

Christian Encounters with Chinese Culture

Essays on Anglican and Episcopal History
in China

Edited by Philip L. Wickeri

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Contributors

Ruiwen CHEN is a research associate at the Hong Kong Sheng Kung Hui Archives. She completed her PhD in religious studies at the Chinese University of Hong Kong in 2014. Her book *Fragrant Flowers Bloom: T. C. Chao, Bliss Wiant and the Contextualization of Hymns in Twentieth Century China* will be published later this year.

Yongtao CHEN teaches at Nanjing Union Theological Seminary and has written extensively on Chinese theology. He completed his PhD at the Theology Faculty of the University of Helsinki in 2014. His dissertation is entitled “Chinese Christ: The Christology of T. C. Chao.”

Patricia P. K. CHIU is an honorary institute fellow at the Hong Kong Institute for the Humanities and Social Sciences of the University of Hong Kong. Her most recent book is *A History of the Grant Schools Council: Mission, Vision and Transformation* (2013), which documents the history of Hong Kong’s first schools council, representing twenty-two mission and denominational schools.

Qi DUAN is a researcher at the Institute of Religious Studies, Chinese Academy of Social Sciences, Beijing. She has published many books and articles on the history of Christianity in modern China. Her book *The Struggle Forward: The Indigenization of Christianity in China* (2004, in Chinese) is a widely used study of the history of indigenization.

Feng GUO is a pastor at Community Church in Shanghai. He is also the associate general secretary of the Shanghai Christian Council and Christian Three-Self Patriotic Movement Committee. He is interested in the study of the Book of Common Prayer, liturgy, and the history of Christianity in China.

Peter Tze Ming NG (PhD, University of London) served as professor of religious education at the Chinese University of Hong Kong for twenty-three years. He chaired the North East Asian Council for the Study of History of Christianity (2007–9). His most recent book is *Chinese Christianity: An Interplay between Global and Local Perspectives* (2012).

Chloë STARR is associate professor of Asian Christianity and theology at Yale University Divinity School. She is currently completing a volume on Chinese intellectual Christianity and an anthology of translations of Chinese theology. She has edited a number of conference volumes and is the author of *Red-Light Novels of the Late Qing* (2007).

Philip L. WICKERI is advisor to the archbishop on historical and theological studies, Hong Kong Sheng Kung Hui. He teaches at Ming Hua Theological College, Hong Kong, and the Graduate Theological Union, Berkeley, USA. His most recent book is *Reconstructing Christianity in China: K. H. Ting and the Chinese Church* (2007).

Edward Yihua XU is a professor and director of the Department of International Politics, Fudan University, Shanghai. He is the author of numerous books and scholarly articles, including *Religion and Contemporary International Relations* (2012, in Chinese), and *Religion in American Politics and Diplomacy in the Post-Cold War Era* (2014, in Chinese).

Fuk-tsang YING is the director of the Divinity School of Chung Chi College and of the Christian Study Centre on Chinese Religion and Culture, the Chinese University of Hong Kong. He writes widely on the history of Christianity in China. Recent publications include “The CPC’s Policy on Protestant Christianity, 1949–1957: An Overview and Assessment” in *Journal of Contemporary China* 23: 89 (Sept. 2014) and *Christianity’s Failure in China? Essays on the History of Chinese Communist Movement and Christianity* (2012, in Chinese).

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Introduction

Philip L. WICKERI

There have been a variety of Christian encounters with Chinese culture over the last fourteen hundred years, but in one way or another missionaries have always faced challenges establishing a Chinese church. Even as they attempted to accommodate to Chinese culture and engage in dialogue, they continued to be seen as propagating a foreign religion—sometimes strange, sometimes exotic, sometimes imposing, and at times simply ignored. The adaptability and otherness of Christianity became two poles in the Christian encounter with China, and these two poles have shaped our historical understanding of the relationship.

East Syrian Christians from the Church of the East, the so-called Nestorians, went to China in the seventh century and again in the thirteenth century, but their churches did not survive. The same was true of the Franciscans, who were at first welcomed at the Yuan dynasty court and then forced out. Beginning in the late sixteenth century, Matteo Ricci and the Jesuits were successful in engaging in a dialogue with Chinese culture and in starting churches, but their efforts were cut short when, in the early eighteenth century, Pope Clement XI condemned the Chinese Rites Ricci introduced. Some years later, the Yongzheng emperor forbade the Catholic missionaries from continuing their religious work.

Robert Morrison's arrival in Macao in 1807 was the beginning of the Protestant mission to China. From then until the mid-twentieth century missionaries from many countries and denominations came to China to spread the Gospel. Chinese Christianity was both assisted and impeded by the forces of colonialism and empire. Missionaries started churches, schools and universities, hospitals, and social welfare projects. A Chinese church grew, and the missionaries facilitated cultural exchange on a variety of levels. By the 1920s, Chinese Christians began to assume positions of leadership in churches established by missionaries. Some indigenous churches also began to emerge. When the People's Republic of China (PRC) was established in 1949, the missionaries were expelled but the churches continued under increasingly difficult circumstances. By the start of the Cultural Revolution in 1966, all churches had been closed, and Christians were persecuted and imprisoned. Still, some Christians continued to meet secretly.

The situation changed dramatically with the beginning of the period of openness and reform in the late 1970s. Churches and informal Christian meeting points were now run entirely by the Chinese themselves, and they moved in new directions. Since then, there has been a renewal of Chinese Christianity and churches have been growing rapidly. Chinese intellectuals have been developing a deepening interest in the encounter between Christianity and Chinese culture, while people from all walks of life, young and old, rural and urban, women and men, have professed faith in Christ. All of this has heralded a new form of Sino-Christian encounter in which Christianity from the West has not been the most significant force. And yet the problems associated with the adaptability (or contextualization) and otherness (or foreignness) of Christianity have not gone away, although they have been expressed in different ways.

Christian Encounters with Chinese Culture: Essays on Anglican and Episcopal History in China offers a perspective on the historical experience of one denomination. The Anglican-Episcopal tradition was never very large in China, but it is one that has had considerable social and religious influence. Although the Anglican-Episcopal encounter with Chinese culture was by no means unique or more important than other denominational traditions, it was characterized by the distinctive features of Anglicanism which differentiated it from other Protestant missions and churches on the one hand, and from the Roman Catholic experience in China, on the other.

Historically, in England and all over the world, Anglicans have emphasized the catholicity of the church, communion with the Archbishop of Canterbury, acceptance of the historic episcopacy grounded in the apostolic succession, the value of human reason, and the importance of liturgical worship based on the Book of Common Prayer.¹ It is a Reformation tradition but not entirely Protestant, a catholic tradition but by no means Roman. In the historical encounter between the Anglican-Episcopal tradition and Chinese culture there have been these distinctive emphases, all of which are illustrated in this volume.

This book is part of the broader re-evaluation of the history of Christianity in China now underway in the academic world. The chapters have been written by scholars—historians, theologians, and educators—all of whom are experts in their fields. Some are senior scholars, others are just at the beginning of their careers. Individual chapters deal with subjects that were central to the Anglican-Episcopal experience in China, and each offers a perspective on the problems and possibilities of the Christian encounter with Chinese culture. The authors all focus on one particular denomination and tradition to contribute to the more general understanding of the Christian encounter with Chinese culture.

1. On the Anglican-Episcopal tradition, see Stephen Sykes and John Booty, eds., *The Study of Anglicanism* (London: SPCK; Philadelphia: Fortress Press, 1988).

An Historical Overview

To set the stage for the chapters that follow, we begin with a brief overview of the Anglican-Episcopal tradition in China and the history and work of the Chung Hua Sheng Kung Hui (Zhonghua shenggonghui, hereafter CHSKH).

Robert Morrison and the other early Protestant missionaries came to China to preach the Christian message and establish churches. Morrison was employed as a translator by the East India Company and eventually settled in Macao. As a missionary, he pioneered in the translation of Christianity into the Chinese idiom.² This was much more than a linguistic problem, for it had to do with the communication of the Christian gospel in a new religious and cultural context.

