

BOOK REVIEWS

HOSTER, Barbara, KUHLMANN, Dirk, WESOŁOWSKI, Zbigniew S. V. D. (eds.). *Rooted in Hope. China – Religion – Christianity. In der Hoffnung verwurzelt. China – Religion – Christentum. Festschrift in Honor of Festschrift für Roman Malek S.V.D. on the Occasion of His 65th Birthday, zu seinem 65. Geburtstag.* Vol. 1 and 2, Sankt Augustin: Institut Monumenta Serica, 2017, XV–CVIII, pp. 3–43 and XI–XVI, 433 – 907. Routledge, Taylor & Francis Group. ISBN 978-1-138-71808 (Set, vols. 1 & 2), ISSN 0179-261X.

I suppose there could not be a better motto for the Festschrift under review, taken from the *Yijing (Book of Changes)* in the translation by James Legge: “The superior man is active and vigilant all the day, and in the evening still careful and apprehensive.” As a superior man junzi 君子, or der Edle, Professor Roman Malek worked very much, bis zum Umfallen, as the Germans say, as Director and Editor-in-chief of Monumenta Serica Institute for more than 20 years, then later in 1984 – 2003 of the magazine *China heute. Informationen über Religion und Christentum in China*. In the *Foreword* to the Festschrift we read: “Fr. Malek’s record of academic work is impressive and awe-inspiring. It is as if he had not just one, but several lives to accomplish everything that he did” (p. XVI). We may only mention a few here, when he was the Director of the China Center in Sankt Augustin for ten years (1988 – 1998) with the aim of promoting contacts with the Catholic Church in China, he was an editor of many publications, engaged in teaching and giving lectures in different universities and taking part in international conferences concerned with the Chinese world. The full list of his writings and lectures comprises more than 970 entries and as an editor he took part in 20 volumes of the journal *Monumenta Serica*, and 75 volumes in the three books series: Monumenta Serica Monograph Series, Collectanea Serica, and the so-called other publications.

Festschrift is divided into two parts. In volume 1 there are 19 different papers in English, German and Chinese, and in volume 2 there are 21 essays in these three languages. In volume 1 there are papers concerned with Chinese intellectual history, pp. 3–152, and with the history of Christianity in China, pp. 155–430. Because of my inadequate knowledge of many problems on a variety of themes, I shall try to inform the readers of this review on only of a small part of the writers and their opinions. As a specialist in the study of the impact of the Bible in modern and partly contemporary literature, I am only lightly qualified to judge properly their merits in many aspects in these two fields. The same I should say of volume 2.

This part of the Festschrift begins with Nicolas Standaert’s “Early Sino-European Contacts and the Birth of the Modern Concept of ‘Religion’” (pp. 3–27). It is interesting to see how the hierarchical order of science changed from the 17th century. If in that time theology had the highest position in relation to physics and mathematics, in modern times, due also to the Chinese impact, it has the lowest. For me one of the most

