



United States Catholic China Bureau

China Church Quarterly

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From the Editor:

One of the USCCB goals, which we share in our literature, is to enable American Christians "to encounter and understand the experience of Christians in China during the past half-century so as to deepen and strengthen our own faith commitment and the missionary dynamism." Let me share two examples of how we Americans can learn from the experience of Chinese Catholics. First, Father Martin Wu's reflection on how his faith grew despite his reactions as a child to his family's Lenten practices provides a good reminder of how hope and joy keep the faith alive even in the most trying of times. It is a good lesson to us American Catholic parents who, more often than not, find it difficult to bring up our children in our affluent and materialistic society. The other example is a young man who now works at a major US university with students interested in study and travel abroad. Well educated and brought up in the faith, he drifted away from the faith while studying and traveling abroad. Teaching English in Beijing he found among his students several young seminarians and priests from the Beijing Seminary. Through their example of devotion, spirituality and commitment, he rediscovered the beauties and goodness of his own faith and now radiates it to others. Lent is a good time for all of us to reflect on our response to God's call as we learn from our fellow Christians in China.

Bishops Visit Europe



Chinese Bishops pray at the tomb of Verbiest in Scheut

Seven bishops, three priests and two lay people from China visited Belgium for two weeks of intensive pastoral dialogue and exchange last October, organized by the *Verbiest Institute* of Leuven. The delegation visited major Catholic sites in Belgium, where **they discussed and exchanged views** with Belgian Church leaders on **matters of formation, the role of contemplatives in the Church, marital spirituality, diocesan administration, function and role of the Bishops Conference, financial administration and Church-State relations.** *Cardinal Godfried Danneels* shared his own experiences and his view of the Belgian Church today. In their open dialogue with European hosts, the Chinese bishops asked them to be mindful of important factors and developments affecting the China Church such as China's vast geography and cultural diversity. The bishops also noted that, contrary to popular understanding, they are engaged in direct evangelization in their dioceses; **over 90,000 people were baptized in China in 2003.** They **stressed their unity with the Universal Church** while acknowledging the continuing issue of internal divisions. **European hosts noted that the bishops painted a rosy but limited picture, but also acknowledged that the European Church does not always show its "ugly" side in such exchanges either.** While opportunities for dialogue remain limited, prospects for more opening continue to grow.

A month before the bishops' visit, Vice-Minister of the State Administration of Religious Affairs *WANG Zuo-an* visited the Verbiest Institute with a delegation to study Church-State relations. He met with Cardinal Danneels from whom he learned about the structure of the Bishops Conference and invited the Cardinal to visit China. Other visits included the Belgian Ministry of Justice, theology departments of Leuven and Louvaine, and the Farmers League.

Verbiest Institute 12/04

Rev. Martin WU Qin Jing is priest of the Zhouzhi Diocese, Shaanxi Province in NW China. He will return to teach in the Xian Regional Seminary upon completion this summer of his MA in Spirituality and Spiritual Direction at Fordham University.

My Experience of Lent in China

I did not have good experiences of Lent in my childhood. But when I reflect on all the activities of Lent when I was a child, I realize now that these practices kept my faith growing all the time. Today Lent is still a special period for many Chinese Christians as it helps them to discipline and prepare themselves for the coming Easter celebration.

The first reason that I didn't like Lent in China was because we had a very long prayer time everyday: the Stations of the Cross, the Sorrowful Mysteries of the Rosary, and many special Lenten prayers. When Lent was in March, the devotion of Saint Joseph also was added to our prayers. Everyday, we would spend at least one-and-a-half hours in prayer. My parents forced us to say these prayers. Although there was no church during that time, one family or several families would get together in one of our houses for prayer. Sometimes we had to pray secretly because religious life and practices were forbidden.

The second reason I didn't like Lent was because we had many days of fast and abstinence. All Fridays throughout the entire year were days of fast; all Wednesdays during Lent days were the days of fast; and

all Fridays during Lent were the days of abstinence. Because we did not have foods we could eat on abstinence days, daily fast and abstinence for me as a child were very difficult. When the Chinese New Year and its two weeks of family celebrations were in Lent, although the Church did not require Chinese Catholics to obey the laws of fast and abstinence, my family and many families kept those days anyway. For us children, the days of fast and abstinence became a special experience of hunger. Although we didn't understand very well the reasons for fast and abstinence, we only knew that they were parts of our Christian faith.