One of the earliest Chinese terms for Christianity was *shenggonghui* (聖公會), or “Holy Catholic Church.”³ This was consistent with what had been written in the early creeds, but in the end the transliterated term *jidujiao* (基督教, the religion of Christ) was chosen instead. The Protestants wanted to differentiate themselves from the Roman Catholics who had been in China for a considerable time and were known for practicing the religion of the “Lord of Heaven” (*tianzhujiao*, 天主教). Individual Protestant churches and denominations also wanted to differentiate themselves from one another. By midcentury, the denominational names were fixed, and *shenggonghui* had become the accepted name for the church that British Anglican and American Episcopalian missionaries were trying to establish in China.⁴ The term was chosen because it expressed the catholic character of the Anglican and Episcopal tradition.

The first Anglican priest in China was not a missionary but a chaplain attached to the British East India Company in Macao. He had been sent to serve the foreign community, and in 1821 he conducted the funeral for Morrison’s first wife, Mary.⁵ Morrison was a Presbyterian, not an Anglican, but

2. Christopher A. Daily, *Robert Morrison and the Protestant Plan for China*, Royal Asiatic Society Books (Hong Kong: Hong Kong University Press, 2013). Also see Christopher Hancock, *Robert Morrison and the Birth of Chinese Protestantism* (London: T&T Clark, 2008).
3. The term *shenggonghui* (聖公會) was probably invented by Robert Morrison and his Chinese assistants. In his 1818 prayer book (年中每日早晨祈禱敘式, *Daily Order of Morning Prayer throughout the Year* [Malacca: Yinghua shuyuan, 1818]), he used the term 聖公會 to describe the church community, and thereafter the term 聖公會 was used for a time to describe the Protestant community as a whole.
4. The best historical summary of Anglican-Episcopal work in China is G. F. S. Gray with Martha Lund Smalley, *Anglicans in China: A History of the Zhonghua Shenggong Hui (Chung Hua Sheng Kung Hui)* (New Haven, CT: Episcopal China Mission History Project, 1996). This is an outline summary of a longer unpublished and undated manuscript entitled, “Anglicans in China: A History of the Chung Hua Sheng Kung Hui,” by Gray, an Anglican missionary who worked in China beginning in the 1930s.
5. Henry Harding was the chaplain appointed in 1819. He was succeeded by George H. Vachell, who was succeeded in 1833 by Charles Wimberley, the last of the East India Company chaplains. See Lindsay and May Ride, *An East India Company Cemetery: Protestant Burials in Macao* (Hong Kong: Hong Kong University Press, 1998), 234.

denominational distinctions were not always emphasized in the small foreign community. Macao was the entry point for missionaries from Western churches and missionary societies in the early nineteenth century, just as it had been for the Roman Catholics who went to China in the late sixteenth century.

The American Protestant Episcopal Church appointed its first two missionaries to China in 1835, and late that year they arrived in Canton (Guangzhou).⁶ However, they were unable to do any work in Canton or Macao, or even study Chinese, and so they relocated to Singapore, and later to Batavia, to work among overseas Chinese. In 1837, William Jones Boone (1811–64) was appointed missionary to Batavia by the Episcopal Church. In 1840, he moved to Macao and from there to Amoy (Xiamen) to set up the first base for the Episcopalians.

In 1844, Boone was consecrated bishop of Amoy and other parts of China.⁷ He thus became the first bishop of China outside the Roman tradition. Together with several missionary colleagues and their families, all part of what became known as the American Church Mission (or the Protestant Episcopal China Mission, PECM), he settled in Shanghai the following year. Shanghai, like Amoy, was one of the treaty ports open to foreign missionaries after the signing of the Treaty of Nanjing (1842) ended the First Opium War. It soon became the base of most churches engaged in missionary work in China. Boone worked to start churches, contributed to the translation of the Bible and the Prayer Book, and began educational and simple medical services. He also ordained the first Chinese priest, Huang Guangcai (黃光彩, Wong Kong Chai, 1824–86), in 1851.

From England, there was a separate Anglican-Episcopal missionary beginning. The Church Missionary Society (CMS, founded in 1799) had long been interested in evangelistic work in China. The CMS had contributed to the work of Karl Gutzlaff on the China coast, but it was only in 1836 that the first CMS missionary went to Singapore “and thence to make journeys to Chinese ports as he might find possible.”⁸ This exploration did not amount to much. And so, in the early 1840s, CMS missionaries George Smith



Figure 1 Lithograph of Huang Guangcai (1824–86), from *Spirit of Missions* 49 (1884): 141–42, March 1884. Courtesy of the Reference Library, General Theological Seminary.

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6. “The Mission to China: From the Missionaries, the Rev. Messrs Hanson and Lockwood,” *The Spirit of Missions* 1, no. 1 (January 1836): 79–81.
 7. He was consecrated on October 26, 1844, in Philadelphia. See Gray, “Anglicans in China,” 10.
 8. Eugene Stock, *The History of the Church Missionary Society: Its Environment, Its Men and Its Work* (London: Church Missionary Society, 1899), 1: 468.

and Thomas McClatchie were sent out for an exploratory visit. They toured South China to look into the prospects for future work and eventually settled in Shanghai.⁹

Hong Kong became a British colony after the end of the First Opium War, and the territory was to have a special place in Chinese Anglican history. In 1843, Vincent Stanton was appointed colonial chaplain to Hong Kong. He had been in South China some years before, having gone out on his own because he was too young for missionary service. He was even imprisoned by the Chinese during this earlier stay. With his new appointment, he began to organize the church in Hong Kong and raise funds for St. John's Cathedral and St. Paul's College, both of which were opened in 1849.¹⁰

That same year the Diocese of Victoria was created by Royal Letters Patent, and George Smith was appointed the first bishop. His diocese included all of China plus Japan, notwithstanding the fact that the PECM was already well established in Shanghai. This was the largest Anglican diocese the world had ever seen. Although the Royal Letters Patent authorized the diocese to provide oversight and pastoral care to members of the Church of England only, George Smith and the CMS bishops and missionaries who followed him were very much interested in evangelism among the Chinese. CMS work had already begun in Foochow (Fuzhou), which would become an important center for Anglican work in China. The early bishops of Victoria spent much time in Fukien (Fujian), Kwangtung (Guangdong), and other parts of China conducting confirmations, visiting churches, and overseeing CMS missionary activity. Generally speaking, they got along well with American Episcopalians, and cooperated with one another when they could.

The work of the PECM continued to develop in Shanghai and, beginning in 1868, in Wuchang (central China). Whereas the CMS had a "bottom-up" approach to mission work, emphasizing work with people at the grass roots, the PECM was more interested in training an elite. The first Bishop Boone had died in 1865, and his successor, Channing Moore Williams (1829–1910), was named bishop of both China and Japan. The PECM sent out many outstanding missionaries, many of whom were involved in education. Among these Lydia Mary Fay (1804–78), in addition to contributing to education, became an accomplished sinologist.¹¹ The PECM ordained Chinese priests much more quickly than the CMS. Among the outstanding priests and Chinese intellectuals from this period was Yen Yun-ching (顏永京, Yan Yongjing, 1838–98). One of the first Chinese to study in the United States, Yen became a renowned

9. George Smith, *A Narrative of an Exploratory Visit to Each of the Consular Cities of China and to the Islands of Hong Kong and Chusan in Behalf of the Church Missionary Society in the Years 1844, 1845, 1846*, 2nd ed. (London: Seeley, Burnside and Seeley, 1847).

10. George B. Endacott and Dorothy E. She, *The Diocese of Victoria, Hong Kong: A Hundred Years of Church History, 1849–1949* (Hong Kong: Kelly and Walsh, 1949), 1–14.

11. Ian Welch, "Lydia Mary Fay and the Episcopal Church Mission in China," *International Bulletin of Missionary Research* 36, no. 1 (January 2012): 33–37.

educator, translator, and advocate for social justice.¹² He was also a cofounder and the first principal of St. John's College in Shanghai (1879).

