Spirit and the Fleshin Shandong, 1650 1785

D. E. Mungello

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The Spirit and the Flesh in Shandong, 1650-1785 D. E. Mungello, 2001-03-21 In the spring of 1738 Fr Bernardino Bevilacqua was hustled out of Shandong to quiet the uproar over his sexual seduction of young Chinese converts Fr Alessio Randanini followed him to Macau in 1741 The story of this scandal has remained largely untold for nearly three centuries Among Christians in Shandong and southern Zhili provinces during the years 1650 1785 the spirit and the flesh lived in constant tension as the aspirations of the spirit faith hope love devotion mercy and piety contended with the passions of the flesh hatred jealousy lust and pride The Spirit and the Flesh in Shandong tells the deeply human story of the introduction of Christianity to a provincial region in China where European missionaries shared the poverty and isolation of their Chinese flocks Their close personal relationships led to intellectual and pastoral collaboration suppression an underground church imprisonment apostasy and martyrdom as well as peasant secret society affiliations self flagellation and sexual seduction In the remote villages of this region the missionaries and their converts lived out their pious aspirations and eternal damnations under a darkening sky of growing anti Christian policies from the capital The Spirit and the Flesh in Shandong, 1650-1785 D. E. Mungello, 2001-03-21 In the spring of 1738 Fr Bernardino Bevilacqua was hustled out of Shandong to quiet the uproar over his sexual seduction of young Chinese converts Fr Alessio Randanini followed him to Macau in 1741 The story of this scandal has remained largely untold for nearly three centuries Among Christians in Shandong and southern Zhili provinces during the years 1650 1785 the spirit and the flesh lived in constant tension as the aspirations of the spirit faith hope love devotion mercy and piety contended with the passions of the flesh hatred jealousy lust and pride The Spirit and the Flesh in Shandong tells the deeply human story of the introduction of Christianity to a provincial region in China where European missionaries shared the poverty and isolation of their Chinese flocks Their close personal relationships led to intellectual and pastoral collaboration suppression an underground church imprisonment apostasy and martyrdom as well as peasant secret society affiliations self flagellation and sexual seduction In the remote villages of this region the missionaries and their converts lived out their pious aspirations and eternal damnations under a darkening sky of growing anti Christian policies from the capital China Gothic Anthony E. Clark, 2020-01-06 As China struggled to redefine itself at the turn of the twentieth century nationalism religion and material culture intertwined in revealing ways This phenomenon is evident in the twin biographies of North China's leading Catholic bishop of the time Alphonse Favier 1837 1905 and the Beitang cathedral epicenter of the Roman Catholic mission in China through incarnations that began in 1701 After its relocation and reconstruction under Favier's supervision the cathedral and Favier miraculously survived a two month siege in 1900 during the Boxer Rebellion Featuring a French Gothic Revival design augmented by Chinese dragon shaped gargoyles marble balustrades in the style of Daoist and Buddhist temples and other Chinese aesthetic flourishes Beitang remains an icon of Sino Western interaction Anthony Clark draws on archival materials from the Vatican and collections in France Italy China

Poland and the United States to trace the prominent role of French architecture in introducing Western culture and Catholicism to China A principal device was the aesthetic imagined by the Gothic Revival movement of the eighteenth and nineteenth centuries the premier example of this in China being the Beitang cathedral Bishop Favier's biography is a lens through which to examine Western missionaries role in colonial endeavors and their complex relationship with the Chinese Ecclesiastical Colony Ernest P. Young, 2013-03-05 The French Religious communities in which they lived and worked Protectorate was an institutionalized and enduring policy of the French government based on a claim by the French state to be guardian of all Catholics in China The expansive nature of the Protectorate's claim across nationalities elicited opposition from official and ordinary Chinese other foreign countries and even the pope Yet French authorities believed their Protectorate was essential to their political prominence in the country This book examines the dynamics of the French policy the supporting role played in it by ecclesiastical authority and its function in embittering Sino foreign relations In the 1910s the dissidence of some missionaries and Chinese Catholics introduced turmoil inside the church itself. The rebels viewed the link between French power and the foreign run church as prejudicial to the evangelistic project. The issue came into the open in 1916 when French authorities seized territory in the city of Tianjin on the grounds of protecting Catholics In response many Catholics joined in a campaign of patriotic protest which became linked to a movement to end the subordination of the Chinese Catholic clergy to foreign missionaries and to appoint Chinese bishops With new leadership in the Vatican sympathetic to reforms serious steps were taken from the late 1910s to establish a Chinese led church but foreign bishops their missionary societies and the French government fought back During the 1930s the effort to create an indigenous church stalled It was less than halfway to realization when the Chinese Communist Party took power in 1949 Ecclesiastical Colony reveals the powerful personalities major debates and complex series of events behind the turmoil that characterized the nineteenth and early twentieth century experience of the Catholic church in China From Christ to Confucius Albert **The Catholic Invasion of China** D. E. Mungello, 2015-07-01 The Monshan Wu,2016-01-01 N O P Q R S T V W X Y Z culmination of D E Mungello's forty years of study on Sino Western history this book provides a compelling and nuanced history of Roman Catholicism in modern China As the author vividly shows when China declined into a two century cycle of poverty powerlessness and humiliation the attitudes of Catholic missionaries became less accommodating than their famous Jesuit predecessors He argues that invasion accurately characterizes the dominant attitude of Catholic missionaries especially the French Jesuits in their attempt to introduce Western religion and culture into China during the nineteenth and early twentieth century Elements of this attitude lingered until the end of the last century when many Chinese felt that Pope John Paul II's canonization of 120 martyrs reflected the imposition of an imperialist mentality In this important work Mungello corrects a major misreading of modern Chinese history by arguing that the growth of an indigenous Catholic church in the twentieth century transformed the negative aspects of the invasion into a positive Chinese religious force

