Research of the Chinese Benevolent Halls and Benevolent Societies in the Past 30 Years" *The Open Times*, (2) 2010, pp. 149-158. Guilin Zeng, "A Review of the History of Philanthropy in Modern China in the Last 20 Years" *Modern History Studies*, (3) 2008, pp. 147-160.

[3] Changsheng Gu, *Missionaries and Modern China*, (Shanghai: Shanghai People's Press, 1981).

[4] The most influential works are written by Japanese authors such as Fuma Susumu (夫马进), *A Study of Benevolent Societies and Benevolent Halls in China*, (Kyoto: Kyoto University press, 1997), Wuyao, Yang Wenxin & Zhang Xuefeng (tr.), (Beijing: The Commercial Press, 2005); and Kohama, Masako (小浜正子), *The "public" and the state in modern Shanghai*, Ge Tao (tr.), (Shanghai: Shanghai Guji Press, 2003). Chinese Hong Kong scholar Angela Ki Che Leung also wrote a good book on this topic, *Charity and Moral Transformation: Philanthropic Organizations of the Ming and Qing Periods*, (Taipei: Linking Publishers, 1997). While American scholars Mary B. Rankin *Elite activism and political transformation in China: Zhejiang Province, 1865-1911*, (Stanford, Calif.: Stanford University Press, 1986) and William T. Rowe, *Hankow: Commerce and Society in a Chinese City, 1796-1889* (Stanford, Calif.: Stanford University Press, 1986) are much more emphasizing the formation of the civil society.

Chinese society^[5] they cannot be seen simply as tools of colonialism, nor as messengers of modern civilization, but should be more neutrally seen as “bridges”. The Qing government promoted the development of charity in modern China to a certain extent, starting from inspecting, restricting, and preventing missionary’s child-rearing and charitable medical activities, to later taking the policy of retreating and relaxing. In addition, the church’s charitable relief has relieved the pressure on Chinese society in the war and enhanced the understanding of Western culture. But the researchers also pointed out that this promotion is not necessarily done through a positive mechanism, the voluntary famine relief by the Chinese gentry in areas south of the Yangtze River in Ming and Qing Dynasty did not directly imitate the Western missionary’s relief actions. On the contrary, there was even a strong sense of resistance. The benevolent works of the gentry class developed in confrontation with Western missionaries.^[6] In other words, from the beginning of the Ming and Qing Dynasties to the present, there has been tension between Christian charity and Chinese society, and the public understanding of Christian charity activities is not all positive.

There are also several papers discussing the song dynasty’s clan relief and official charity,^[7] but all the studies show that Chinese charity work and organizations in the modern sense emerged in the late Ming and early Qing Dynasties, and were related to the introduction of Christianity into Chinese Society. However, there is more research on Protestant charitable activities and ideas in Chinese academic circles (there are twice as much “Christianity” “charity” search items as “Catholic” “Charity” on the most popular searching engine, i. e. National Knowledge Infrastructure, CNKI database, and there are fewer professional papers of in-depth research on the history of the Catholic Church, the social teaching of the Catholic Church and its contemporary practice.^[8]

Because of the great influence of Christian charitable ideas and activities on Chinese local charity work and society, and the relatively weak research of Catholic charity compared to charity research of other religions,^[9] this paper focuses on the impact of Catholic Church charity on China, after reviewing the characteristics and historical interaction between Catholic and traditional Chinese charitable ideas (including Confucianism). I take the social work of the Shanghai Catholic Church as a case study, introducing the idea of “Physical and Spiritual Compassion” and related practices in the period from Xu Guangqi (1562—1633) to Bishop Jin Luxian (1916—2013), and finally discuss the four issues that needs cautious consideration for the future development of Catholic Church’s charity work.

[5] Cf. You Bin and Paulos Huang 2019: “New Interpretation of Martin Luther in the Perspective of Christian Sincization”, *International Journal of Sino-Western Studies*, vol. 16, 7-14. (<https://www.sinowesternstudies.com/latest-volumes/vol-16-2019/>)

[6] C. f. Wang Weiping, “The Relief of Su Bei in the 2nd Year of Guangxu Reign and the Gentry in Jiangnan”, *Historical Achieve*, V. 1, 2006, pp. 99-102. Li Wenhai, Rise and Development of Benevolence Relief in Late Qing Dynasty, *Studies in Qing History*, (3) 1993, pp. 27-35. Zhu Hu, *Local Mobility and Beyond*, (Beijing: Remin University of China, 2006), pp. 150-159, pp. 325-340. Xia Mingfang, On the Protestant Missionaries’ Famine Relief during 1876—1879, *Studies in Qing History*, (2) 1997, pp. 83-92.

[7] For example, Xing Tie, “Benevolence Farmstead in Song Dynasty”, *History Teaching*, (5) 1987, pp. 15-17. Song Caiyi & Yusong, “Official Charity for Children in Song Dynasty”, *Journal of Historical Science*, (5) 1988, pp. 25-30.