The creative force behind that college was Samuel I. J. Schereschewsky (1831–1906), who became one of the most renowned missionaries of the nineteenth century. Schereschewsky was a Lithuanian Jew who became Christian after immigrating to the United States.¹³ He went to China in 1859, and soon moved to Peking (Beijing), where he was the first American missionary. There he began his language study. A gifted linguist, Schereschewsky helped translate the Bible and (with John Shaw Burdon, later the bishop of Victoria) the Book of Common Prayer (BCP) into Chinese. There were many versions of the BCP translated or partially translated in the nineteenth century, but the Schereschewsky-Burdon version of 1872 was the most widely used. Schereschewsky became the third PECM bishop of Shanghai in 1877. He strongly believed in mission through education, and the college he founded grew to become St. John's University, one of the most outstanding Christian institutions of higher education in China.¹⁴ A few years later, Schereschewsky was paralyzed after he suffered a stroke and he then resigned his episcopacy. Following many years of treatment, he was able to continue his translation work, in later years typing with only one finger and keeping his many assistants busy well into the night.

After China's defeat by Anglo-French forces in the Second Opium War, the Western missionary presence in China increased significantly. The Church of England's Society for the Propagation of the Gospel in Foreign Parts (SPG) began work in North China in 1863. Charles Perry Scott (1847–1927) was consecrated its first bishop in 1880 and resided in Peking. Other Anglican mission societies also entered the field in China.¹⁵ The Church of England Zenana Mission Society (CEZMS), founded in India, was a women's missionary society that worked closely with the CMS. The CEZMS began work in Fukien and South China in 1884. The Dublin University Mission began to send missionaries to Fukien in 1887. After an Anglican mission conference in

12. Edward Yihua Xu, "Westernization and Contextualization: A Study on Three Pioneering Chinese Pastors of the Sheng Kung Hui in China," in *Contextualization of Christianity in China: An Evaluation in Modern Perspective*, ed. Peter Chen-Main Wang (Sankt Augustin, Germany: Institut Monumenta Serica, 2007), 183–206.

13. The standard biography is still James Arthur Muller, *Apostle of China: Samuel Isaac Joseph Schereschewsky, 1831–1906* (New York: Morehouse, 1937). Also see Irene Eber, *The Jewish Bishop and the Chinese Bible: S. I. J. Schereschewsky, 1831–1906* (Leiden: Brill, 1999).

14. Xu Yihua, "St. John's University, Shanghai as an Evangelising Agency," *Studies in World Christianity* 12, no. 1 (2006): 23–49. Also see 熊月之、周武編：《聖約翰大學史》（上海：上海人民出版社，2007）。[Xiong Yuezhi and Zhou Wu, eds., *History of St. John's University* (Shanghai: Shanghai People's Press, 2007).]

15. For a listing of the important societies working in China, see R. G. Tiedemann, *Reference Guide to Christian Missionary Societies in China: From the Sixteenth to the Twentieth Century* (Armonk, NY: M. E. Sharpe, 2009). There were a total of seventeen Anglican-Episcopal missionary societies and churches that worked in China up until 1949.

Shanghai in 1907 (see below), the Church of England in Canada was asked to begin work in Honan (Henan). This remained the Canadians' center of mission activity in China until the mid-twentieth century. Anglicans also participated in ecumenical and interdenominational Christian organizations that sent missionaries to China, including the China Inland Mission, the Female Education Society (FES), and the Young Men's and Young Women's Christian Associations (YM and YWCAs).

The expansion of the missionary presence in China often engendered a hostile response from the local Chinese populace, as is evident in the "missionary cases" that were taken to the courts or resolved in international negotiations in the second half of the nineteenth century.¹⁶ The missionaries were often the only foreigners in inland China, and their presence and activity sometimes provoked violent attacks against both missionaries and Chinese converts. The largest of the cases involving Anglican (CMS) missionaries was the Kucheng Massacre in Fukien in 1895. This was the dark side of the Christian encounter with Chinese culture, which reached a high point in the Boxer Uprising (1899–1901).

The CMS remained the largest Anglican missionary society in China, and its work greatly expanded in the late nineteenth century. Education work in Hong Kong was always a focus of church activity. In 1872, the Diocese of Victoria had been reduced to China south of the twenty-eighth parallel and Smith's successor, Bishop Charles Alford (1816–98), resigned over what he considered a slight to his authority. Thereafter, even as the work of the church expanded, the diocese continued to be reduced in size right up to 1951. The CMS assumed responsibility for the dioceses of Mid-China (1880), later divided into West China (Sichuan, 1895) and Chekiang (Zhejiang, 1909), Fukien, and Kwangsi (Guangxi)-Hunan (1909). As with other societies and churches, the CMS combined evangelistic work and establishing churches with education and social welfare. A special area of interest was work with leprosy, and the CMS established important leprosaria in Kwangtung, Fukien, and Chekiang.¹⁷ In Hong Kong and South China, the CMS was active mainly in education and evangelistic work. The first six bishops of Victoria were all CMS men, and the society's presence in Hong Kong continued into the 1970s.

16. The classic study in English is Paul A. Cohen, *The Missionary Movement and the Growth of Chinese Anti-Foreignism, 1860–1870*, 2nd ed. (Cambridge: Harvard University Press, 1967). In Chinese see 呂實強：《中國官紳反教的原因，1860–1874》，第二版（臺北：中央研究院，2005）。[Lü Shih-ch'iang, *The Origin and Cause of the Anti-Christian Movement by Chinese Officials and Gentry, 1860–1874*, 2nd ed. (Taipei: Academia Sinica, 2005).]

17. Zhou Donghua, "The Anglican Church and the Treatment of Leprosy in Modern Fuzhou," paper presented at the conference entitled "Learning from the Past, Looking to the Future: Anglican-Episcopal History in China and Its Impact on the Church Today," Hong Kong, June 7–9, 2012. Also see Stock, *History of the Church Missionary Society*, vols. 2–3, *passim*.

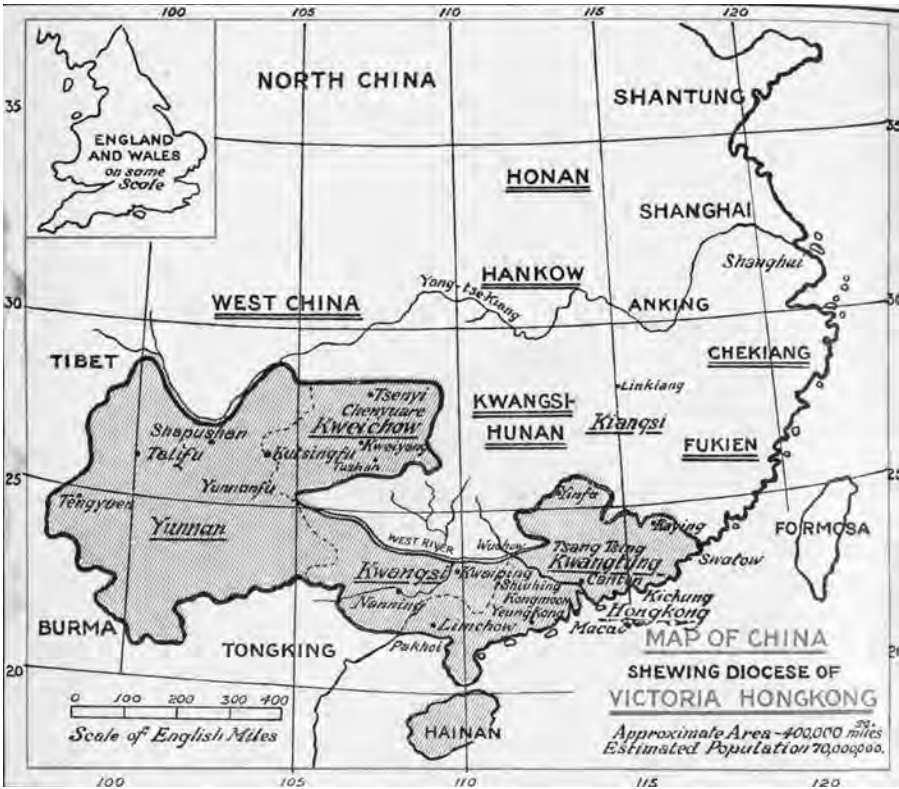


Figure 2 Map of China showing Diocese of Victoria and other dioceses (1921). Hong Kong Sheng Kung Hui Archives.