Although I didn't like the long prayers, and frequent fasts and abstinence, my faith did keep growing. During my childhood when we had no priests, no public Church services and no communal prayers, all these devotions, fast and abstinence became very important ways for Chinese Christians to keep the faith. During this special time, our faith did grow. Now, many Chinese Catholics still keep daily service of the Stations of the Cross, fast and abstinence in Lent. Lent still is very important for penance, almsgiving and prayer through many activities.

I have learned much in the United States during my years of study and it is good for me to know that Chinese Catholics from families and parishes like my own have much to share with our fellow American Catholics from our experiences. I hope my memories of Lent remind them of the importance of Lenten practices for keeping and growing the faith. ≈

HURRY TO SAVE YOUR PLACE!

21st National Catholic China Conference - June 24-26, 2005
Seattle University, Seattle, Washington

Growth of Christianity in China: Reality, Challenges, & Opportunities

Resource Team:

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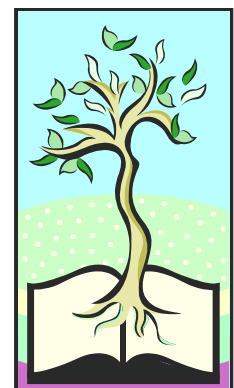
Betty Ann Maheu, *MM*, Holy Spirit Study Centre, Hong Kong

Panel of Young Leaders from the Chinese Church

Workshops, Book Sale, Chinese Cultural Celebration, and more!

Eucharistic Celebrant & Homilist:

Bishop Ignatius Wang, San Francisco Archdiocese,



HIV/AIDS in China: Update

Assessment of the Epidemiological Situation 2004

China is experiencing one of the most rapidly expanding HIV epidemics in the world. According to the national surveillance system, it is estimated that in 2003, there were 840,000 people infected with HIV (range 430,000 to 1.02 million). The first major outbreak started in Yunnan province in 1989 among injecting drug users (IDU). **Since 1999, there has been a 30% annual rate of increase of reported HIV infections.** Based on this calculation, it is projected that ***without concerted prevention and treatment efforts***, the number of **people living with HIV/AIDS in China will exceed 10 million by 2010.** To some degree, HIV/AIDS affects all parts of the country, however the bulk of the impact can be found in about 200 of China's 2,800 counties, most of them rural and poor.

Heterosexually transmitted HIV is occurring primarily in the eastern provinces of China. Heterosexual transmission is fueled by an increasing commercial sex trade and by the large number of migrants moving to these provinces in search of labor. Another worrisome factor is that many sex workers are also drug users, thereby providing a bridge between the high risk IDU group and the general population.

[UN AIDS 2004 Update]

Pastoral Response

As is common in many countries, care of persons afflicted with HIV/AIDS in Chinese societies is often compromised by ignorance and prejudice, even among Church ministers. Results of a Survey reported in the HK Sunday Examiner [02/06/05] noted that pre-judgment and misinformation were the greatest stumbling blocs to effective AIDS ministry in Hong Kong at this time.

Well aware of this challenge for church professionals in China today, the Maryknoll-Coordinated Program of Education and Formation of clergy and religious from the China Church to do graduate studies in the USA, has organized two HIV/AIDS Awareness Seminars. These sessions complement their academic studies and enable them to educate themselves and learn

counseling skills which will better equip them to meet their pastoral responsibilities when they return to China. Not only HIV/AIDS patients themselves, but families and communities are severely impacted.



"...I shall light a candle of understanding in thy heart, which shall not be put out..."

Organized during inter-semester winter break periods, both of the HIV/AIDS Seminars were directed by **Rev. Scott**

Harris MD – a Maryknoll **priest and medical doctor** who has been working with NGOs in Hong Kong and with the Health Ministry in the PRC for several years – to provide education, training and counseling to hundreds of care givers.

At the **December 2004 Seminar, Prof. LI Xiaomei**, RN/MSN – Dean and Associate Professor at the Faculty of Nursing at **Jiaotong University School of Medicine** in Xi'an City- served as the main lecturer. Though not a Christian herself, Prof. LI was deeply moved by the religious inspiration underlying the commitment of these future leaders in the China Church, who in turn were in great admiration of the dedication and zeal of their mentor.