[8] The impressive publish are Xiao Qinghe, “Salvation and Education: On Catholic Charity Work for Children in China during Ming and Qing dynasties”, *Jinan Journal Philosophy and Social Sciences*, (9) 2013, pp. 60-80. Han Siyi, “Convergence and Transformation on Charity Thoughts and Practices between Catholicism and Confucianism during Late Ming and Early Qing Dynasties”, *Jinan Journal Philosophy and Social Sciences*, (9) 2013, pp. 58-65.

[9] C. f. Liu Fujun, etc., “An Analysis of the Current Research on Religious Charities in Contemporary China”, *Study of Christianity*, (1) 2014, pp. 386-401.

II between traditional Chinese charity and Christian charity

2.1 Differences in Chinese and Western Charitable Thoughts

Chinese society has a long tradition of accumulating virtue and performing good deeds. The Great Unity, People as the Root, and benevolence and love are the basis of Confucian charity ideas. The passage of Ritual and Operation in The Book of Rituals says that “The way to walk the great way is to let the world be for the public. Select the sages and choose the capable, value credibility and cultivate harmony, so that people are not only kind to their own relatives, not only take care of their own sons; let the old be looked after, the mature be of use, the young develop talent; take care of all the poor, the widows and widowers, the fatherless and motherless orphans, the handicapped, and the sick. Let men have jobs and women have home. Let people detest throwing things on the ground but not hide them for themselves; let people dislike not exerting efforts, but not work for their own benefits. So there will not be any tricks and treacheries, no stealing, no rebelling, and no robbing. The out gate of each household can always be left open. Such a world is called the Great Harmony.” In addition to the Confucian tradition, the Buddhist concepts of compassion, field of blessing, Bodhicitta, cause and effect Karma, the Taoist tradition of respecting the Tao and cherishing the virtue, the idea of helping the world and saving people, the Islamic idea of valuing both this life and the afterlife, doing good deeds and helping the society, all have a positive impact on the concept of Chinese charity.

However, Kang Youwei in his Book of Great Harmony analyzed the weakness of Chinese society's charity and charitable relief. He thought that Chinese charitable activities were limited to donating ancestral hall, land of righteousness, hamlets of righteousness, and helping the poor and setting up schools. Such endeavors focused more on clans than the country, helping people within the clan but not any outsiders. Historically, because of the long tradition of valuing men and slighting women in Chinese society, coupled with the alternative understanding of the reincarnation,^[10] the phenomenon of abandoning and drowning baby girls and child trafficking used to be very common. The traditional relief for widows by the so called “Clean Virtue Hall” (清节堂) was more to maintain the rule of “three obeying and four virtues”, making women the sacrificing victim of feudal code of ethics. In addition, the Righteous Relief such as giving the poor porridge, clothing, rice, and coffins only remedied the superficial symptoms, and had a strong sense of self-interest and utilitarian purpose.^[11]

Christianity has brought very different charitable ideas and practices to China. The Church speaks of human dignity, equality before God. The church offers not only material care for the weak, but also spiritual help, and through education helps them to acquire basic working skills. The

[10] As the missionaries recorded, “There is a much more serious crime in China, which is the practice of drowning girls in some provinces. . . . Because they believe in the reincarnation or reincarnation of the soul, which justified this barbarism practise. It was believed that the soul of the dead will be incarnated into the new born person, so they cover this terrible atrocity with nice excuse.” Matteo Ricci & Nicolas Trigault, *De Christiana Expeditione apud Sinas Suscepta ab Societate Iesv*, this text is translated from its Chinese version, *Li Madou Zhongguo Zaji*, (Beijing: Chinese Book Company, 1983), p. 92.

[11] C. f. Zhang Liheng, “On Charitable work in Shanghai at Republic Era”, *Republican Archives*, (3)1996, pp. 139-144.

Church's charitable ideas are based on the love of Jesus Christ, on following Jesus Christ, believing it's more blessed to give than to receive. Love, the essence of charity, is the supreme commandment of Christians in their life.

Early missionaries to China put this unique ethical requirement as "compassion for the physical and spiritual sorrow" (形神哀矜), i. e., "the seven ways of compassion for the physical sorrows": "one, feed the hungry; two, give the thirsty water; three, give the naked clothing; four, take care of the sick and the prisoners; five, offer roof for the travelers; six, pay ransom for the captivated; seven, bury the dead" and "seven ways of spiritual help for the sorrowful": "one, teach the ignorant and illiterate; two, exhort people to do good; three, criticize the wrong doers; four, comfort the worried; five, forgive insults; six, forgive people's weakness; seven, pray to God for the living and the dead."^[12] Take the example of orphanages in particular. The Jesuits of the late Ming and early Qing Dynasties attached great importance to the baptism of abandoned babies. "In 1694, we baptized 3,400 children; in 1695, 2,639; in 1696, 3,663; and about the same in the following year."^[13] The Jesuits also adopted orphans, abandoned babies, among whom they raised preachers or believers, or found them foster families after the babies grew up.