The Mission to Seamen became an important part of Anglican work beginning in the second half of the nineteenth century.¹⁸ Anglicans took a special interest in the pastoral care and support for seafarers, and CMS mission personnel were often involved in the homes and clubs set up for sailors in China's port cities. Closely related to this work were the chaplaincies established in the treaty ports along the China coast for the English residents. In the late nineteenth century, Bishop Hoare (1851–1906) of the Diocese of Victoria regularized and expanded the work of the consular chaplaincies.¹⁹ This work developed out of the close relationship between the Church of England and its missionaries and British government agencies and officials in China.

By the late nineteenth century, women, both missionary wives and single women, outnumbered men in the missionary community, and their numbers would continue to grow. There had been societies of women missionaries early

18. See Stephen Davies, *Strong to Save: The Story of the Mariners' Club, Hong Kong: 1863–2013* (forthcoming).

19. G. A. Bunbury, "Episcopate of Bishop Joseph Charles Hoare, 1898–1906," Hong Kong Public Records Office, HKMS 94-1-5: 3–4.

on: the FES, for example, and the Zenana Society that started later. The PECM had been sending single female missionaries since the 1850s, but the CMS began recruiting single women only in 1887. Women were involved in education, medical work, pastoral visitation, and other activities primarily, but not exclusively, among Chinese women, who outnumbered men among Chinese converts. By 1937, there were 50 percent more Chinese women than men working for the CHSKH and more than double the number of women than men among the foreign missionaries.²⁰ A feature of the Anglican-Episcopal mission work not found in other Protestant denominations was the orders of religious women, or nuns. Two Episcopal sisterhoods, both related to the American Church, were present in China: the Community of the Transfiguration (1914) in Wuhu and Hankow (Hankou) and the Order of St. Anne (1909), a small order found only in Shashi, Hubei and about which little is known.²¹ These were autonomous religious communities involved in education and social welfare, working under the authority of the local CHSKH bishop, not the PECM.

In general, Protestant missionaries cooperated well in nineteenth-century China. Although American Episcopalians and the various Anglican mission societies worked together when they could, there were occasional differences. Some arose over which prayer book to use, but disputes were primarily over questions of diocesan boundaries and episcopal jurisdiction. Already in 1853 Bishop Boone conceded authority over English clergy and laity in Shanghai, a PECM area, to Bishop Smith of the CMS. The first meeting of British and American bishops in China (and Korea) was not held until 1897. They met to discuss common ecclesial concerns and to work for cooperative approaches to evangelism and mission. Subsequent meetings of bishops and clergy took place in 1899, 1903, 1907, and 1909.²² The last meeting prepared for the organization of the CHSKH, and Bishop Charles P. Scott of North China was asked to draft its constitution.

At precisely noon on April 26, 1912 the CHSKH General Synod was formally constituted at St. John's Pro-Cathedral in Shanghai, which was located on the campus of St. John's University. Representatives of all the Anglican and Episcopal churches and mission societies in China were present, including ten of its eleven bishops. There were perhaps thirty thousand baptized church members at the time.²³ The CHSKH included three dioceses from the PECM

20. "General Statistics of the Chung Hua Sheng Kung Hui for the Year of Our Lord 1937," *Report of the Tenth General Synod, Chung Hua Sheng Kung Hui* (Shanghai, August 23–31, 1947), 2–3.

21. Tiedemann, *Reference Guide to Christian Missionary Societies in China*, 151, 195.

22. "Letter and Resolutions of the Conference of the Anglican Communion in China," Shanghai, 1897–1899; "Letter and Resolutions of the Conference of the Bishops of the Anglican Communion in China and Hong Kong," Shanghai, October 19–23, 1903; "Report and Resolutions of the Conference of the Anglican Communion in China and Hong Kong," Shanghai, 1907, 1909.

23. Stock, *History of the Church Missionary Society*, 4: 294–95; Kenneth Scott Latourette, *A*



Figure 3 Chung Hua Sheng Kung Hui, First General Synod, April 1912. Courtesy of Special Collections, Yale Divinity School Library.

(Shanghai, Hankow, and Wuhu [later named Anking]), five dioceses that were associated with the CMS (Victoria–South China, Fukien, West China [Sichuan], Chekiang, and Kwangsi-Hunan), two dioceses established by the SPG (North China and Shantung [Shandong]), and one diocese under the Church of England in Canada (Honan).²⁴

The CHSKH was the first non-Roman Catholic national church body formed in China. The inaugural General Synod approved the new Constitution and Canons, passed resolutions on a range of subjects from church extension to Christian literature, and attended to organizational matters. There was even a resolution on the need for local adaptation.²⁵ Beginning in 1913, the eleven individual dioceses (or missionary areas) held their own General Synods, creating a networked infrastructure for the new church.

History of Christian Missions in China (London: SPCK, 1929), 664.

24. In 1934, the CHSKH established the new Diocese of Shensi (Shaanxi). In 1936, West China was split into two new dioceses, Sichuan West and Sichuan East. In 1947, the Yun-Kwei Diocese was split off from South China. By the time of the Tenth General Synod, there were fourteen CHSKH dioceses in all. In 1951, the Diocese of Hong Kong and Macao became a detached diocese, with a new Diocese of Guangdong created on the Mainland as part of the CHSKH.

25. *Constitutions and Canons of the Chung Hua Sheng Kung Hui Together with the Report of the General Synod, and the Report and Resolutions of the Conference of the Anglican Communion in China and Hong Kong Held at Shanghai, April 18th–26th, 1912* (Shanghai, 1912).



Figure 4 St. John's Pro-Cathedral, Shanghai, circa 1940. Courtesy of the Episcopal Church Archives.

The General Synod met ten times between 1912 and 1947, and in theory it oversaw and guided the CHSKH and all Anglican-Episcopal mission work in China. It sought to separate Anglican from “Englishness” and Episcopalian from “Americanness,” so that a truly Chinese church could grow. In this, the CHSKH was never entirely successful. The missionary presence was always too strong, and important decisions were made in Canterbury, London, or New York. The otherness of the church—its foreign image—persisted. The missionaries were also in control in China. This was so even after the CHSKH was recognized at the Seventh Lambeth Conference in 1930 as an independent province, and thus part of the worldwide Anglican Communion. The missionary organizations continued alongside the church structure, and they were much more powerful and better organized. Foreign missionaries and missionary bishops held the purse strings and retained most of the important positions of leadership in church institutions.

Although there had been a Chinese assistant bishop since 1918, the first Chinese diocesan bishop was not elected until 1934. It was not until the 1940s that it became common to elect or appoint Chinese bishops over Western missionary counterparts. Bishop F. R. Graves (1858–1940) of Shanghai was the longest-serving CHSKH bishop. He held his episcopacy for forty-four years before retiring in 1937, and then he was replaced by another American.²⁶ The CHSKH had not lost its otherness as a foreign church dependent upon foreign mission organizations even by 1949, despite its expressed commitment to be a *Chinese Church*.

This is not to say that all its efforts toward “local adaptation” came to naught. The CHSKH was a church that became known for its literary contributions, its efforts in education, its cultivation of talented intellectuals, its work in social welfare, and its leadership in ecumenism. Already in 1908 the church had begun to publish *Sheng Kung Hui Bao* (*The Chinese Churchman*), the journal that became the official publication of the CHSKH from 1912 to 1951 and the longest-running church publication of any denomination.²⁷ Like many other mainline churches, the CHSKH published Christian literature for a wide variety of constituencies. More generally, intellectuals in the CHSKH were also significantly involved in writing about the pressing social and cultural issues facing China.

After 1912 there were renewed efforts to write a prayer book in Chinese to replace translations of the various foreign prayer books. This proved to be a difficult task, however, because of regional language variations and individual missions’ preferences.²⁸ English dioceses



Figure 5 Bishop Frederick R. Graves (1858–1940). Courtesy of Special Collections, Yale Divinity School Library.