Xi'an Diocese is typical of several dioceses in China already very involved in HIV/AIDS ministry. Through its Catholic Social Service Center, under the direction of **Fr. Stephen Chen Rui qi**, a graduate of the Maryknoll Program, a good number of diocesan Sisters of the Sacred Heart Congregation have been trained for AIDS ministry and serve in outreach programs in the outlying rural areas of Shaanxi Province.

Enclosed with this issue of CCQ are HIV/AIDS prayer cards – [Chinese and English languages] – which we encourage you to use to pray for this ministry of the Church in China as it seeks to address an ever growing crisis booming in China today.

Church News

Ecumenical Witness

The Ecumenical group, *Churches Together in Britain and Ireland* (CTBI), this month recognized the important role of member churches in supporting the development of Christianity in China. Caroline Fielder, CTBI China Desk Director, reaffirmed that **churches collaborating together in Britain and Ireland have a unique contribution** to make in supporting the huge growth and development of Christianity in China, particularly in terms of the ecumenical relationship between Catholics and Protestants. British and Irish Churches working together offers Chinese Christians **a unique witness since in China Protestantism and Catholicism in China are seen as two distinct religions which rarely have the opportunity of working together.** CTBI activities include: coordinating mission projects in China, organizing exchange programs between the UK and China, offering scholarships in theological education for Chinese students, and publishing research journals, as well as making representations to the government and the media.

Christian Post 02/05

Pending Vatican-Vietnam Ties

Vietnam's state media reported that *President Tran Duc Luong* told the visiting president of Italy's Chamber of Deputies that **the Vatican and Vietnam have been meeting regularly, have no quarrels, and that official ties are only a matter of time.** A Vietnamese Franciscan priest said that the state media would not make such a statement without approval of high officials. *Cardinal Jean Baptiste Pham Minh Man* of Ho Chi Min City acknowledged that diplomatic relations would benefit Vietnam and its 5.6 million Catholics (of a population of 80 million). The Cardinal noted signs of increasing religious freedom while admitting that it is limited and permitted "rather than recognized as a right." **Vietnam has maintained regular meetings with the Vatican and Vatican delegations have made annual visits to discuss Episcopal appointments with government officials.** (*This development could be a positive sign for future Church relations with China, which have shown little progress since 2000.*)

AF 01/05

Congratulations to Amity

China's Amity Foundation celebrates its 20th Anniversary this year. As the first Christian based non-governmental organization, it promotes education, social services, health and rural development projects. In the past decade its efforts have focused on the poorest regions of western China. Amity plans an International Consultation on Social Development in China in early November, which will be preceded by a "pre-consultation exposure trip" to sites in four western provinces. For more information go to www.amityfoundation.org.

Church's Rural Reach

When members of the Xian Diocese Catholic Social Services Center reached Shazui Village in NW China to begin development of a clean water project, they found a rural community of 16 families and 74 Catholics so isolated deep in the mountains that elderly Catholics asked if Chairman Mao still ruled the country (he died in 1976). In another project, in Zhen'an County, that involved constructing a pond and laying water pipes, 86 of the 98 families are Hui Moslems.

AF 12/04

Increasing Service Opportunities

New China Link (NCL), a volunteer service agency for rural China **founded by a former AITECE teacher** in 2002, is expanding its activities. NCL offers a new way to spirituality and vocation without vows and institutional commitment, and stresses the importance of a system of aid of Asians-for-Asia, bringing together people from rich and poor nations. NCL cites several factors for its expansion: China's continued opening to such volunteer service activity; the growing desire among young people to work for the poor; new awareness that ours is a Church-for-Society; opportunities for teamwork; discovery by Congregations that they can now re-enter mission through programs like NCL; and emphasis on inter-church cooperation and redefinition of vocation. Its most recent newsletter reported projects for water supply, middle school health education, school building, simple housing and local empowerment. Fifty delegates from Southeast Asia and China will hold their first Annual General Meeting this month in Hong Kong at Maryknoll House. For more information, see their website at: <http://www.newchinalink.org> or e-mail them at: newchinalink@yahoo.com