interesting papers is Wolfgang Kubin's "A Life-long Anxiety and Not the Calamity of Merely One Morning. Towards Mengzi's Understanding of Man's Distress and the Problem of Intellectuals in History" (pp. 99 – 109). Probably there was no better choice for Malek's Festschrift. This is to a great extent comparable to the motto of both volumes. The whole life of human beings, especially of those who are sick or old, is often fulfilled with different cases of suffering, anxiety and distress with no one day's exception. One may agree with this statement of Mengzi, most human among the Confucians. This is also because that the intellectuals in history have a keener sense for all kinds of depression than less educated people. In Zbigniew Wesolowski's "Chinesische Transzendenzenerfahrungen zwischen Vergangenheit und Gegenwart. 'Eine frappierende Kontinuität'" (pp. 111–135) for me most meaningful was his confession in relation to Malek: "In allen Lebenslagen – ja, vor allem in Leiden – einander beistehen und gemeinsam wachsen können..." (p. 111) Very probably, he had in mind Malek's last years. And too his prayer: "Bitte ich Gott zu Deinem 65. Geburtstag und für den Rest Deines Lebens um diejenigen Gnaden für Dich, derer Du in Deinem – inzwischen schwer gewordenen – Alltag bedarfst." (p. 111) As to frappierende Kontinuität (striking continuity), Wesolowski underscores that not much changed in China during the millennia. "Sino-centric" orthodoxy now is Marxist-oriented, similar to the traditional Confucian Orthodoxy. At least for me, one of the most valuable in this volume is Matteo Nicolini-Zani's paper with the long title: "Xu Guangqi, Disciple of the Luminous Teaching. A Study of the 'Stone Inscription for the Church of the Luminous Teaching' (Jingjiaotang Beiji at Jiangzhou, around 1632." (pp. 155–172) Xu Guangqi 徐光啟 (1562 – 1633) according to Matteo Ricci was the "greatest pillar" of Christianity and Nicolini-Zani "last Chinese-Italian Nestorian monk" according to Roman Malek (p. 155). Xu Guangqi was a disciple of jingjiaoxue 景教学, the Christian denomination called now The Church of the East. I met Nicolini-Zani at a conference in 2006 in Salzburg and I was astonished by his knowledge about this early Christian denomination, slightly different from Roman Catholic belief. In the proceedings of the Salzburg conference entitled *Jingjiao. The Church of the East in China and Central Asia*, edited by Roman Malek together with Peter Hofrichter and published in *Collectanea Serica*, Sankt Augustin, 2006, Nicolini-Zani's essay "Past and Current Research on Tang *Jingjiao* Documents. A Survey" (pp. 23–44) is a wonderful introduction to the problem which brought to the readers much accessible material published before this date. The proceedings of the Salzburg conference ended with the extensive "Preliminary Bibliography on the Church of the East in China and Central Asia", a joint venture by Nicolini-Zani and Professor Malek (pp. 501–698). Xu Guangqi seems to be first who, nearly four hundred years before the Roman Catholic Church, discovered that the teaching of the Patriarch Nestorius (ca. 381–451), the leading representative of the school of Antioch, was not a heresy. To some extent a similar story was written for the Festschrift Monika Miazek-Męczyńska in her paper "The Roman Trouble of Michael Boym S. J. Described by Thomas Szpot Dunin in *Historiae Sinarum Imperii* and *Collectanea Historiae Sinensis*" (pp. 173–185) where Michael Boym's (1612 – 1659), a Polish missionary, fate in China is partly described by his confrères and even by the Pope when he regarded himself as a legate of the Ming Emperor Yongli

(1623 – 1662) to Europe, delivering the letters of Chinese converts Empress Helena and the Emperor's Grand Chancellor Achilles Pang to the Pope and to the Superior General of the Society of Jesus. The essay analyses and evaluates two works of a younger Polish missionary Szpot Dunin (ca. 1645 – 1713), also a Jesuit. Three years were needed in order for Boym to be granted a papal audience to deliver the letters of Chinese highest representatives of State and power to obtain a response from the Pope, who allowed him go back to China. He died on his journey there on the border of the Guangxi province, where he was buried (p. 185). It took more than fifteen centuries to acknowledge Nestorius as a great Patriarch of Eastern Christianity by the Roman Catholics. One of the most problematic and sorrowful in the volume 1 of the Festschrift is Winfried Glüer's "Zwischen Scheitern und Hoffnung. T. C. Zhao – Die letzten Jahre" analyzing the work and life of T. C. Chao (Zhao Zichen 赵紫宸 1888 – 1979)" (pp. 411–429), one of the most well-known Chinese Protestant theologians between about 1928 – 1949. Glüer here recollects and writes about his meetings and discussions with T. C. Chao from 1976 – 1979, the worst time for Christianity in China in modern times. The first meeting was on 18 July 1976, not even 2 months before Mao Zedong's death on 9 September. T. C. Chao was at that time 88 years old and the Cultural Revolution was continuing and certainly a bad time for such a meeting. "Are you a Christian?" was the first question of T. C. Chao. And he went on: "I am sorry, I have to acknowledge that I have changed myself. Now I think quite differently than earlier. You know we have now Mao Zedong. Please, excuse me." (p. 413) The most important among Chao's statements was the following sentence: "Christianity as such in our world is useless (*wu da yong* 无大用)." (p. 414) It is a real tragedy what happened with one of the best Chinese theologians after the victory of the Chinese Communist Party over Guomindang. The meetings of Chao and his letters with Glüer were in his later years, before his 90th year. It is supposed that he suffered from a strong brain atrophy and he was not fully aware of what he was speaking or writing about. I really find no hope in T. C. Chao's beliefs. I think that there is some hope to be found in the contemporary theology of the PRC scholars, but there is no place to ponder over it. Another excellent paper and probably quite new for the researchers is Eugenio Menegon's study "Yongzheng's Conundrum. The Emperor on Christianity, Religions and Heterodoxy." (pp. 311–335) Conundrum means brain teaser or complicated riddle, concerned with the problem of spreading Catholicism in China in the 18th century after 1724, when Emperor Yongzheng (r. 1722 – 1735) issued a formal prohibition against the propagation of Christianity in provinces, but he "officially retained missionaries to serve the imperial court in Beijing as scientific and artistic experts, and allowed them to keep the capital's churches open." (p. 311) Yongzheng was a seer when he, during the audience, on 1 July 1724, informed the missionaries: "I know that at present we have nothing to fear, but when foreign ships start coming in their thousands and tens of thousands, then it may be that some serious disorders will arise." (p. 323) He foresaw the colonial invasion of China at first in trade, and later military encounters after the Opium War in 1840 and Boxer Uprising in 1900.

