

20. *Light a Candle. Encounters and Friendship with China. Festschrift in Honour of Angelo S. Lazzarotto P.I.M.E.* Edited by Roman MALEK and Gianni CRIVELLER. (Collectanea Serica). Sankt Augustin, Institut Monumenta Serica; Nettetal, Steyler Verlag, 2010. viii+564 pp.

On the occasion of his 85th birthday on May 14, 2010, editors, authors and congratulants dedicated this Festschrift to Father Angelo S. Lazzarotto, PIME, “a dear friend, a humble priest and missionary, a scholar, a person of dialogue, an adviser, a sensitive mediator and careful analyst who greatly contributed to the cause of Catholicism in China”, and - it might be added - to the sympathy towards China in the Church and Western society.

The volume of 564 pages opens with a 65-page introduction dedicated to the life and merits of the jubilarian: *Introduction* by Roman Malek and Gianni Criveller; *Tabula gratulatoria*; reproduction of Shen Zuyi's Painting *Zhu song* with *Explanatory Note* dedicated to Father Lazzarotto by Barbara Hoster; *The Profile of Father Lazzarotto* by Gerolamo Fazzini; *Remembrance of an Old Friend* (in Chinese) by Chen Cunfu; and a *Bibliography 1950-2010* of the publications compiled by Gianni Criveller containing 417 numbers. The main body of the Festschrift consists of five sections with contributions to the specific fields of Fr. Lazzarotto's life and work.

The first section focuses on traditional China and carries the contributions of Paolo de Troia, *Cathay, China. Two Names, One Country. A Three Centuries Long Misunderstanding*; Tiziana Lippiello, *A Confucian Adage for Life: Empathy (shu) in the “Analects”*; Chiara Piccinini, *The “Xiguo jifa. Treatise on Western Mnemonic Arts” by Matteo Ricci S.J.*; Elisabetta Corsi, *From the “Aristoteles latinus” to the “Aristoteles sinicus”*; Eugenio Menegon, *“Memento Mori”. Preparing for Death in China and Europe during the Early Modern Era*; Pan Feng-Chuan, *God, Sinner, and Sainly Governance. François Noël and “Renzui zhizhong”*; Zbigniew Wesolowski SVD, *The European Search for a Universal Language and the German Search for “Clavis Sinica”. The Role of Chinese Characters in Leibniz's Theory of Signs*.

The second section introduces archival material and documents related to the history of Christianity in China -- one of the fields of research in the historiography of Christianity in China Fr. Lazzarotto supported with great enthusiasm, organizational skill and his own research. Here figure contributions of Noël Golvers, *“Litterae Indipetae” from the Jesuit Provincia Flandro-Belgica 1640/1660 -1700*; Claudia von Collani, *A Collection of Documents Concerning the Chinese Rites Controversy in the Biblioteca Queriniana in Brescia*; Pier Francesco Fumagalli, *Ancient Chinese Treasures in Milan*; Matteo Nicolini-Yani, *Christian Monastic Literature in China. Preliminary Survey and Bibliography*.

Focus of the third section is the modern history and the situation of the Catholic Church in China, especially Sino-Vatican relations, topics to whom Father Lazzarotto has dedicated his foremost attention. It carries the following contributions: Paul Rule, *On Being Chinese and Christian. Some Idiosyncratic Reflections on the History of the Catholic Church in China*; R. G. Tiedemann, *The Controversy over the Formation of an Indigenous Clergy and the Establishment of a Catholic Hierarchy in China, 1846-1826*; Elisa Giunipero, *Pius XI and the Inquiry into Communism in China*; Betty Ann Maheu M.M., *John Paul II and the Charism of Persuasion*; Agostino Giovagnoli, *“Ostpolitik”: a Historiographical Assessment*; Santiago Miro, *What is the Significance of Calling Victims of Political Repression ‘Martyrs’*; Jeroom Heyndrickx C.I.C.M., *A New Encounter Between the Catholic Church and China*; Giancarlo Politi P.I.M.E., *The List of Chinese-born Bishops*.

The fourth section elaborates specific themes touching on the topic of the preceding part: Peter Barry M.M., *Cooperation Between P.I.M.E. and Maryknoll During World War II*; Anthony Lam, *Sino-Vatican Diplomatic Relations in World War II. A Hong Kong Perspective*.

The fifth section envisages topics of present day China with two contributions: Clara Bulfoni, *Electronic Communication in China*; Alessandra C. Lavagnino, *Gao Xingjian. A Chinese Cosmopolitan Writer*.

In the context of the riddle of recent developments in Sino-Vatican relations, these studies, recalling the slow development of the exchange between Western societies and the peoples of China, especially the development of the relations between the Catholic Church and China, come very timely. While one might be discouraged at shadows appearing on the sky, these contributions attract attention to the light spread by one single candle (title of the *Festschrift*), inviting to not abandon the moving hope which has inspired the efforts of a good number of years.

This writer welcomes especially the list of *Chinese-born Bishops* offered by Giancarlo Politi P.I.M.E. A first part (pp. 466-495) lists all the bishops born in China (Mainland, Taiwan, Hong Kong and Macao), ordained from 1674 (Luo Wenzao) to 2007 (Jin Lugang) and arranged in alphabetical order under the respective years of episcopal ordination. Bishops ordained after 2007 are not listed. The entries give the full name of the bishops in Beijing *Pinyin* and in traditional Chinese characters (*fanti zi*), the dates of birth, ordination to the priesthood, the date of the episcopal ordination, the names of their respective dioceses, the consecrating bishops and, when applicable, date of death. In a few cases we find added in brackets “(Irregular)” which in the context does not touch upon the question of papal approval. A second part (pp. 495-502) lists the names of bishops according to the Provinces and Dioceses without the above mentioned details. Altogether are listed the names of 360 bishops. Apart from the omission of the name of one secretly ordained bishop, the listing seems to be complete.

Politi has decided to avoid any reference to the problem of the canonical standing of the bishops ordained after 1958. This certainly facilitates the task of listing all the names of China born bishops. However, it is not justifiable to call a bishop without any papal mandate and consequently without any juridical faculties, the “bishop of ... diocese”, on the same level with other bishops who have the mandate and carry the full canonical faculties necessary for being considered and to **act** as the legitimate ordinary of a diocese. In a very few cases the indications following the names reveal delicate and reserved information which should be handled according to the general norms of the Vatican archives.

Father Politi's list is a very welcome tool for information about the China born bishops, organizing the whole material in a few pages, which one finds otherwise spread over whole books. This contribution should be recommended to update the sections concerning China of “The Hierarchy of the Catholic Church: Current and historical information about its bishops and dioceses” [<http://www.catholic-hierarchy.org/>].

As this present book is in honour of Father Lazzarotto on the occasion of his 85th birthday, this writer who has known Father Lazzarotto since the first encounter with him and Chinese scholars in Beijing in the fall of 1987 expresses his admiration for the jubilarian's capacity for friendship and his enduring fidelity. After his service as rector of the Pontifical Collegio Urbano from 1986 to 1991, he has kept until today his warm interest for this institution at the service of the universal Church and rarely misses the opportunity to visit this missionary community on the occasion of various annual activities. With the learned contributors to his *Festschrift* and all his friends, also from the Collegio Urbano, to Father Angelo S. Lazzarotto a heart felt *Wansui!* - *W. K. Müller, SVD.*