NCL Autumn 2004

Christian Studies Expand

Forty institutions in China now have academic programs of Christian Studies or conduct research on Christianity. Nine journals are devoted to religious studies. Over the past twenty-five years of reform, **Chinese leaders have recognized that religion somehow should be included in the common national task of development and socialization.** Since the opening of the *Institute of World Religions in the Chinese Academy of Social Sciences* in 1979, positive views of Christianity have begun to emerge to replace Marxist condemnation. Scholars have begun to publicly appreciate some aspects of the missionary enterprise, not only in 17th and 18th Century scientific contributions, but the 19th and early 20th Century contributions in education, medicine, and agriculture. Journals in the 1990's noted growth in indigenous churches and attributed this growth to the Communist Party's policy of independence from foreigners. **Recognition of the importance of "religion as culture," has proved to be a most intellectually liberating concept for the contemporary study of religion in China.**



China's forty institutions teach undergraduates and graduates, hold conferences, conduct research and publish journals. According to *Professor Chen Cunfu*, recognized pioneer in Christian studies, one cannot understand the society and culture of the West, or Western philosophy, without understanding Christianity. While there are limits on research, particularly empirical field studies, scholars increasingly feel free to argue and discuss Christian subjects in public conferences and seminars. Public Security officials at all levels are charged with supervising foreign research and collaborative research by Chinese scholars. Experiences vary: in one place, security officials may deny access, in others local pastors may refuse to cooperate out of fear of surveillance or repercussions from police.

Many Chinese scholars of Christianity view the present as a golden opportunity for Christianity to play a key role in building a modern spiritual and civilized society as China faces major social, moral and ethical crises.

(A complete listing of institutions can be found in the January 2005 issue of the International Bulletin of Missionary Research and the USCCB website)

IBMR, 01/05

Church Honors Zhao Zhiyang

ZHAO Zhiyang, former Chinese Prime Minister and Party General Secretary, died on January 17, 2005, after living under house arrest for nearly 16 years. He was purged for his sympathetic support of the Tiananmen demonstrators in 1989. Initial refusal by the current leadership to publicly commemorate the death of ZHAO, who had become a symbol of China's repressed social and political reforms, sparked renewed controversy over his role and his liberal policies. Hundreds of websites expressing support for ZHAO and urging the government to recognize his contributions with an appropriate public commemoration were blocked within days. It is widely acknowledged in many circles in China that China's phenomenal economic growth owes its first steps to ZHAO's liberalism. His agricultural reforms in Sichuan Province in the 1980's led to 400% increases in production in three years. He is also remembered for having favored opening Catholic churches and for fostering religious freedom.

The Hong Kong Diocese recognized ZHAO's humanity. As Prime Minister he nurtured the concept of Hong Kong as a *Special Administrative Region* that recognized the primacy of conscience. *"Catholics will remember ZHAO because he showed us dignity and the value of conscience; he chose to cast aside power and authority without allowing them to swallow the truth."*

In recognition of ZHAO's contributions to the people, the Hong Kong Diocese Justice and Peace Commission organized a special Mass to express the Church's solidarity with the former leader, who was characterized as *"a man of conscience,"* and one who *"matches the Church's stance for justice."* Symbols of Zhao's contributions were placed on the altar: rice grains for agricultural reforms; a CD of Chinese satire for his openness; and a loudspeaker for his address to the students during the Tiananmen Demonstrations. A candle encircled by barbed wire symbolized his 16 years of house arrest for the sake of justice. HKSE 01/05

Mission History Update

USCCB, in cooperation with *Passionist Father Rob Carbonneau*, plans to update the ***History of U.S. Catholic Missions in China***, which was compiled by USCCB in 1995. Twenty-six US Catholic congregations of men and women are included in this compilation. A list of these Orders can be found on the USCCB website: www.usccb.net. If your Order is not listed or if you know of orders which should be included, please contact Fr. Carbonneau at: Passionist Community, 251 S. Morley St., Baltimore, MD 21229, or <robcarb@cpprov.org>.