From the beginning of opening trading ports in the 19th century to the early 20th century, Catholic church in China established more than 50 nurseries and orphanages throughout the country. Hosting abandoned babies and treating diseases, caring for the elderly and women became part of the missionary activities of early missionaries and the main form of loving virtue service. But church charity activities after the late Qing Dynasty were often regarded as part of the cultural aggression of Western imperialism. Because of misunderstanding and hostility, the charity activities of the nursery even caused hostility and persecution against church in some places;^[14] because of the high mortality rate in the nursery, people in the 1950s often used the nursery cemetery to criticize the hypocrisy of missionaries.

2.2 Interaction in practice

Looking at the world history, we can see that modern charity is developed the most in the countries that have Christianity religious belief. This is of course related to the economic development; it is also related to the characteristics of religious culture. In the three places on both sides of the Taiwan Strait, the charitable services provided by the Christian religion have been dominant over other religions (with the exception of Taiwan after 1987^[15]). In the history of the charity development in mainland China, the charitable activities and organizations of the Catholicism and Protestantism extend their relief to a wider public; from the previous "valuing material support, ignoring education" to "valuing both physical support and mental education". A part of the gentry of fashion accepted this idea and brought about the transformation of the traditional Chinese Shantang

[12] C. f. Dong Shaoxin, *Between the Physics and Spirit*, (Shanghai: Shanghai Classics Publishing House, 2008), p. 61. It likes the buddism alms including material almsgiving and dharma almsgiving.

[13] Jean-Baptiste Du Halde, *Lettres Edifiantes Et Curieuses ; Ecrites Des Missions Etrangeres* (Chinese Version), vol. 1, Zheng Dedi (tr.), (Zhengzhou: Elephant press, 2005), pp. 232-233.

[14] C. f. Li Huachuan, "The Origin and Spread of the Legend that Westerners Steal and Eat Children in China", *Historical Studies*, (3)2010, pp. 48-59.

[15] C. f. Han Junkui, "Religious Pattern and Religious Charity in Taiwan: An Interpretation Based on Multiple Contract Theory", *China Nonprofit Review*, (v. 8) 2017, p. 187.

(善堂, benevolent hall or community). The important feature of modern charity is that it provides basic vocational education for the aided and helps them to support themselves and become self-reliant. Of course, the church is also expanding its social impact through charitable activities.

Because of special socio-political reasons, Chinese charitable organizations and activities were suspended for more than 30 years. Protestant Christian charity work resumed after the 1990s. With the release of the “Opinions on Encouraging and Standardizing the Religious Community to Engage in Public Welfare and Charity Activities” in 2012 by the six ministries and commissions, “The Guiding Thoughts on Promoting the Healthy Development of Charity” in December 2014 by the state council, and “Law of Charity in People’s Republic of China” in March 2016, new opportunities have emerged for religious communities to participate in charitable services. In the construction of the new era of socialism with Chinese characteristics, the main conflict is between people’s growing need for a better life and the uneven and inadequate development. The government encourages all kinds of social forces (including religious groups) to actively participate in social construction and to ease the contradictions.^[16] Many Catholics and Catholic scholars are keenly convinced that, in view of the characteristics of the Catholic Church itself, from the point of view of situational ethics, religious social services can construct a good situation of friendly mutual assistance, change the bad situation of people being the apathetic onlookers,^[17] and become an integral part of the social construction in contemporary China.

III Contemporary Chinese Catholic Charity Activities: Shanghai as an Example

Catholic Church in China are rich in regional differences and, therefore cannot be generalized without distinction on any subject. We can only get in-depth and accurate understanding through investigation of each area and concrete case. Shanghai is the center of China’s economics, finance, shipping and trade. Catholic Church has participated in and witnessed the modernization of the city and is an important carrier of cultural exchange between China and the West. As Shanghai diocese was set up early, has a large number of believers and great social impact, it is the heart of the Chinese Catholic Church. As Shanghai was fairly early opened to international trade and the Christian religion, the charity development in Shanghai has a certain typicality and can be taken as a microcosm of China’s charity history, despite the fact that China’s geographical culture is very diversified and religion and charity in each place have developed in different ways, bearing different characteristics.

3.1 Early Charity Practice in Shanghai Diocese

When discussing Shanghai Catholic Churches, Paul Xu Guangqi (1562—1633) is an inescapable figure. He is the founder of the Shanghai Catholic Church, one of the three Christian pillar stones in late Ming Dynasty, friend to the Jesuit missionary Matteo Ricci, a scholar-bureaucrat called by the Christian faith, a famous statesman, and scientist. Despite of his high position he was so honest and upright that when he passed away, he had no money left. Many records show that Xu Guangqi gave

[16] C. f. Gu Chuanyong & Zhaohua, “Suggestions on Encouraging and Regulating Religious Community to Engage in Public Welfare and Charity Work”, *Journal Jiangsu Institute of Socialism*, (4) 2017, pp. 62-67.