26. For a short study of Graves’s early years in Shanghai, see Mei-Mei Lin, “The Episcopalian Missionaries in China, 1835–1990” (PhD dissertation, University of Texas at Austin, 1994): 277–306. With one exception, the CMS did not have local diocesan bishops in any of its missionary areas in any part of the world until the 1950s. See Kevin Ward, “Taking Stock: The Church Missionary Society and Its Historians,” in *The Church Missionary Society and World Christianity, 1799–1999*, ed. Kevin Ward and Brian Stanley (Grand Rapids, MI and Cambridge, UK: William B. Eerdmans and Curzon Press, 2000), 29.

27. The *Sheng Kung Hui Bao* (聖公會報) was published monthly and sometimes bimonthly, except during the years of the War against Japan. It maintained a very high standard of Chinese and can be studied for the evolution of vernacular Chinese literature (*baihuawen*, 白話文) and as a reflection of what was going on in the Chinese church. A monthly English journal *The Chinese Churchman* was also published for a time, but it was more irregular in production.

28. 潘乃昭：〈公禱書的翻譯與聖公命名的歷史關係〉[Michael Nai-chiu Poon, “Prayer Book

continued to use translated versions of the 1662 Book of Common Prayer, while American dioceses used translations of their own 1789 Book of Common Prayer. Besides the various Chinese versions of the Prayer Book, there were authorized liturgies for services for marriages and burials and non-liturgical services for use in homes and schools.²⁹ A Chinese BCP was never formally approved, although it remained on the agenda of each General Synod meeting up until 1947, when a resolution calling for a draft BCP was finally approved.³⁰ But this was already too late. The last meeting of the House of Bishops in 1956 also approved a resolution to draft yet another CHSKH Prayer Book, but it too was never written. The BCP, which was designed to hold Anglicans together, proved to be a source of division in China.

Many outstanding intellectuals, both clergy and laity, Christian and non-Christian, were drawn to the CHSKH. The two major Episcopal universities—Boone University (after 1924, it became Central China Normal University) and St. John's University—were committed to an American liberal-arts approach to higher education. There were very few Christians among the graduates of any of the Christian colleges, but the colleges themselves had a profound influence on intellectual life and educational reform in the country as a whole.³¹ Among the Christian graduates were prominent officials in the Republican government and the Nationalist Kuomintang, as well as leading educators, businesspeople, and church people. Families who were members of the CHSKH wanted their children to go to these universities, and many future bishops and priests were graduates.

Theological education was a priority for Anglicans and Episcopalians, both before and after the founding of the CHSKH. There were different models of theological education, from individual mentoring to diocesan-level training to university and graduate-level education. Financial support for seminary training was a continuing problem for the CHSKH, but there were other difficulties as well: the standards for ordination varied, especially between the coastal cities and the rural churches. The question of language—facility in English (where St. John's excelled) and the use of Mandarin or another dialect (Cantonese in the south, for example)—was never resolved, but it probably did not need to be because of the varying requirements for priests in different dioceses. There were never very many Chinese faculty and few well-educated candidates for

Translation and the Birth of the Sheng Kung Hui," <http://doc.baidu.com/view/80f3df7202768e9951e738fa.html> (accessed November 5, 2014)]. Also see the chapters by Starr and Guo in this volume.

29. Michael Bruce, "China: Chung Hua Sheng Kung Hui," in *The Anglican Communion: A Survey*, ed. J. W. C. Wand (London and New York: Oxford University Press, 1948), 173.
30. 沈子高：《中華聖公會新公禱書之原則芻議》（上海，1947）[T. K. Shen, *On the Principles of New Prayer Book Revision* (Shanghai, 1947)]. Also see Bruce, "China: Chung Hua Sheng Kung Hui," 174.
31. Daniel H. Bays and Ellen Widmer, eds., *China's Christian Colleges: Cross-Cultural Connections, 1900–1950* (Stanford, CA: Stanford University Press, 2009).



Figure 6 St. John's University Memorial Arch with Social Hall in background. Courtesy of Special Collections, Yale Divinity School Library.

holy orders. The heart of the problem was the unresolved tension between the need for a well-trained clergy that was well formed in Anglican tradition and spirituality, and the absence of strong theological institutions with adequate funding and church and diocesan support.³²

T. C. Chao (趙紫宸, Zhao Zichen, 1888–1979) was China's most important theologian of the twentieth century, and he became a CHSKH priest in Hong Kong in 1941.³³ His theology is especially important in the intellectual encounter between Christianity and Chinese culture. Chao emphasized the connection between creation and redemption, and so brought Chinese culture into dialogue with Christian theology. He saw God in nature and in Chinese culture, and he expressed this in his poetry and hymns, as well as his theology. Chao had a sacramental sense of the world, although he wrote very little about the sacraments. In all of these ways, we can see him as "Anglican," but we should not claim too much in saying this. Like other Chinese, he wanted the church to be Chinese, and he was drawn to the churchmanship of the CHSKH. Theologically, Chao was broadly ecumenical and thoroughly contextual. As a Chinese theologian, he went beyond theological traditions that had been inherited from the West, including the Anglican tradition. This was

32. See Philip L. Wickeri, "Clergy Training and Theological Education: The Anglican-Episcopal Experience in China," paper presented at the conference of the Yale-Edinburgh History of the Missionary Movement and World Christianity, New Haven, June 30–July 2, 2011.

33. Winfried Glüer, *Christliche Theologie in China: T. C. Chao: 1918–1956*. Missionswissenschaftliche Forschungen (Gütersloh: Gütersloher Verlagshaus Mohn, 1979); T. C. Chao, *Zhao Zichen wenji* [The collected works of T. C. Chao], ed. Yenching Graduate Institute (Beijing: The Commercial Press, 2003–2010).

also true of other Anglican religious thinkers, such as Wu Leichuan (吳雷川, 1870–1944), Francis C. M. Wei (韋卓民, Wei Zhuomin, 1888–1976), and Hsieh Fu-ya (謝扶雅, Xie Fuya, 1892–1991), to the extent that he may be regarded as Anglican.

The CHSKH was a leader in ecumenical cooperation among Chinese Protestants. Before 1912, Anglicans and Episcopalians held prominent positions of leadership in missionary gatherings, interdenominational publications and translation work, the Student Volunteer Movement, and the YM and YWCAs. In 1922, the CHSKH became a founding member of the National Christian Council of China (NCCC), and many NCCC officers were prominent church members. The CHSKH was part of the committee that produced *Hymns of Universal Praise* (普天頌讚), an ecumenical hymnal that came out in 1936 and is still in use in many Chinese churches today. CHSKH leaders, both Chinese and foreign, played important roles in national and international ecumenical organizations. T. C. Chao was one of the first presidents of the World Council of Churches (WCC), representing the Anglican and Episcopal family of churches.³⁴ The church decided not to join the Church of Christ in China, a union of largely Presbyterian and Congregational churches and missions in 1927, because this was not a church that made space for the historic episcopacy or other Anglican particulars.

The CHSKH grew in numbers and developed as a church, however modestly. This can be seen in the emergence of strong and well-educated Chinese clergy and laity in many parts of China. The church was also rooted in several well-run dioceses and strong Chinese parishes. These included St. Peter's, St. Paul's, and St. John's Pro-Cathedral in Shanghai and St. Stephen's, St. Paul's, St. Mary's, All Saints', and Holy Trinity in Hong Kong. Foochow, Wuchang, Anking, Peking, and other coastal cities also had historic Anglican and Episcopal parishes rooted in the Chinese context.

The CHSKH also grew in size. From 1937, we have the following statistics:

Church Constituency	80,521
Churches	712
Preaching Halls	154
Chinese Clergy	284
Foreign Clergy	102

By 1938, the total constituency had grown to 85,769, which is the highest number of CHSKH adherents there has ever been in China.³⁵ Fukien always

34. Chao resigned his presidency in 1951 because of China's opposition to the WCC resolution on the Korean War. See Philip L. Wickeri, *Reconstructing Christianity in China: K. H. Ting and the Chinese Church* (Maryknoll, NY: Orbis Books, 2007), 83.