China News

China-Taiwan Direct Flights

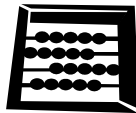
The Year of the Rooster dawned with promise of better Cross-Straits relations. The first direct flights from China to Taiwan since 1949 took off from the Beijing Airport just before the Lunar New Year to the accompaniment of Dragon Dancers. Forty-eight flights in all operated during the two weeks of New Year celebrations. Taiwan had banned flights for years out of fear of Chinese attacks. Most flyers were Taiwanese business people, returning home to be with their families. VOA 02/05



More Boys a Problem

China celebrated the birth of its 1.3 billionth citizen in early January – a boy, appropriate for a society that continues to value boys over girls, despite official rhetoric to the contrary. Ominously, **male births in China now outnumber female births 117 to 100** and the gap continues to grow, due in large part to the one-child policy, traditional preference for males and widely available technology that can determine a child's sex before birth. **Some demographers estimate that the gap could grow to 135 to 100** (normal ratio is 104/105 boys to 100 girls), while some sociologists predict that an over population of males will lead to aggressive foreign policies. To counter the trend, the government has made selective abortion a crime and is expanding financial incentive programs to encourage the birth of girls. In one rural county, for example, 300,000 elderly pensioners now receive extra funds if they only had one child or a daughter. In major cities government posters promote education for girls. NYT 01/05

Widening Education Gap



The prominent *China Youth Daily* in January published an open letter from former officials and academic leaders in Hunan (Mao's home) Province criticizing the central government for never having met its target of 4% of gross domestic product (GDP) for education set in 1990. The letter expressed outrage at reports of huge government expenditures for luxury buildings, entertainment fees and corruption. The Ministry of Education reported that 2003 educational expenses totaled only 3.25% of the GDP, down from levels of 2002. The international average is 5.1%. The letter criticized neglect of rural areas where poor farmers are asked to pay for basics like desks and blackboards; and corrupt practices in cities, where admissions manipulations have led to declines in teachers' ethical standards. SCMP 02/05

Children with Special Needs

The *Hui Ling Community Service for People* in Beijing provides care for thirty children with special needs. Opened in 1999 with the support of the Hong Kong charitable institution, *Fu Hong Society*, and *Rev. Giose Bonzi, PIME*, it is recognized by the municipal Beijing government. A state television program on the Center recently featured interviews with the children. Before Christmas the children were invited to the international catholic community party where they sang and danced and took part in the community charity sale. The Center's thirty children are cared for by ten professional teachers and five daily volunteers. Recently Hui Ling extended its sponsorship to the **Kindergarten for Handicapped Children** in Xian, operated by sisters of the Diocese. AF 12/04

Green Cards for China

Certain foreigners living and working in China can now apply for a permanent residency "Green Card." The Ministries of Foreign Affairs and Public Security announced last August that eligibility includes those with stable, direct investment in China; people with positions or professional titles such as associate professor or deputy general manager; outstanding contributors to China who have talents especially needed, and their spouses and dependent children; foreign spouses of Chinese citizens; and seniors 60 years or older, with blood relatives in China, who have been living in China for five years.

Green cards are meant to attract high level talent to offset China's brain drain. Since 1980, 600,000 Chinese have left to study abroad; but only 50,000 have returned permanently. Over 2,000 foreigners in Beijing have already applied. The number of foreigners legally employed in China rose from 90,000 in 2003 to over 120,000 in 2004. China Today 01/05

Regulating Religion in China

In CCQ, [No. 60 p.5] we reported on an international conference convened last October, under the auspices of the *Chinese Academy of Social Sciences* [CASS], at which a SARA [*State Administration of Religious Affairs*] official announced that the PRC was considering "a *comprehensive Law on Religion*". At the end of 2004, **the Office of the State Council** issued new **Regulations on Religious Affairs**, [posted on *XinHua News website on December 18th*]. Consisting of 48 articles in 7 chapters, these Regulations **came into force on March 1, 2005**. Most observers think that, contrary to the spirit of the CASS Conference, the issuance of these Regulations means that a 'Law on Religion' will not be enacted in the near future. Analysts note that if the Chinese government were to put forth such a Law, the power to interpret it, [as for all PRC law] would rest with the *National Peoples' Congress*. In this event, the administrative units responsible for implementing a Law on Religion, SARA, [and its supervisory (RAB) subsidiaries at the provincial and county levels] would thereby be subject to legal restraints. Most observers think these organs are not yet ready to surrender their power and control.

Some coverage has been given to the Regulations in the religious and secular media, and several translations with extensive commentaries are circulating. On March 2nd, a Forum was held at UCLA sponsored by the *China Leadership Exchange* to compile feedback, reportedly at the request of officials in China. The *Congressional Executive Committee on China* also convened a Roundtable on the topic on March 14th. Clearly, these new regulations will have a profound impact on the religious sector in China. Whether it will be for good or ill remains a matter of opinion. It is another classic instance in China of whether one sees "the glass half-full or half-empty".