[17] C. f. Zhou Lanlan, “The Situational Value of Catholic Social Service”, *Catholic Church in China*, (3) 2016, pp. 19-26.

the church strong financial support. For example, in 1628, the first reigning year of Emperor Chongzhen, he donated to the church for charity services all of his salary of the first month after he was given back his previous post of primary assistant minister in the Ministry of Rituals and Ceremonies. “Since then his donation doubled what he gave in the past. Right after he received his salary, he took it to the church, put it on the altars, donated it for charity endeavors, and showed his gratitude for God. The squire believers followed his example. Their donation gathered and grew to a big sum number and was used to set up a Charity Organization which helped innumerable poor people.” [18]

Xu Guangqi’s families and descendants still maintained this charity tradition. For example, his granddaughter Candida Xu (1607–1680) was said by her contemporaries that, “she adopted a lot of abandoned babies, found servants and wet nurses for them, and bought tombs for them.” From 1675 to 1696, the nursery she founded took a total of 5480 abandoned babies; she often said that “the poor and the lacking are all my Christian brothers.” After celebrating her own birthday, she took off the silver pieces from her embroidered robe and the pearls from her crown of phoenix and gave them all to poor people. It’s such a pity that when people talk about the benevolent society at the end of the Ming Dynasty, they often only mention the Wulin Benevolent Society founded by Michael Yang Ting-yun, the Changshu Benevolent Association by Qu Shisi, the Jinyang Benevolent Association by Wang Zheng, and the Sanshan Benevolent Society by Ye Yifan, but barely mention the Shanhui founded by Xu Guangqi and his families, nor do they mention the relationship between this organization and the Charity Organization of Mother of God founded by Matteo Ricci in 1609. [19]

As is shown by research data, in 1374, the 7th year of Hongwu Reign in Ming dynasty, Shanghai began to have almshouses which held orphans, widows and widowers, and the disabled and the sick people. In the early Qing Dynasty nurseries began to appear. By the early 19th century, charity organizations began to grow in number. The country’s first children’s shelter, the Tousewei Orphanage, founded by the Shanghai Jesuit Community, came into being in 1864. From the end of the Qing Dynasty to the period before the Republic of China, most of Shanghai’s Shantang were private charity organization (fellow countryman associations or clubs), funded by guilds of trade groups, partly from official grants. In 1911, after the change of power in Shanghai, as the funds of Shantang could not be guaranteed, the Shanghai local government amalgamated the major folk charity organizations into “Shanghai Charity Society” (originally called the Shanghai Municipal Charity Society, changed to this name in 1914), in charge of allocating funds. Because of the change in nature of the non-governmental Shantang, many folk charity organizations were closed one after another. However, with the urban development and local autonomy of Shanghai in the Republic of China, various charitable relief organizations and activities organized by the Christian religion were developing. The folk charity organizations changed from initially rejecting and refusing to gradually accepting and learning from activities of the Western Missionaries, which directly brought about their

[18] Lidi, Brief biography of Xu Wendingong, Song Haojie (ed.), *The First Person that Digest Western and Chinese Culture Together*, (Shanghai: Shanghai Classic Publishing House, 2006), p. 232.

[19] Zhu Xiaohong, “Le Opere Di Carita Di Xu Guangqi E Il Loro Fondamento Teologico, a cura di Elisa Giunipero”, *Un Cristiano alla Corte Dei Ming: Xu Guangqi e il dialogo interculturale tra Cina e Occidente*, (MILANO: Guerini e Associati, 2013), pp. 143-160.

own development.

3.2 The Former Status of Church Charities

According to the data in chorography, in March 1951, statistics showed that there were 660 "foreign-funded" public service institutions in education, medical treatment, relief, and cultural publishing including schools like St. John's University, Hujiang University, Zhendan University, St. Mary's Middle School, Chinese and Western Women's Secondary University, and hospitals and clinics such as Guangei Hospital, Bethel Hospital, and Tongren Hospital. Among these 660 institutions, there were 412 Protestant Christian and 183 Catholic organizations, whereas only 65 cultural institutions were funded by other churches (e. g. Judaism).^[20] As is shown by the statistical data, the number of social services of the Christian religion is the highest (including the charitable services sector, as shown by the data that there were 46 relief and welfare organizations that either received United States subsidies or were run by foreign investment, among which Christian religion should also have a relatively high proportion).^[21] Because of the large number of Protestant denominations and the fragmentation of the activities of various institutions, it can be said that Shanghai Catholic social services have an overwhelming advantage in number and strength.

The social service institutions run by the Shanghai Catholic Church did not entirely rely on foreign subsidies and operation. For example, Lu Bohong (1875—1937), a local gentry and a famous industrialist, founded many institutions. He founded seven charity organizations which were the New General Nursery, Puci Nursing Home, the Sacred Heart Hospital, China Public Hospital, the South City Epidemic Hospital, Yangshupu Clinic, and Beijing Central Hospital (co-organizing); he also established five schools, i. e. Yingxiu Middle School, Sacred Heart Girls Vocational School, Jiaying Mingde Girls Middle School, Dongjiadu Jinxing Elementary School. Among these organizations the most famous one was the New General Nursery which after being run down by mismanagement was taken over by Lu Bohong in 1911 and expanded to a large scale. Originally designed to accommodate 1500 people, it actually held about 3000 people. It had separate sectors for the sick, the elderly, the disabled, the orphaned, the mentally disturbed; had rooms for the imprisoned, for women fostering home, nursery, epidemic hospital, free clinic, and had subordinating elementary school, vocational skill institute as well. He invited nuns from the Daughter of Charity of St. Vicent de Paul for professional management. The organization run with a high standard until 1949.