35. "General Statistics of the Chung Hua Sheng Kung Hui for the Year of Our Lord 1937," *Report of the Tenth General Synod, Chung Hua Sheng Kung Hui*, 18–19. During the war years, the numbers declined. By the tenth synod of the CHSKH, the total constituency was only 66,651, although it grew to 77,741 by the end of 1949. *Sheng Kung Hui Bao* 39 (October

had the largest number of church members, followed by Kiangsu (Jiangsu, the former Diocese of Shanghai) and Chekiang. The CHSKH as a whole took great pride in the new Diocese of Shensi (Shaanxi).³⁶ Chinese clergy had initiated mission work in the region in 1916, and it became a diocese in 1934. Although Shensi was always the smallest and the weakest of the dioceses, with only 549 members in 1937, this was a diocese and a mission founded by the Chinese themselves.

The years of the War of Resistance against Japan (1937–45) were a time of great hardship for China and took a toll on the churches. Many church leaders and Christian institutions moved west to “Free China,” while Manchuria, Taiwan, and most coastal cities were under Japanese occupation. Although the churches continued to function, attendance declined. Some churches were taken over by the Japanese or damaged in the war effort.³⁷ St. John’s University and church schools in Shanghai remained open throughout the war. American and British missionaries remaining in occupied China were interned in 1943. Others had already returned to their home countries or moved to the West. When Yu Ensi (余恩嗣, d. 1944) became assistant bishop of Kiangsu in 1942 he was the only CHSKH bishop in Japanese-occupied territory. Overall, communication within China was difficult; there could be no regular church meetings, and many activities ceased.

In 1944, Bishop R. O. Hall of Hong Kong and South China took the extraordinary step of ordaining Florence Tim-Oi Li (李添媛, 1907–92) to the priesthood. She became the first ordained woman in the Anglican Communion. After the end of the war, she could no longer function as a priest because of objections from Canterbury and other parts of the church.³⁸ It would be almost twenty-eight years before two other women were ordained, also in Hong Kong. In 1984, Li’s priestly orders were restored, and she was honored in a ceremony at Westminster Abbey and received in Lambeth Palace by the Archbishop of Canterbury.

A little-known aspect of Anglican-Episcopal work in China outside the CHSKH was the mission of the Anglican-Episcopal Church in Japan (Nippon Seikokai, NSKK) in Japanese-controlled areas. The NSKK, which, like China, had American, English, and Canadian roots, had become an independent church in 1887. With the CHSKH, the NSKK was recognized as a province by Lambeth in 1930. After the Sino-Japanese War (1894–95), the church started

15, 1950): 14.

36. See Eric Skues, *Shensi: China’s Mission to the Chinese* (London: SPG and SPCK, 1935).

37. For example, St. John’s Cathedral, Hong Kong. See Stuart Wolfendale, *Imperial to International: A History of St. John’s Cathedral, Hong Kong*, Sheng Kung Hui: Historical Studies of Anglican Christianity in China series, ed. Philip L. Wickeri (Hong Kong: Hong Kong University Press, 2013), 170–72.

38. The ordination is recalled in her memoir, Florence Tim-Oi Li, *Raindrops of My Life: The Memoir of Florence Tim Oi Li (First Woman Priest in the Anglican Community)* (Toronto: Anglican Book Centre, 1996).

to do mission work in Taiwan (1897) and in Manchuria (1914).³⁹ The NSKK began work among Japanese church members in China, but it also evangelized among the Chinese. This mission work continued through the War against Japan but came to an abrupt end with the surrender of Japan.

When the war ended in August 1945, churches in China began an arduous process of rebuilding and reorganization. In fact, the CHSKH never recovered from the war. The House of Bishops had met only four times in the years between 1937 and 1947, and no synod committees met at all. Church membership had declined by more than 20 percent, and resources from the various mission boards were limited. After the war, Central Theological School was opened as the official theological college of the church, and the CHSKH finally established a national office in Shanghai. The bishops returned to their dioceses, church schools and other institutions reopened, and some of the missionaries returned, but all this was set against the struggle between the Kuomintang (KMT) and the Chinese Communist Party (CCP) for the control of China.⁴⁰ The tenth and last General Synod met in August 1947, and resolutions were passed to continue the process of rebuilding, but the political situation was changing too quickly for the church to respond either creatively or effectively.

The House of Bishops and the Standing Committee of the CHSKH met in Shanghai in July 1950 and issued a pastoral letter affirming support for the PRC and the independence of the church from foreign control.⁴¹ The following year, Hong Kong and Macao were separated from the Diocese of South China, and Bishop Hall was no longer recognized as a member of the House of Bishops. The CHSKH conducted an accusation meeting criticizing itself for its ties to America and the West. Bishops Y. Y. Tsu (朱友漁, Zhu Youyu, 1886–1986) and Quentin Huang (黃奎元, Huang Kuiyuan, 1902–73), both of whom had gone to America, were singled out for attack. Huang had been imprisoned for a time by Communist troops in Yunnan. T. C. Chao resigned his presidency of the WCC because of its support for the Americans in the Korean War, and at least one report asserted that the CHSKH had withdrawn from the WCC.⁴² The early 1950s was an immensely difficult time for all churches in China, and Christians came under attack during all the mass movements in the subsequent decade.

But this was not the whole story. Many former Anglicans assumed key positions in the PRC, and they maintained their ties with friends and colleagues

39. Tiedemann, *Reference Guide to Christian Missionary Societies in China*, 120.

40. *Report of the Tenth General Synod*, *Chung Hua Sheng Kung Hui*, 1–22.

41. "Sheng Kung Hui Pastoral Letter," in *Documents of the Three-Self Movement: Source Materials for the Study of the Protestant Church in Communist China*, ed. Wallace C. Merwin and Francis P. Jones (New York: National Council of the Churches of Christ in the USA, 1963), 21.

42. "Chung Hua Sheng Kung Hui Announces Permanent Withdrawal from World Council of Churches," *Ta Kung Pao*, August 5, 1951.

in the CHSKH, the YM and YWCAs, and other church bodies. The most important of these was H. J. Paul Pu (浦化人, Pu Huaren, 1887–1974), who became prominent in educational and cultural circles in the 1950s; he had once been a priest at St. Peter's Church in Shanghai, and he later volunteered to work for the church in Shensi.⁴³ Some CHSKH leaders played important roles in the newly-formed Chinese Christian Three-Self Patriotic Movement of the Protestant Churches of China (TSPM). They were socially and politically progressive Christians and tried to bring to the TSPM a stronger sense of churchmanship.

After the end of the Korean War, there was a modest revival of the CHSKH. In 1955 three new bishops were consecrated, including K. H. Ting (丁光訓, Ding Guangxun, 1915–2012), who in the 1980s became the leader of the TSPM and the newly-formed China Christian Council.⁴⁴ Some of the dioceses were strengthened; there were new baptisms, confirmations, and ordinations of priests.⁴⁵ The church grew. These were all reported in a new CHSKH publication, *Sheng Gong* (聖工). In 1956, the House of Bishops met in Shanghai, with all seventeen bishops in attendance. The church strongly endorsed the new order, and, although it was much weaker than it had been, the bishops had ambitious plans for the future.⁴⁶ However, this turned out to be its final meeting. Although the CHSKH was never formally dissolved, it effectively came to an end in 1958, as did all other denominational bodies.

After 1951, the new Diocese of Hong Kong and Macao became a detached diocese of the CHSKH. In the early 1950s, refugees from the Mainland poured into Hong Kong, and churches responded with new programs of outreach, education, and mission, starting new schools, welfare settlements, and parishes. China could not be forgotten. In 1956 Bishop Hall became the only Hong Kong church leader to visit the Mainland during the decade. But his attention was now focused on Hong Kong and Macao, and under his leadership the church assumed a higher profile than it ever had before. Gilbert Baker became the first elected bishop of Hong Kong in 1966, and the last Englishman to hold that office. He continued the tradition of linking the church to education and social welfare during a time when “Hong Kongers” were emerging with their own identity.⁴⁷ Hong Kong is remembered for ordaining Li Tim-Oi as the first woman priest, but Bishop Baker ordained the second, third, and fourth women

43. “Pu Huaren” (浦化人), <http://baike.baidu.com/view/1422794.htm> (accessed October 31, 2014).

44. Wickeri, *Reconstructing Christianity in China*.

45. *Ibid.*, 125–30.