Drowning Girls in China D. E. Mungello, 2008-06-27 This groundbreaking book offers the first full analysis of the long neglected and controversial subject of female infanticide in China Although infanticide and child abandonment were worldwide phenomena from antiquity down to the nineteenth century when massive numbers of children were still being abandoned in Europe China was unique in targeting girls almost exclusively Yet despite its persistence for two thousand years little has been published on a practice that is deeply sensitive within China and little understood by outsiders Drawing on little known Chinese documents and illustrations noted historian D E Mungello describes the causes and continuation of female infanticide since 1650 despite efforts by Confucian moralists Buddhist teachings government officials and even imperial edicts to stop the practice The arrival of Christian missionaries led to foreign involvement as well with Catholic priests baptizing abandoned and dying infants in Nanjing and Beijing beginning in the early 1600s Mission efforts peaked in the nineteenth century when the European based Society of the Holy Childhood urged Catholic children to contribute their pennies to help neglected children in China However most of the infant victims were drowned at birth in the privacy of their homes thereby escaping the scrutiny of the law and the public Mungello brings this secretive practice to light with a nuanced and balanced analysis of the cultural economic and social causes of early infanticide and its contemporary manifestation in sex selected abortion as a result of the government's one child policy Presenting female infanticide as a human rather than a distinctly Chinese problem he estimates the tragic loss of girls in the millions The Great Encounter of China and the West, 1500-1800 D. E. Mungello, 2009-03-16 For the Chinese the drive toward growing political and economic power is part of an ongoing effort to restore China's past greatness and remove the lingering memories of history's humiliations This widely praised book explores the 1500 1800 period before China's decline when the country was viewed as a leading world culture and power D E Mungello argues that this earlier era ironically may contain more relevance for today than the more recent past This fully revised fourth edition retains the clear and concise quality of its predecessors while drawing on a Interracial Lovers in Revolutionary China D. E. Mungello, 2023-07-14 In the twentieth century China wealth of underwent a monumental dynastic change and was transformed from an outmoded monarchy into a modern communist state This century of revolutionary change was marked by political upheaval and social chaos It was a period in which Chinese began to go abroad to study and conduct business while foreigners came to China for economic opportunity and adventure In the process Chinese and foreigners began to meet and form romantic relationships These love affairs fengliu yunshi are notable because they coincided with the last phase of Western imperialism including its lingering racial prejudices and even laws against interracial sexual relationships Conversely in China there were periodic outbreaks of hostility and violence against foreigners This book explores the interracial relationships of twenty two people who transcended these obstacles to cross color lines and fall in love **A New History of Christianity in China** Daniel H. Bays, 2011-06-09 A New History of Christianity in China written by one of the world's the leading writers on Christianity in China looks at Christianity's long

history in China its extraordinarily rapid rise in the last half of the twentieth century and charts its future direction Provides the first comprehensive history of Christianity in China an important understudied area in both Asian studies and religious history Traces the transformation of Christianity from an imported Western religion to a thoroughly Chinese religion Contextualizes the growth of Christianity in China within national and local politics Offers a portrait of the complex religious scene in China today Contrasts China with other non Western societies where Christianity is surging Telling Stories B. I. ter Haar, 2006 This book analyzes the role of oral stories in Chinese witch hunts Of interest to historians of oral traditions folklore and witch hunts but also to those working on anti Christian movements and the intersection of popular fears and A New History of Penance Abigail Firey, 2008-02-12 Between the third and sixteenth centuries political history in China penance the acts or gestures performed to atone for transgression usually with an interest in the salvation of the penitent s soul was a crucial mode of participation in both society and the cosmos Penance was incorporated into political and legal negotiations it erupted in improvisational social dramas it was subject to experimentation and innovation and it saturated western culture with images of contrition suffering and reconciliation During the late antique medieval and early modern periods rituals for the correction of human errors became both sophisticated and popular Creativity in penitential expression reflects the range and complexity of social and spiritual situations in which penance was vital Using hitherto unconsidered source materials the contributors chart new views on how in western culture human conduct was modulated and directed in patterns shaped by the fearsome yet embraced practices of penance Contributors are R Emmet McLaughlin Rob Meens Kevin Uhalde Claudia Rapp Dominique Iogna Prat Abigail Firey Karen Wagner Joseph Goering H Ansgar Kelly Torstein J rgensen Wietse de Boer Ronald K Rittgers Gretchen Starr LeBeau and Jodi Bilinkoff