There were 65 charity organizations registered in Shanghai Municipal Social Ministry in 1934. The number grew to 114 in 1947. But after the founding of the New China the number gradually shrank and disappeared. In 1951, the Civil Affairs Department firstly took over the US-funded and foreign—run charitable organizations; then in September 1952 it began to reorganize and handle the remaining charity organizations by banning, assimilating, and encouraging to dissolve. By the end

[20] According to "The Regulation on dealing with the cultural, educational and relieving agents and religious groups receiving the American allowance" and "The Regulation on registration of the cultural, educational and relieving agents and religious groups receiving the foreign allowance" by The State Council of the Central People's government on December 31, 1950, The Shanghai Military Control Commission initiated the registry office and completed the registration on March 5, 1951. The quoted in this article is part of this work. C. f. Office of Shanghai Chronicles, "Chronology of Shanghai (1949—1952)", 2018-11-2, http://www.shtong.gov.cn/dfz_web/DFZ/Info? idnode=195931&tableName=userobject1a&id=293069.

[21] C. f. "Charity Work", *Chronology of Shanghai*, Vol. 43, Chapter 3, 2008-7-22, http://www.shtong.gov.cn/dfz_web/DFZ/Info? idnode=79811&tableName=userobject1a&id=104545

of 1955, there were only 11 private charity groups left. These surviving groups were all taken over by the state in January 1956; thus, all the charitable organizations established during the Republic of China disappeared. This situation continued until 1993, when Shanghai's first non-governmental charity organization, the Shanghai Pudong New District Charity Society for the Elderly, was established; in the following year, the Shanghai Charity Foundation, then the largest non-governmental charity organization in the country, came into being. ^[22]

3.3 New Practice of Charity in Shanghai Diocese

With the deepening of reform and opening-up in the 1980s, religious activities began to revive and develop. The Catholic Diocese of Shanghai established the Shanghai Catholic Guangqi Press in 1984 to conduct religious cultural research and the internal distribution of publications. The Shanghai Catholic Intellectuals Association, officially registered with the Civil Affairs Department in 1986, provides free medical consultation and treatment in the diocese, sets up foreign language, computer and music further education schools to serve the community, in sync with the development of the Christian Nanjing Love Virtue Foundation. In 1989 and 2002, two homes for the elderly Christians were opened in Minhang and Pudong district respectively; in 2005, the Guangqi Social Service Centre was established; hence social services reached a new level. Today, Shanghai has more than 140 parishes, 5 archparishes, in which the Guangqi Social Service Center coordinates large-scale social welfare charity activities, the parish priests, the Patriotic Association, and the Intellectual Association serve the community independently, forming a multi-level social action network. ^[23]

Compared with other dioceses, the Diocese of Shanghai has invested heavily in social services. The annual quota for charitable investment grows from previous 4 to 5 million Rmb to present 6 million, of which 500,000 is given to the Shanghai Charity Foundation, 500,000 to the Red Cross, and all of the rest is used for education, caring for the elderly and the migrant workers, medical care and special projects of social services. The diocese of Shanghai also pays close attention to the aging problem of the metropolis and the problem of migrant workers. The Guangqi Social Service Centre, in conjunction with the local caring groups of various parishes, has regularly visited and offered condolences to the elderly people over 80 years old, the aged without families, and the sick people thirty thousand person-time, and supported the elderly in need more than 1000 person-time. ^[24]

Catholic church in Shanghai does not only offer social service work to its own diocese, but also to many provinces and autonomous regions of the country. The diocese not only offer social service directly to the recipients but also works together with parish social service organizations in different areas in the form similar to foundations, helping their relieving charity service work. In the social services carried out by the Diocese of Shanghai, unconventional emergency relief is only a small part; the conventional charity work puts supporting education as priority, which also reflects the characteristics of modern relief: give the necessary relief to vocation and education, thereby changing or eliminating the causes of poverty. From 2005 to 2015, the Diocese of Shanghai distributed more

[22] C. f. "Charity Work", *Chronology of Shanghai*, Vol. 43, Chapter 3.

[23] Statistical data quoted from the unpublished reports by Sr. Mary Pan Xiufang and Fr. Raphael Gao ChaoPeng, who are the directors of Guangqi Service Center of Shanghai Diocese with appreciations.

[24] It should be noted that lot of Laity in Shanghai Diocese invloving charity work or founded charity organization to take care the abandoned infants or help the migrant work's children, but their religious identities are intentionally not to be disclosed.

than 3,000 person-time grants to students from universities, primary and secondary schools as well as technical schools, covering areas in the North-east, North-west and South-west, helped to build and assist more than 30 schools and kindergartens, 4 orphanages, 3 service organizations for people of amencia, and some mainland friar monasteries. In addition to funding two nursing homes for the elderly run by the Shanghai Diocese, the Guangqi Social Service Center also funds 18 homes for the elderly in China.