46. The publication of *Sheng Gong* came to an end in December 1957. After this time, there were letters and scattered reports on the life of CHSKH churches up until the outbreak of the Cultural Revolution.

47. Stephen Tsang, *A Modern History of Hong Kong* (Hong Kong: Hong Kong University Press, 2004), especially Chapter 13, “The Rise of Hong Kongers,” 180–97.

to the Anglican priesthood as well, and all were ordained with the approval of the Anglican Communion.

Peter Kong Kit Kwong (鄺廣傑) became the first Chinese bishop in Hong Kong in 1981. He was elected just as Hong Kong was entering the period of transition to Chinese rule, and he guided the church over the next twenty-six years. He reorganized church policies, structures, and finance. He also helped build relationships with the Chinese government and with the “post-denominational” church on the Mainland, thus ensuring a smooth transition for church and society in the post-1997 Special Administrative Region. The major achievement of Kwong’s bishopric was the creation of a new province, the Hong Kong Sheng Kung Hui (HKSCH). Kwong saw early on that a detached diocese, operating under the Constitution and Canons of a church that no longer existed, was an anomaly. Facing 1997, and a Hong Kong no longer under British administration, the church needed a more formal institutional grounding. On October 25, 1998, after seven years of planning, the HKSCH was established as the thirty-eighth province in the Anglican Communion.

Episcopal work in Taiwan was in part a response to the needs of the members of the CHSKH who fled to the island after 1949.⁴⁸ The American Episcopal Church started a mission in Taiwan in the early 1950s, and the Diocese of Taiwan was established as part of Province VIII of the Episcopal Church in 1954.

There are those who argue that the historical encounter between Christianity and Chinese culture in the Anglican and Episcopal tradition of Chinese Christianity ended in failure. It is true that the CHSKH never became rooted in the Chinese cultural and social context, for the church was always dominated by the foreign missionary presence. As with all other churches, the CHSKH was overwhelmed by the political movements of the 1950s and beyond. Today, there is certainly no prospect of and no desire for a return of an Anglican or Episcopal denomination in China, even on the part of the older generation of Christians who still remember the CHSKH.

And yet, the Anglican and Episcopal churches of Hong Kong, Macao, and Taiwan—as well as the Chinese churches of Singapore, Southeast Asia, and other parts of the world—hold firm to both their Chinese and their Anglican-Episcopal heritage. Bishop K. H. Ting was the preeminent Christian leader in China from 1979 to his retirement in 1996, and he continued to embrace this heritage in a post-denominational church. The tradition and the church itself also left their marks on theology and church life in China, through the

48. For a study of the Episcopal Church in Taiwan, see Mei-Mei Lin, “How to Search, Establish and Continue an Indigenous, National, Anglican Missionary Bishopric Leadership from Mainland China to Taiwan: Taking Four Missionary Bishops of American Episcopal Church as an Example,” paper presented at the conference entitled “Learning from the Past, Looking to the Future: Anglican-Episcopal History in China and Its Impact on the Church Today,” Hong Kong, June 7–9, 2012. Prof. Lin is also at work on a history of the Episcopal Church in Taiwan.

contribution of T. C. Chao and through the continuing interest in liturgical worship. On the China Mainland, many former Anglican and Episcopal churches are protected historical monuments and continue to be used for worship. The Church Order of the China Christian Council incorporates some distinctive Anglican features, as in its provision for the election of bishops. Anglican hymns and the language of Chinese prayer books can still be heard in Chinese churches. An increasing number of younger Chinese Christians appreciate the Anglican emphasis on tradition, liturgy, and intellectual life.

In these small ways, the CHSKH legacy endures, reflecting a certain Anglican-Episcopal spirit. This spirit is a way of understanding how to be Christian in the world, with a sensibility and an approach to religious life that continues to develop beyond the institutions that brought it into being.

Structure of the Book

The individual chapters of this book highlight important aspects of Anglican and Episcopal history in China. Together they offer innovative and original perspectives on the encounter between Christianity and Chinese culture in the nineteenth and twentieth centuries, in the context of the Anglican and Episcopal tradition in Chinese Christianity. The authors employ a variety of methodologies, approaches, and perspectives, and they are not of one mind about the nature or significance of the encounter. Taken together, the nine chapters offer a balanced assessment of an important part of the Christian experience in China and its missionary background.

The first three chapters are concerned with the Anglican-Episcopal encounter with society, education, and culture. Chapter 1 offers a broad overview of the work of the Protestant Episcopal Church Mission (PECM) and its impact on Chinese society. Edward Yihua Xu contends that the PECM had a mission strategy aimed at the elite and that it was somewhat successful in meeting its goals. Thus, the work of the CHSKH in education and building up the church, as well as in influencing Chinese politics, became embedded in Chinese social and cultural life. In Chapter 2, Patricia P. K. Chiu presents a detailed study of women's education in relationship to a particular church in Hong Kong in the second half of the nineteenth century. She discusses the opportunities and limitations of women's work in education and shows how Christian women helped to build the foundation for a strong Chinese parish. Fuk-tsang Ying, in Chapter 3, focuses on Bishop R. O. Hall's pioneering work for the Christian Study Centre on Chinese Religion in Shatin, Hong Kong. Hall was Hong Kong's longest-serving bishop; he left an indelible impact on Hong Kong's religious and social life, and he made a significant contribution to cultural understanding.

The Book of Common Prayer is central to Anglican worship and religious practice, but, up until now, little work has been done on the various Chinese

versions of the Prayer Book and their importance for the encounter between Christianity and Chinese culture. In Chapter 4, Chloë Starr explores how the BCP helped to shape debates on theology, identity, and practice in the church. Focusing on the landmark edition of the Chinese BCP by John Burdon and Samuel Schereschewsky, both of whom were later made bishops, her chapter places the discussion in the context of the reception of texts in the late nineteenth century. Feng Guo takes the discussion into the twentieth century and the mandate to produce a Chinese BCP for the use of the whole church. In Chapter 5, he addresses the question of why a CHSKH Prayer Book was never produced and considers the legacy of the BCP liturgy in the Chinese church today.

Parish life is at the heart of any church. Over the past twenty years, there has been a growing interest in parish or congregational histories in the study of Christianity all over the world. In Chapter 6, Qi Duan looks at St. Peter's Church in Shanghai during the years of the War against Japan. It was arguably the most important CHSKH parish in Shanghai and the first to be self-supporting. She shows how St. Peter's contributed actively to resistance efforts. In Chapter 7, Ruiwen Chen and Philip Wickeri adopt a "contextualization" approach to parish history in their study of the first three decades of St. Mary's Church in Hong Kong. The youngest of the five traditional Chinese Anglican parishes, St. Mary's celebrated its centennial in 2012. They consider the role of both clergy and laity in responding to social needs as they shaped a church whose ministry, mission, and even architecture embraced elements of the Chinese cultural and social context.

Both of the last two chapters consider China's preeminent twentieth century theologian, T. C. Chao. In Chapter 8, Peter Tze Ming Ng offers a comparative study of Chao and Francis C. M. Wei, the noted educator and later president of Central China Normal University. He shows that Chao and Wei came out of two very different church traditions, one British and one American, both part of the CHSKH. They both sought and ultimately failed to produce an indigenous Chinese theology. In Chapter 9, Yongtao Chen contends that the Anglican tradition contributed to T. C. Chao's rediscovered sense of churchmanship. His chapter offers a detailed theological study of Chao's doctrine of soteriology, a singular contribution to his efforts to indigenize or contextualize Chinese theology.

The photographs, maps, and illustrations that accompany each chapter are designed to enhance the overall analysis. Many of the photographs and illustrations are quite rare and appear in print in this volume for the first time.

Pinyin romanization is used throughout, except where another romanized form is preferred (in the case of proper names) or more widely known. For the first usage of such forms, the pinyin romanization follows. In Chapter 7, Anglicized Chinese names are in Cantonese romanization.

“The Succession of Anglican and Episcopal Bishops in China, 1844–2014” was prepared especially for this volume. It is divided into four parts, representing the different juridical areas of the individual dioceses.