The Silencing of Jesuit Figurist Joseph de **Prémare in Eighteenth-Century China** D. E. Mungello, 2019-06-24 The image of a voice in the wilderness evokes an outcast who has been condemned and banished by society That image fits the scholar priest Joseph de Pr mare who spent the last thirty eight years of his life 1698 1736 mainly in remote areas of China He was condemned to silence by not only his religious superiors but also by intellectuals in Europe He was silenced because his Figurist theories were regarded as dangerous and implausible And yet the irony of this silencing is that Father Pr mare was one of the most knowledgeable Sinologists of all time As a missionary in towns in the southern province of Jiangxi he was freed from many pastoral duties by an assisting catechist and able to devote himself to intensive study of Chinese texts He was practically a scholar hermit who left the urban politicized atmosphere of Beijing after only two years to return to Jiangxi province There he cultivated Chinese literati who helped him assemble a remarkable collection of classical texts He was prolific in producing a wide body of works in philology history philosophy religion and drama Faced by critics who were claiming that Chinese culture was alien to Christianity Pr mare joined the effort led by his fellow Jesuit Joachim Bouvet to save the Christian mission in China from destruction The Figurists were radical in arguing that the ancient Chinese texts like the Old Testament anticipated the

coming of Christ long before his birth They claimed that Chinese commentators erred in viewing these ancient texts as records of history when in fact they were works of metaphorical and figurative meaning Influenced by a Chinese scholar Pr mare made a philological analysis of Chinese characters to explain his theory When Figurism was condemned by his religious superiors Pr mare attempted to circumvent their prohibition by sending his manuscripts to the proto Sinologist Etienne Fourmont in Paris asking that they be published anonymously Fourmont criticized Pr mare s theories and failed to publish them By the time of his death Pr mare had sent most of his manuscripts to Paris where they remained buried for many years

The Chinese Face of Jesus Christ: Roman Malek, 2017-07-05 This volume provides an annotated bibliography of the Western and Chinese literature on Jesus Christ in China It is a sequel to the interdisciplinary collection on the manifold faces and images of Jesus throughout Chinese history from the Tang dynasty 618 907 to the present time The present bibliography broadens and deepens the above mentioned subject matter and also points out aspects which have been addressed in the contributions and anthologies of the previous volumes of The Chinese Face of Jesus Christ but which have not been treated thoroughly Another aim of this bibliography is to initiate and enable further research particularly in China It includes bibliographical data from the beginning of the introduction of Christianity to China until the year 2013 occasionally also until 2014 A list of Key References enables the reader to identify important works on main topics related to Jesus Christ in China Some examples of book covers and title pages are included in the section of Illustrations Other volumes of the collection The Chinese Face of Jesus Christ are in preparation Vol 3c will present longer quotations from the sources listed in the present bibliography Vol 4b will contain a general index with glossary and Vol 5 will deal with the iconography of Jesus Christ in China A History of Christian Conversion David W. Kling, 2020 In this first in depth and wide ranging history of Christian conversion David Kling examines the dynamic of turning to the Christian faith by individuals families and people groups Global in reach and engaging recent methods and theories in conversion studies the narrative progresses from early Christian beginnings in the Roman world to Christianity's expansion into Europe the Americas China India and Africa Although conversion is often associated with a particular strand of modern Christianity evangelical and a particular type of experience sudden overwhelming when examined over two millennia it emerges as a phenomenon far more complex than any one dimensional profile would suggest Christianity and Confucianism Christopher Hancock, 2020-12-10 Christianity and Confucianism Culture Faith and Politics sets comparative textual analysis against the backcloth of 2000 years of cultural political and religious interaction between China and the West As the world responds to China s rise and China positions herself for global engagement this major new study reawakens and revises an ancient conversation As a generous introduction to biblical Christianity and the Confucian Classics Christianity and Confucianism tells a remarkable story of mutual formation and cultural indebtedness East and West are shown to have shaped the mind heart culture philosophy and politics of the other and far more perhaps than either knows or would want to admit Christopher Hancock has provided a rich