As far as the national Catholic Church is concerned, 18 dioceses in the country have social service organizations (social service offices, centers or charity places). Shanghai Guangqi Service Center is only one of them. Other centers with relatively high exposure rate in media are the HebeiJinde Public Welfare Service Center (“Jinde Charities”), Liaoning Province Catholic Social Service Center (“Sheng Jing Charity”) and so on.^[25] According to the report of the 9th Chinese National Catholics Congress held at the end of December 2016, there were 259 Catholic charity organizations nationwide, 121 nursing homes for the aged, 8 hospitals, 99 clinics, 10 nursing homes for disabled babies, 13 kindergartens, and 8 charity foundations. More than 185 million charitable donations were made in 2010—2016.

When Catholic churches in all other areas are working hard to develop charitable services, charity practices of the Shanghai Catholic Church no longer have advantages. Compared with other Catholic diocese social services or charitable foundations, although “Guangqi Social Service Center” is the main part of diocese charity and social service, it is merely only approved by the diocese and has a record in the Ministry of Religion without being officially registered in civic political department. Compared to the standardized charitable organizations or charitable foundations, it is solely funded by the diocese and adequately funded. In addition, there are only five and half full-time staff; the turnover rate of volunteers is high. There are not enough professionals, while the full-time staff are mostly nuns who rarely have the opportunity to further study for most of their time is engaged in routine work. Compared with the Christian Love Virtue Foundation once developed in the same pace, the shanghai diocese charity work has fallen behind.

IV Four challenges to the Church Charity for the Future

First, the question of how the Christian value affects Chinese society cannot be merely considered from the theoretical point of view. As a social group, the Chinese Catholic Church itself is a vulnerable group, staggering for a long time.^[26] Only in the last ten years has it been able to be involved in social public welfare. Like other social groups, its ability to participate in social public affairs and to serve the community is relatively weak. That “ineffective prophetic” attitude, or “naive

[25] See Zuo Furong, “On Chinese Catholic Social Service since Reform and Opening-up”, *Journal of Guangdong Industrial Univeristy*, (1) 2013, pp. 34-39.

[26] According to the white paper titled “China’s Policies and Practices on Protecting Freedom of Religious Belief” by the Information Office of the State Council on Apr. 3, 2014, There are 6 millions Catholic Population, 8,000 priests, which is less 0.5% of total population in China.

utopianism”,^[27] and the optimistic belief that “once the key link is grasped, everything falls into place”, that prophetic criticism can solve the problem, are all very naive. The history of charity in China shows that the development of charitable activities and charitable organizations is closely related to local politics, economy, culture, social security, law enforcement and so on. On the one hand, the emergence of Christian charity was connected to the exchange between China and the West; the development of Christian charity once had some impact on the development of urban administration, local autonomy and public domain; on the other hand, at a time when the state is guiding the development of “religion in the direction of sinicization”, the relationship between religious charity and the political economics and cultural environment is even closer. The legal system and the level of government administration directly affect the room for development of religious charity. Therefore, it is beneficial and necessary to go deep into each situation and discuss in multiple levels from the angle of history, political science, sociology, and the legal field.

Accordingly, the development of Catholic charity, like the development and other social affairs of the local church, cannot do without interactions with various government departments. If church leaders have optimum interaction with the government, well grasp and thoroughly understand the policies and regulations, they will have more initiative in dealing with matters, and more possibility to put forward advice conducive to the development of church philanthropy.^[28] In addition, church leaders are often both pastors of local churches and members of the National People’s Congress or CPPCC in urban counties. These networks are conducive to the establishment of a trustful relationship, becoming the favorable resources for charity work.^[29] This, of course, is not to promote some kind of “grey pragmatism”,^[30] but to say that church people need professional skills and know how to how to put the doctrine into reality in the secular realm in a limited space.

Second, which role will Christian Church take in performing charity? Administrative guidelines and legal provisions such as the 2012 “Opinions on Encouraging and Regulating Religious Communities for Charitable Activities” by the six ministries, and the Charity Act of 2016, in fact raised a question for the religious community. That is, is there complete agreement between the charitable mission and the religious mission of the religious organizations? How should religious organizations adjust in engaging in charitable activities? Is the purpose of social charity to attract people to join the church? If so, doesn’t it prove right what many people worry in reality, that

[27] See Karl-Heinz Peschke, ‘Social Economy in the light of Christian Faith’, Pauter H. Werhahn, *The Economic Role and Social Responsibility of Entrepreneurs*, Leopold Leeb tr. (Shanghai: East-China Normal Univeristy press, 2011), p. 9.

[28] One of the three weapons of the united front of the Communist Party of China is political consultation. Religious people, through consultative democracy to submit suggestions, to participate the decision-making and implementation of policies. Since political consultation system mainly operates on special issues with those who work on those issues, consultation with different constituencies on handling of proposals, what the CPPCC members from religious groups can contribute are exclusively in the religious affairs, but rarely in the other realms such as politics, law, finance, social distribution and social security system, which are more crucial for a just society. That is to say, if the church people want to participate more in the decision-making, the church people should to improve their capacities in political consultation.