Volume 2 of the Festschrift and its first part 'Christianity in Today's China' begins with Angelo S. Lazarotto's P.I.M.E. "Rediscovering Christian Life in China during

Crucial Years (1978 – 1983)” (with a remark in Honour of Roman Malek) partly covering the years when Glüer met and interviewed T. C. Chao. Lazarotto mentions Festschrift, dedicated to him and edited by Roman Malek and Gianni Criveller, published in 2010 on the occasion of his 85th birthday, which was an occasion for writing this essay (pp. 433–466). It is a recollection of his looking back in these years and bringing light into them when Christianity began slowly to spread in the newly established situation after the Cultural Revolution (1966 – 1976). He also mentions Malek’s old mother who needed his help and care, and for this reason he was compelled to visit her often in Poland. However, of his suffering from diabetes nothing is mentioned in the “Foreword” to Volume 1, and also nothing more about the “severe stroke”. Probably Roman Malek did not wish to reveal the depth of his suffering and future hope. From the part ‘Other Religions in China’ I read with interest François Aubin’s “Islam and Confucianism. An Offering to Fr. Malek” (pp. 527–539). Professor Aubin in her old age was not able to write an original contribution “showing the proximity of the written style of Muslim Chinese classical literature with the Christian one during the 17th – 18th centuries” (p. 527). Instead of it she offered to him a translation of this, originally written in French and published in *Études orientales* (no more data is given). Aubin was often a visitor of the rich Library of the Institute of Monumenta Serica where she met Malek and discussed with him the questions discussed in this essay. Similar to the study by François Aubin Pier Francesco Fumagalli’s “Jews and Jewish Studies in China. Notes for a Bibliography” (pp. 597–605) is also a paper originally published in Italian in *Asiatica Ambrosiana*, 3, 2011, pp. 391–400. It is likewise dedicated to Roman Malek for his assistance and hospitality received at the Library and the Institute. It presents nearly all weighty contributions on the subject, including what was written by Malek, and it is worthy of attention. The part ‘Chinese language and literature’ begins with Professor Irene Eber, one of the most well-known experts on Bible and China among the living Sinologists. Her contribution is entitled “Translating King David” (pp. 609–616) where she tries to show the problems of translation from the different biblical sources on the basis of S. I. J. Schereschewsky’s *baihua* and easy *wenli* translations, earlier studied in her excellent book *The Jewish Bishop and the Chinese Bible. S. I. J. Schereschewsky (1831 – 1906)*, Leiden: Brill, 1999. Why she chose just King David for her musings is difficult to explain, since I know from my private discussion with her and from her writings that she did not like him and preferred his predecessor King Saul. In the Concluding Remarks to this essay she wrote the following: “No attempt was made in this brief essay to evaluate the quality of one translation or the other. Rather the aim was to demonstrate by means of several examples the extent to which the interpretation plays a role in the translation” (p. 615). And also: “Faithfulness to the original text is certainly required, but the text must be transposed into an idiomatic style of the target language.” According to Jewish Bishop “literal translation is mistranslation. Not only linguistic competence, but a thorough acquaintance with the text to be rendered into another language is mandatory” (ibid.). It is a pity that Eber mentioned Robert Alter’s *The David Story. A Translation with Commentary of 1 and 2 Samuel*. New York – London: W. W. Norton 1999, but she did not comment on it except one sentence. According to Alter “the picture of David in *1 and 2 Samuel* its biblical authors present a full-length