A timeline of Anglican-Episcopal history in China appears at the end of the volume, followed by a bibliography of important works in Chinese and English.

Appendix 2

Timeline of Anglican-Episcopal History in China

- 1807 Arrival of Robert Morrison in Macao and the beginning of Protestant mission work in China.
- 1819 First Anglican chaplain of the British East India Company arrives in Macao.
- 1835 First two missionaries of the Protestant Episcopal Church Mission (PECM) arrive in Guangzhou.
- 1837 William Boone (1811–64) appointed PECM missionary.
- 1843 Hong Kong becomes a British colony following the Treaty of Nanking, which ends the First Opium War.
Vincent Stanton appointed colonial chaplain in Hong Kong.
George Smith and Thomas McClatchie appointed first two Church Missionary Society (CMS) China missionaries.
- 1844 William Boone becomes the first Episcopal bishop in China, based in Amoy (Xiamen) and then Shanghai.
- 1845 Establishment of the Diocese of Shanghai.
- 1849 Diocese of Victoria created by Royal Letters Patent. George Smith appointed bishop of the diocese, which included all of China and Japan.
St. John's Cathedral, Hong Kong opens.
- 1850 Outbreak of the Taiping Rebellion in South China. It is finally put down in 1860.
- 1851 Huang Guangcai (黃光彩, Wong Kong Chai) becomes the first Chinese deacon. He is made the first Chinese priest in 1863.
- 1860 Convention of Peking ends the Second Opium War.
- 1863 Society for the Propagation of the Gospel (SPG) begins work in North China.
- 1871 Wong Kiu-tak (黃堅德) becomes the first Chinese priest in the Church of England (Foochow).
- 1872 The Diocese of Victoria is reduced to China south of the twenty-eighth parallel, and Japan becomes a separate diocese (1874).
Diocese of North China established under the Society for the Propagation of the Gospel.
Publication of the first Chinese translation of the Book of Common Prayer (Schereschewsky and Burdon).
- 1874 John Shaw Burdon appointed bishop of Victoria.

- 1877 First Conference of Protestant missionaries, Shanghai.
Samuel Isaac Joseph Schereschewsky appointed bishop of Shanghai.
- 1879 St. John's College (later St. John's University) is established in Shanghai, the premier Episcopal institution of higher learning.
- 1880 Charles Perry Scott appointed the first bishop of North China.
Establishment of the Diocese of Mid-China.
- 1884 Matthew Kwong Yat-shau (龐日修) ordained the first Chinese Anglican priest in Hong Kong.
The Zenana Mission begins work in South China.
- 1890 Second Conference of the Protestant Missionaries, Shanghai.
- 1893 F. R. Graves appointed bishop of Shanghai.
- 1895 Establishment of the Diocese of West China.
- 1897 First meeting of the British and American Anglican and Episcopal Bishops held in Shanghai; subsequent meetings are held in 1899, 1903, 1907, and 1909.
- 1899 The Boxer Uprising (ends in 1901).
- 1901 Establishment of the Diocese of Hankow.
- 1902 Establishment of the Church Body of the Chinese Anglican Church in Hong Kong.
- 1903 Establishment of the Diocese of Shantung.
- 1906 Establishment of the Diocese of Fukien.
- 1907 China Centenary Missionary Conference, Shanghai.
- 1908 *Sheng Kung Hui Bao* (聖公會報, *The Chinese Churchman*) begins publication in Shanghai. It was the official journal of the Chung Hua Sheng Kung Hui (CHSKH) from 1912 to 1951.
- 1909 Establishment of the Diocese of Chekiang.
Establishment of the Diocese of Honan.
Establishment of the Diocese of Kwangsi-Hunan.
- 1910 Establishment of the Diocese of Anking (originally Wuhu).
- 1911 The Revolution of 1911, led by Sun Yat-sen (孫中山), overthrows the Qing dynasty.
- 1912 The First General Synod of CHSKH held in Shanghai, April 10–26. This was the first non-Roman denomination in China.
- 1915 The Second General Synod of CHSKH held in Shanghai.
- 1918 The Third General Synod of CHSKH held in Shanghai.
Sing Tsae-Seng (沈載琛) becomes the first Chinese bishop and is appointed assistant bishop of Chekiang.
- 1919 Beginning of the May Fourth Movement.

- Publication of the Chinese Union version of the Bible (和合本), still the most popular Bible in Chinese churches.
- 1920 Diocesan Church of England Synod established in Hong Kong for English-language Anglican churches.
- 1921 The Fourth General Synod of CHSKH held in Wuchang.
- 1922 Establishment of the National Christian Council of China.
- 1924 The Fifth General Synod of CHSKH held in Canton.
- 1928 The Sixth General Synod of CHSKH held in Shanghai.
- 1930 Lambeth Conference formally recognizes the CHSKH as an independent church.
- 1931 The Seventh General Synod of CHSKH held in Hangchow.
- 1932 R. O. Hall appointed seventh bishop of Hong Kong.
- 1934 The Eighth General Synod of CHSKH held in Wuhu.
Establishment of the Diocese of Shensi. T. K. Shen (沈子高) is appointed the first Chinese diocesan bishop.
- 1936 Establishment of the Dioceses of East Szechuan and West Szechuan.
- 1936 Publication of the ecumenical *Hymns of Universal Praise*.
- 1937 The Ninth General Synod of CHSKH held in Foochow.
Full-scale Japanese invasion of China.
- 1941 Pre-eminent Chinese theologian Dr. T. C. Chao (趙紫宸) is confirmed, made deacon and priest in one day, at St. Paul's College Chapel, Hong Kong.
- 1944 Ordination of Florence Li Tim-Oi (李添嬾) by Bishop R. O. Hall. She becomes the first woman priest in the Anglican Communion.
- 1945 End of the War against Japan.
Beginning of the Chinese Civil War.
- 1947 The Tenth (and last) General Synod of CHSKH held in Shanghai, with all fourteen dioceses represented.
Establishment of the Diocese of Yunnan-Kweichow.
- 1948 First Assembly of the World Council of Churches meets in Amsterdam. The CHSKH is a founding member, and T. C. Chao is elected one of six presidents.
- 1949 Establishment of the People's Republic of China (PRC), led by Mao Zedong and the Chinese Communist Party.
Nationalists under Chiang Kai-shek flee to Taiwan.
- 1950 Outbreak of the Korean War (hostilities end in 1953).
Beginning of the expulsion of all foreign missionaries from China.

- The House of Bishops and the Standing Committee of the CHSKH meet in Shanghai in July affirming support for the PRC and independence of the church from foreign control.
- 1951 The Diocese of Hong Kong and Macao becomes a detached diocese, with a new Diocese of Guangdong created on the Mainland as part of the CHSKH.
- 1954 The Diocese of Taiwan is established as part of Province VIII of the Episcopal Church (USA).
- 1955 Election of three new CHSKH bishops, including K. H. Ting (丁光訓, Ding Guangxun), who becomes head of both the Chinese Christian Three-Self Patriotic Movement Committee and the China Christian Council in 1980.
- 1956 House of Bishops and Executive Committee of the CHSKH General Synod meet in Shanghai, with all seventeen bishops in attendance, for the last time.
- 1958 The Unification of Worship in China, the de facto end of the CHSKH and all denominations.
- 1966 J. Gilbert H. Baker becomes the first elected bishop of Hong Kong, and the last Englishman to hold that office.
- 1979 Beginning of the Opening and Reform period in China under the leadership of Deng Xiaoping (鄧小平).
- 1981 Peter Kong Kit Kwong (鄭廣傑) becomes bishop of Hong Kong, the first Chinese to hold that office.
- 1997 The return of Hong Kong to Chinese sovereignty.
- 1998 Inauguration of the Province of the Hong Kong Sheng Kung Hui, thirty-eighth province in the Anglican Communion. Bishop Kwong is installed as first archbishop and primate.

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This is a bibliography of selected journals, books, and other materials on the history of the Anglican-Episcopal tradition in China. It makes no attempt to be comprehensive. Some general books on the history of Christianity in China are included here, but by no means all of them. Additional materials on Chinese Anglicanism of a more specific nature are quoted in the individual chapters of this book. —Ruiwen Chen

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