[29] The research shows that how the CPPCC membership helps the church leader to built up the network then help the church development in return. LiuYing & Sun huiying, “A Studies on the Resources for the Religious Organizations in the Philanthropic Works”. *Journal of Jiangsu Institute of Socialism*, (2)2019, pp. 60563.

[30] Pope Francis preached in the mass on May 5th, 2019 in Sofia, Bulgaria, and pointed out that the Grey pragmatism is the greatest threat to the community, in which faith degenerates.

charity activities aim for people to convert; religions are vying for the mass through charity activities?

The author has argued with some pastors and priests over such questions: what is the fruit or purpose of charity for public welfare or social services as a way of spreading God's word? Is it to evangelize, to convert more people? Is it using the relief system and relief resources to compete for believers? Or is it to bear witness to God, to love? Is saving the soul prior to *caritas* service?

For the Catholic Church, safeguarding human dignity is the primary principle of its social thought; Charity service is the end, not the means. Bishop Jin Luxian of the Diocese of Shanghai once said: In the Bible, Jesus taught that what you do for the little poor one is what you do for me, what you do unto these people, you do unto me; you are feeding me when you feed those hungry brothers; you are clothing me when you clothe those who have nothing on. Therefore, we see Jesus in the poor, and when we serve the poor, "we are serving Jesus".^[31] Another Northern priests shared the idea of their social service centre with also similar words; serving those in need is our goal, not the means. We also explicitly inform our partners that the Service Center is a service organization, not a missionary organization. We serve people regardless of faith, only to meet the needs of society as much as possible within our ability.^[32]

Third, charity is the means to achieve social justice. The social teaching of the Catholic Church follows four principles: human dignity, common good, subsidiarity, and solidarity. Among them, the Subsidiarity Principle means that what the local level can do, the higher-level shall not meddle so as not to depriving the function of the basic level. Instead, the higher-level needs only to assist and coordinate, so as to encourage the creativity of the individual and basic social levels. In other words, the state essentially should not expand the responsibility of poverty alleviation; instead, through cultivating mutual assistance mechanisms such as the family, neighborhood, parish, the social charitable relief can be done. The important method of social work, the community-neighborhood approach, is based on this.

Catholic Church and Christianity do not need to shy away from their beliefs, historical traditions and unique advantages. Nowadays, many social workers in the country emphasize on the goal of "total person", introducing religious spiritual resources to help recipients; Catholic charities can also naturally bring the Christian Work Ethic, Family ethics, and social ethics into communities, and share with everyone. The "whole-person" here is very similar to the Church's "human dignity" principle. The Church believes that "human being is the center and the peak of all things"; every one is the "living image" of God; all are brothers and sisters for whom Jesus Christ died; each person has received unparalleled dignity from God; each individual is even more important than the society as a whole. Although this principle focuses on the human being, it in fact emphasizes the relationship between heaven and man, because man is the image of God. Through charitable relief, each person is given all that he or she needs; his or her dignity as a human being is hereby safeguarded. The words of above mentioned Jin Luxian and the Northern clergymen are based on this. Only when "A just

[31] Jin Luxian, "Poor & Rich: Preaching at Christian Mass Eve", *Jin Luxian Collected Works*, (Shanghai: Shanghai Lexicographic Publishing House, 2007), p. 321.

[32] Zhang Kexiang, "On the Positive Role of Religious Organizations in Building a Harmonious Society", *Catholic Church in China*, (1) 2008, pp. 7-14, p. 13.

society can become a reality only when it is based on the respect of the transcendent dignity of the human person.”^[33] Therefore, in this sense, charity work is an important way for the Church to participate in the realization of social justice.

The essence of charity work is love. Pope Benedict XVI also spoke specifically about the relationship between justice and love in the encyclical “God is Love”. He said that since the nineteenth century, there have been people opposing church charitable activity, arguing that the poor need not charity but justice, that it will not only fail to promote social justice, but will even hinder human progress (no. 26). Pope Benedict explained that while creating fair and just systems and rules is the most basic responsibility of politics, justice cannot be taken care of by the Church; a just society can only be realized by politics, instead of by the church. The Church urges people to take interest in justice, to practice justice, by awakening love and wisdom in people. The practice of benevolence is still one of the most powerful ways for the Church to inspire human society morally and spiritually.^[34] Pope Francis also mentioned that there are not always ideal social and political conditions waiting for the Christian, encourage the faithfuls to serve the common good, to build a society that is more just, humane and respectful of the dignity of each person.^[35]

The report of the 19th National Congress of the Chinese Communist Party mentions constructing a social security system predominated by the government, joined by the market and diverse social entities. How does the Christian religion take advantage of this east wind to bring its own ideas and social service tradition into and become a part of regional social work? How shall church participate in the following social services fields opened by the government, more than 10 sectors including children, adolescents, the elderly, women, the disabled, correctional, preferential care placement, social assistance, schools, communities, medical services, and enterprises?^[36]