portrait similar to a Machiavellian prince in Western literature” (p. 609 in Eber and p. xviii in Alter). I wonder what she would say to the more extensive portrait of King David in Baruch Halpern’s *David’s Secret Demons. Messiah, Murderer, Traitor, King*, Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 2001. “Shandong Drum Songs of the Bible” (pp. 617–647) by Monika Motsch is at least for me most surprising of all the essays in the Festschrift. At first as Malek’s teacher and later a colleague she devoted a lot of attention to the missionaries of S. V. D. in Shandong and their work in propagating Christian and Judeo-Christian ideas and beliefs among the ordinary people – workers and peasants. Malek’s essay and bibliography “Christian Education and the Transfer of Ideals on a Local Level: Catholic Schoolbooks and Instructional Material from Shandong (1882 – 1950)” (in Chinese), Taipei: Liming wenhua, 2007, pp. 137–172, introduced her to this theme and she devoted much time to its elaboration. The main “author” or “translator” of these Shandong Drum Songs (Shandong dagu 山东大鼓), a traditional form of storytelling, is Fei Jinbiao 费金标 (dates unknown) who was a “famous storyteller of the times” (p. 619). What he has done and what Professor Motsch in her essay so wonderfully analyzed is a kind of exoticism (although she herself does not characterize it in which way), in this case missionary exoticism, one of the Chinese phantasies of the exotic world of the Bible and Christianity. Missionaries of the S. V. D. congregation in Shandong Province came to the idea of spreading the Bible and other Christian works and to make them accessible and understandable to the less educated, or even illiterate, masses. *Eight Drum Songs of the Old Testament* were done on the basis of translations by Fr. Joseph Hesser (1867 – 1920). The same Fei Jinbiao also wrote the Shandong opera *The Great Flood*. The best work of this kind according to Monika Motsch is *Drum Songs about Martyrs* in two volumes from 1915. This is an exotic translation of Cardinal Nicholas Wiseman’s (1802 – 1865) famous novel *Fabiola. A Tale of the Church of the Catacombs* from 1854. Sometimes Fei Jinbiao is relatively faithful to the original, sometimes not, since his main striving was “to entertain by thrilling story” (p. 629) the Chinese peasants and workers could understand and enjoy. Motsch also mentions one case where he distorts the original Wiseman’s text, when describing villain Fulvius trying to seduce Fabiola. He throws her on a bed and rapes her in the manner of the “wild Shandong robbers of the Liangshan marshes” (p. 628). German translators and their Chinese exotic adaptations in the words of Fr. Malek “continued the accommodation tradition of the Jesuits” (p. 635). Of course, this kind of accommodation, importantly, is not possible to compare with that beginning with Matteo Ricci (1552 – 1610) and other great Jesuit missionaries in the following centuries. It is necessary to mention that this kind of matchmaking in Shandong had its disadvantages, for instance, idealizations of Christianity, lack of esteem to other religions and glorification of martyrdom as a “key to paradise” (p. 637). I thank Professor Irene Eber that in her essay she mentioned my study on King David’s children Amnon and Tamar (p. 611). The author Xiang Peiliang 向培良 (1905 – 1959, or 1901 – 1961) was *persona non grata* and not much was written about him. He was one of the Chinese writers that introduced the Bible, both the Old and New Testament, to Chinese readers, and I have devoted to him more attention than to other Chinese writers or playwrights. My last essay entitled “Rizpah’s Lamentations over Murdered