and stimulating resource for scholars and students diplomats and social scientists devotees of culture and those who pursue Giulio Aleni, Kouduo richao, and Christian-Confucian Dialogism in Late Ming Fujian wisdom and peace today Song Gang, 2018-10-03 Christian dialogic writings flourished in the Catholic missions in late Ming China This study focuses on the mission work of the Italian Jesuit Giulio Aleni Ai Rul e 1582 1649 in Fujian and the unique text Kouduo richao Diary of Oral Admonitions 1630 1640 that records the religious and intellectual conversations among the Jesuits and local converts By examining the mechanisms of dialogue in Kouduo richao and other Christian works distinguished by a certain dialogue form the author of the present work aims to reveal the formation of a hybrid Christian Confucian identity in late Ming Chinese religious experience By offering the new approach of dialogic hybridization the book not only treats dialogue as an important yet underestimated genre in late Ming Christian literature but it also uncovers a self other identity complex in the dialogic exchanges of the Jesuits and Chinese scholars Giulio Aleni Kouduo richao and Christian Confucian Dialogism in Late Ming Fujian is a multi faceted investigation of the religious philosophical ethical scientific and artistic topics discussed among the Jesuits and late Ming scholars This comprehensive research echoes what the distinguished Sinologist Erik Z rcher 1928 2008 said about the richness and diversity of Chinese Christian texts produced in the 17th and 18th centuries Following Z rcher's careful study and annotated full translation of Kouduo richao Monumenta Serica Monograph Series LVI 1 2 the present work features a set of new findings beyond the endeavours of Z rcher and other scholars With the key concept of Christian Confucian dialogism it tells the intriguing story of Aleni s mission work and the thriving Christian communities in late Ming The Interweaving of Rituals Nicolas Standaert, 2011-07-01 The death of the Italian Jesuit Matteo Ricci in China in Fujian 1610 was the occasion for demonstrations of European rituals appropriate for a Catholic priest and also of Chinese rituals appropriate to the country hosting the Jesuit community Rather than burying Ricci immediately in a plain coffin near the church according to their European practice the Jesuits followed Chinese custom and kept Ricci's body for nearly a year in an air tight Chinese style coffin and asked the emperor for burial ground outside the city walls Moreover at Ricci s funeral itself on their own initiative the Chinese performed their funerary rituals thus starting a long and complex cultural dialogue in which they took the lead during the next century The Interweaving of Rituals explores the role of ritual specifically rites related to death and funerals in cross cultural exchange demonstrating a gradual interweaving of Chinese and European ritual practices at all levels of interaction in seventeenth century China This includes the interplay of traditional and new rituals by a Christian community of commoners the grafting of Christian funerals onto established Chinese practices and the sponsorship of funeral processions for Jesuit officials by the emperor Through careful observation of the details of funerary practice Nicolas Standaert illustrates the mechanics of two way cultural interaction His thoughtful analysis of the ritual exchange between two very different cultural traditions is especially relevant in today s world of global ethnic and religious tension His insights will be of interest to a broad range of scholars from historians to anthropologists to theologians

Heaven in Conflict Anthony E. Clark, 2014-12-01 One of the most violent episodes of China's Boxer Uprising was the Taiyuan Massacre of 1900 in which rebels killed foreign missionaries and thousands of Chinese Christians This first sustained scholarly account of the uprising to focus on Shanxi Province illuminates the religious and cultural beliefs on both sides of the conflict and shows how they came to clash Although Franciscans were the first Catholics to settle in China their stories have rarely been explored in accounts of Chinese Christianity Anthony Clark remedies that exclusion and highlights the roles of Franciscan nuns and their counterparts among the Boxers the Red Lantern girls to argue that women s involvement was integral on both sides of the conflict Drawing on rich archival records and intertwining religious history with political cultural and environmental factors Clark provides a fresh perspective on a pivotal encounter between China and the West This Suffering Is My Joy D. E. Mungello, 2021-03-29 Tracing the little known history of the first underground Catholic church in China noted scholar D E Mungello illuminates the period between the imperial expulsion of foreign Christian missionaries in 1724 and their return with European colonialism in the 1800s Few realize that this was the first time in which Chinese rather than Europeans came to control their own church as Chinese clergy and lay leaders maintained communities of clandestine Catholics Mungello follows the church in a time of persecution focusing in particular on the role of Chinese clergy and lay leaders in maintaining communities of clandestine Catholics during the eighteenth century He highlights the parallels between the 1724 and 1951 expulsions of missionaries from China the first driven by a Chinese imperial system and the second by a revolutionary Communist government The two periods also reflected foreign bias against the Chinese priests and laity and questions about their spiritual depth and constancy However Mungello shows that the historical record of incarcerated and interrogated Christians reveals a spiritually inspired resistance to government oppression and a willingness to suffer often to the point of martyrdom

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