Fourth, the professionalism of charity work. The earlier first and second question both relate to the professionalism of charitable work. If we look at the historical background of western charity work, the relationship between professionalism and Christian charity has undergone three stages. In the first stage, there was a kinship between Christian charity and social work in Europe and the United States. The three methods of social work, namely the case-by-case approach, group approach and community-friendly approach, were directly formed in the church’s charitable practice of poverty alleviation.^[37]

[33] Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, no. 132. See Vatican Official website, http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html

[34] See Pope Benedict XVI, *Deus caritas est* (2006), no. 28, also see the Letter of the Holy Father Pope Benedict XVI to the Bishops, Priests, Consecrated Persons and Lay Faithful of the Catholic Church in the People’s Republic of China (2007-5-27), no. 4.

[35] Pope Francis, *Message of His Holiness Pope Francis to The Catholics of China and to the Universal Church* (2018-9-26), no. 2 & No. 6.

[36] The western scholar classifies the social works as 13 categories, i. e., youth health, elderly services, behavioral health, bereavement/hospice care, children/youth/family, clinical social work, international issues, diversity and the equality, AIDS, globalization, peace and social justice, school social work and violence prevention. See Yan Kejia, “Professional Social Works and Religious Social Service”, *Journal of Shanghai Institute of Socialism*, (1)2007:10-15, p. 15. While these 10 sectors of the social works in China have been regulated as textbook for the national qualification examination for the social workers. From the differences, we can see the different focus of social work between China and the West.

[37] Lu Chengren, “The Origin of Social Work and Christian Public Welfare Charity”, *Journal of East China University of Science and Technology*, (1)2013, pp. 44-95.

In the second stage, at the beginning of the 20th century, social work and religion gradually drifted apart from each other because of the requirements for vocational independence and service professionalism. In order to comply with the requirements for welfare states' taking responsibility in social aiding and for the secular system, social work placed great emphasis on managerial skills, rescue architecture, systematic skills, special knowledge, and professional ethics. The professional pragmatism and autonomy did not completely dovetail with religious values; sometimes there occurred differences and even confrontations. For a long time, people neglected the impact of religious and spiritual life on social work. There was even the tendency to replace religious and spiritual life with the social services of religious groups. The social participation of religious charities seemed to be marginalized. ^[38]

The third stage is from the 1970s to the present. Pushed by the concept changing of welfare states and the promotion of professionalism (for example, with the development of specialization, people realize that the religious background of the service object needs to be respected), European countries and the United States have re-incorporated religious spiritual resources into the social work professional development considerations.

If this process occurs naturally in the West with the progress of secularization, then, in China, the emphasis on social charity professionalism is more out of distrust of religion by the society and the government. Of course, there is also pressure from the professionalism itself. Christian charity practitioners should deliberately and passively distance themselves from religious beliefs. While investigating and researching on Shanghai Catholics, the author has observed that some public welfare charity organizations mainly consisted of church members are aware of the double pressure. The organization members in activities and reports deliberately avoid any words that can be associated with religion, strictly abiding by the principle of working quietly and keeping the low-key in any publicity.

Of course, as the Church social charity only restarted 20 years ago, issues of professionalism have always been the key to solving many problems. Such issues include organizational structure and system are still imperfect; the relief volunteers, despite of their patience and passion, lack necessary skill training, lacking understanding of the people they serve, having unclear service intention and objectives, their activities often being random and unplanned; the content and form of the service are simple in that there are only the conventional projects of helping those in danger and distress, aiding the poor and the weak, building roads and bridges, and supporting the lonely elderly, lacking systematists, long term sustainability; the social impact of the service is limited; resources are dispersed, and social supervision is weak. Only by training existing personnel, employing full-time personnel, enhancing professionalism and increasing their own strength can Catholic church charity effectively improve the current difficult situation of having no strengths to achieve its high aims, advance in constructing a fair and just society.

[38] Yan Kejia, "Professional Social Works and Religious Social Service", *Journal of Shanghai Institute of Socialism*, (1)2007, pp. 10-15.

中文题目:

基督教慈善对于中国社会的影响及其未来的挑战

朱晓红, 博士, 副教授, 复旦大学哲学学院宗教学系, 光华西楼 2515, 200433 上海市, 中国。电话: +86-21-5566-4220, 手机: +86-137-8895-4329 电子信箱: xiaohongzhu@fudan.edu.cn

摘要: 慈善就是基督徒最大的诫命“仁爱”的具体体现, 同时也是教会推进社会公义的重要途径。有鉴于此, 本文选取基督教慈善角度考察天主教慈善思想和实践对中国社会过去、现在和今后的影响。本文首先考察了中国传统慈善观念和基督教慈善观念的差异和互动, 考察了近代以来基督宗教慈善观念对中国善会从传统向现代社会组织转化过程的影响。并以历时态和共时态中的天主教上海教区的慈善工作为例分析它的特色以及所存在的问题, 最后对可能困扰教会慈善走向未来的四个问题进行了探讨。

关键词: 慈善; 中国天主教; 宗教; 社会工作