Children according to Xiang Peiliang” was published in *Open Horizon. Essays in Honour of Wolfgang Kubin. Festschrift für Wolfgang Kubin zum 70. Geburtstag*, Peking and Düsseldorf: Foreign Language Teaching and Research Press and Düsseldorf University Press, 2016, pp. 425–438. My contribution to Malek’s *Festschrift* “‘Omnia Consummata sunt’. Xiang Peiliang’s Version of the Biblical Story of Jesus between Bethany and Gethsemane” (pp. 649–664) describes the last days and hours of Jesus Christ, mostly the facts from the Gospels according to his own understanding. For the Chinese Christian readers of Xiang Peiliang’s work, it was probably surprising that among the disciples of Jesus he devoted the greatest attention to Judas Iscariot. He is an antagonist of Jesus, although he liked and appreciated him as a Rabbi. He was sure that Jesus as a King of Jews could do harm to his own people because they could not insurrect against the mighty Romans. Xiang Peiliang was a nationalist and sympathized with Chinese Kuomintang. Judas Iscariot and also other disciples misunderstood Jesus; his mission was quite different than they supposed it to be. Jesus was aware of his mission as a Messiah of another kind. Insurrection against the Romans would end as during the Jewish War (66–73), the fall of Jerusalem in the year 70 and later under Simon bar Koseba (alias Bar Cochba) (132–135). Barbara Hoster’s “‘A Fortunate Encounter’. Su Xuelin as a Chinese Catholic Writer” (pp. 665–668) is a successful exposé of the Chinese atheist who became a Catholic convert after the long doubts analyzed in this essay during her studies at the Institute franco-chinois in Lyon between 1921 – 1925. Her “conversion narrative” is a novel entitled *Jixin* 棘心 (Heart of Thorns) written after her return from France and published for the first time in 1929. I have never read her “spiritual Odyssey” and in my old age I shall probably have no opportunity read it, but I was very fond of her love for the myths including those in the Old Testament, and especially her *Zhongguo chuantong wenhua yu Tianzhu gujiao* 中国传统文化与天主古教 [Chinese Traditional Culture and Ancient Belief in the Lord of Heaven], Hong Kong, 1950, although I am quite critical about her comparative mythology. I do not agree with her mythological exoticism (see especially pp. 38–39). As far as I know *Heart of Thorns* did not receive much attention from Chinese scholars. The exceptions are Western Catholic missionaries such as Jean Monsterleet and Joseph Schyns. Su Xuelin is mentioned among the Chinese Catholic writers in the book by Liu Lixia 刘丽霞 *Zhongguo jidujiaowenxue de lishi cunzai* 中国基督教文学的历史存在 [Historical Existence of Chinese Christian Literature], Peking: Social Sciences Academic Press, p. 3, but without any analysis. Only in more recent years was there written more about her by Wu Shanshan 吴姗姗 (p. 682). According to my conviction Su Xuelin was a modest author. She did not even mention her name among the Chinese women writers in her long essay “Present Day Fiction and Drama in China” in Joseph Schyns & others: *1500 Modern Chinese Novels & Plays*, Peiping, 1948, pp. III–LVIII. I would highlight just one remark about understanding of those with whom she did not fully agree: about Mao Dun, who was a leftist, Marxist oriented author, she wrote that he “may be considered a literary giant,” although she regretted that “all too many of the writers of the new literary movement in China were influenced by those political ideas,” (p. XI). Thomas Zimmer’s “‘Erst jetzt wusste er, dass es keine einfache Sache war an Gott zu glauben.’ Die Religion in der Gegenwartsliteratur Chinas” (pp. 683–711) is a

paper worthy of reading. Professor Zimmer who recently for a few years since 2012 has worked in the Department of Literature of University of Shanghai for Science and Technology, has had the possibility to follow closely what has been done in this field at the end of the last and the beginning of this century and analyze some well-known and less known writers such as Liu Zhenyun 刘震云 from whom the title of Zimmer's essay is taken from. There are only a few sentences in this essay about Moses Yang, who said it, but it reflects very well the situation in China, the most atheist country in the world. After Mao Zedong's death in 1976 a lot has changed in terms of what religion is, including Christianity, but in the "harmonious society" of this country in spite of the nice words of President Xi Jinping from the year 2014 read at the Forum for Literature and Art, much remains problematic. It is very difficult to connect religious beliefs of different kinds in China with the love of the CCP which is one of the main aims of Chinese Communists. The essay is a rich panorama of the religious situation in China, written both by believers and atheists. "Cultural Evidence of the 'Chinese Books on Western Learning' in Late Ming and Early Qing" by Zhang Xiping 张西平 and Ren Dayuan 任大援 (pp. 789–809) is written in Chinese. It brings the outcome of a Chinese scholar team led by Ren Dayuan which, cooperating with the Vatican Library, reproduced and composed a comprehensive bibliography on Chinese Books on Western Learning *Xixue Hanji* 西学汉籍 in the years after 2008 of which in seven years after 44 volumes were published and successive publications are forthcoming. These include the politics and society of the late Ming and early Qing Dynasties, the intellectual history of China, its history of Christianity, Chinese and European philosophy and theology, the transmission of Chinese Classics to the West and the scientific history of mathematics, astronomy, and geography up to about pre-Copernican time. The translation of this essay into English would be certainly welcome for Western readers. "Die Sammlung Kowalewski. Der erste europäische Katalog mongolischer, tibetischer, manjurischer und chinesischer Bücher (1834)" by Hartmut Walravens (pp. 811–844), one of the best bibliographers in Oriental studies of our time, probably decided to publish this long essay because Józef Szczeban Kowalewski (1801 – 1878) was of Polish origin as was Fr. Malek. In catalogue there are 1,433 books and among them 48 manuscripts. There are schoolbooks, religious texts, books concerned with morale, philosophy, history, geography, literature, medicine and astronomy. Fr. Malek was also interested in bibliography at least from 2002, reading the paper "Biblical Material Published by Divine Word Missionaries (S. V. D.) in China (1882 – 1950): Preliminary Bibliographical Notes," in Taipei, which was a draft, not for quotation, and only recently was published in profoundly revised form in *Monumenta Serica*, 64, 2016, under the title "Bible at the Local Level. Notes on Biblical Material Published by the Divine Word Missionaries (S. V. D.) in Shandong (1882 – 1950)", (pp. 137–172). It would need much *oleum and operam* to show what Fr. Malek repeats or changes to a greater or lesser extent, which he read at The Second International Workshop on the Bible and China: The Bible and Chinese Culture, and what he wrote recently. Here is no place for it although new research in this field would be welcome. As for me I would appreciate to know how much the translators of the Catholic Chinese translation of the Bible under editorship by Fr. Gabriele M. Allegra (1907 – 1976), known in China as

Sigao Shengjing 思高圣经 (1975), used materials of Shandong Province of the S. V. D. It should be noted that very similar to Professor Malek's work on Shandong activities is "Communication and Exchange of Knowledge between West and East (17th and 18th C.). The Routes, Illustrated by the Case of the 'Via Ostendana'" (pp. 761–787), written by Noël Golvers, Katholieke Universiteit Leuven, bringing to readers of the Festschrift the work of the Jesuits and other congregations in the fields of the Bible, intellectual enterprises and scholarly projects, and thanking to Malek for his help in editing and the publication of his comprehensive book on Ferdinand Verbiest's *Astronomia Europea* (1687) in the Monumenta Serica Monograph Series, 1993, 547 pp. Helwig Schmidt-Glintzer's essay "Die Neuvermessung einer alten Kultur. *Monumenta Serica* und die wissenschaftliche Beschäftigung mit China und seinen Nachbarn," (pp. 845–859), which I regard as one which should be read in order to become acquainted with this one of the best sinological journals of the 20th and current century. This essay was originally presented at the festive occasion of the 80th anniversary of the existence of the *Monumenta Serica. Journal of Oriental Studies* on June 3, 2015. Its form was only partially changed and is excellent because of his long collaboration with the journal as one of its Associate Editors or Advisors since 1980. I would appreciate having more information of the different volumes of the journal, which ends with volume 29, since from volume 30 the Editor-in-Chief up to his fatal stroke was Fr. Malek. I am personally very much indebted to him since he and his team organized in Bratislava on the occasion of my 70th birthday from February 21 – 25, 2003 the International Conference "Fascination and Understanding. The Spirit of the Occident and the Spirit of China in Reciprocity". In *Monumenta Serica*, 53 (2005), pp. 246–248 he published an introductory essay, although not his speech during the opening ceremony. Probably it was never written and it is not mentioned in his bibliography. The proceedings of the conference were published in *Monumenta Serica*, 2005, pp. 246–459 and in 54 (2006), pp. 151–415. Maybe that greater information after volume 30 would be useful because not all readers of the Festschrift have access to the journal. Interesting for them are short biographies of four outstanding contributors and a short passage about Henri Vetch (1988 – 1978), its first publisher who spent a few years under arrest under the Communists. "African Muslims and Christians and Their Chinese Dream" (pp. 861–871) by Piotr Adamek S. V. D. was a surprise for me. As a former student of Sinology in Moscow State University, I knew him as an expert of the Russian Orthodox Church in China. He spent a few years in Moscow as a Catholic priest, but due to difficulties on the Russian side, he left this post and now is director of the Monumenta Serica Institute. It is also a surprise that this essay is one of the few showing us that the "cultural and religious life of this new dynamic and growing group of Africans in China is relatively little considered and known" (p. 861). Modern Chinese migration into Africa began in the 19th century and according to estimates for 1907 – 1910 more than 55,000 worked in the South African mines. Now it is presumed than more than a million Chinese are living and working in Africa. Today about 100,000 Africans live in Guangzhou and up to 200,000 in China, trying to realize their Chinese dream. The African diaspora in Guangzhou consists mostly of Muslims and Christians, both Catholics and Protestants. They mutually understand each other which is an exception in comparison with other

parts of the world. In my view mutual understanding between different Christian denominations and Islam is more problematic than in Franz Günther Gessinger's S. V. D. "The Mission of Multi-faceted Christianity in a Globalized World" (pp. 873–887). The author of this erudite essay is a member of the Anthropos Institute situated in the same building as Monumenta Serica Institute. According to my maybe slightly pessimistic observation, after the Second World War and certainly after the beginning of the 21st century the new eclipse of Western Christianity began and goes on in spite of the ecumenical efforts of the Second Vatican Council and the interfaith dialogues promoting understanding between different religions and beliefs, not only Christianity and Islam. But up to now they are without satisfying results. All journeys of the Roman Catholic Popes from Paul VI, who visited the Holy Land after the end of the Second Vatican Council, up to the one after 50 years later in 2014 by Pope Francis, were full of symbolic gestures, but they were more or less pilgrimages to the lands of Muslims, Jews, or orthodox Russians, full of expectations, but not much has been accomplished. On 11 September 2001 the demolition of the New York "twins" by Al-Qaeda started the age of terrorism, religious clashes and international wars in the Near East and Northern Africa, and in the last years the Islamic State have prompted war in Iraq and in Syria. The mutual understanding between Roman Catholics and Protestants is even worse than it was at the end of the last century if not earlier. Malek's Festschrift gives us a lesson. Multi-faceted Christianity needs to be "to be rooted in hope".

Not all that Fr. Malek has done up to his 65th year has been fully documented and analyzed in Volume 1, pp. XV–CVIII, especially in the "Foreword" written by Barbara Hoster on behalf of the editors and in the essays of this Festschrift. Personally, I feel a full-length book would be necessary in order to show his contribution to Sinology, Christianity and Biblical studies. Maybe, his colleagues should ponder over this proposal.

Marián Gálik