After carefully analyzing the document, Anthony LAM - Senior Researcher at the Hong Kong Diocese' Study Center [which follows the Catholic Church situation in China very closely], summed up his views as follows: "while they contain pre-existing articles that harm religious freedom, (which he notes have NOT increased); they also **contain new and previously unseen articles which can benefit religious freedom.**" LAM is "cautiously optimistic" about the changes these new Regulations portend. As with policies, regulations, and even laws in all countries, **the proof always lies in interpretation and implementation**, which, if things remain true to form in China, will vary from place to place and time to time.

There are some key points which impact the Catholic Church specifically. **Article 4** mandates the "independent" running of religion; and states religion cannot be "subject to foreign domination". **Article 31**, for the first time, **deals with church property**, a positive albeit a two-edged sword for the Catholic Church. Deeds for many Catholic Church lands are still held by overseas religious communities. These missionary orders are long since ready to hand over property deeds to respective dioceses within China, but the lack of clear procedures to transfer property titles is problematic.

Article 38 places restrictions on civil servants in relation to religious organizations. While this article will not change the civil **administration of religious NGOs, it gives them some legal space to press for their rights, albeit still subjecting them to a great degree of political supervision.** This healthy development could lead to a more open society and transparent government. During the past quarter-century of reform and openness, China's economic growth has produced evident results. With economic and social progress, civil society must follow suit. The fact that the PRC government is moving to normalize its relationship with religious organizations, at least domestically, could, on the whole, be a positive step in this direction.

Janet Carroll, MM

New Year Eucharistic Procession

To the accompaniment of drums, trumpets and the sound of firecrackers, village parishes in **Zhouzhi Diocese**, NW China, **celebrated the Year of the Eucharist on the last day of the Lunar New Year** with the first procession of the Blessed Sacrament in a half-century. Local Catholics told reporters that the procession was their response to the call of *Pope John Paul II* for such events. The procession began with Mass concelebrated by fourteen priests, many of whom had returned home from other parts of the country for traditional family reunions. The procession attracted the devotion of Catholics and attention of non-Catholics in five villages. Benediction was celebrated in each village church, and the celebration ended with a lunch banquet in Yongan Village.

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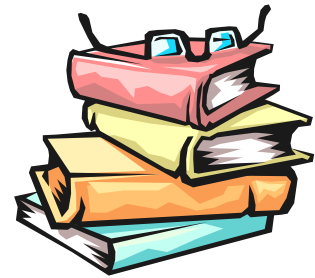
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Reading Notes



➤ **The Catholic Church and China in Conflict: 1949-2000.**

Beatrice K.F. Leung and William T. Liu. Boca Raton. Universal Publishers. 2004. 332 pp. \$29.95.

Comprehensive summary of developments in Church-State relations in China over the past fifty years by a Chinese specialist in Vatican-China relations and a Chinese American sociologist. While providing excellent and valuable references and an overview of major events and key issues, it also offers important insights into the tensions between the registered and unregistered communities. Extensive footnotes are valuable references.

➤ **Asian Christian Theology: Research Guide to Authors, Movements, and Sources.**

Vol. 3: NE Asia. John England, et.al., ed. Delhi. ISPCK/Claretian Publishers/Orbis. 768 pp. 2004. \$27.20 (Amazon)

Excellent resource and reference focused on developments in theology in this critically important region, which includes China, Japan and Korea. 200 pages are devoted to China, with sixty pages specifically focused on Catholic contextual theology in China. Included are a brief history and discussion of contributions by Chinese Catholic theologians and leaders. Extensive coverage of Hong Kong, Taiwan and Macao.

➤ **Nobility and Civility: Asian Ideals of Leadership and the Common Good.** Theodore De Bary. Cambridge, Harvard University. 2004. 272 pp. \$24.95.

Perhaps the leading scholar of classical Asian thought, Theodore De Bary has reached beyond his expertise in Confucianism to include texts of other Asian traditions. In doing so, he demonstrates that the great books of Asia contain valuable concepts for preserving civilized life in an age of materialistic globalization. He clearly demonstrates that the West has no monopoly on liberal thought.

➤ **Chinese Films in Focus: 25 New Takes.** Chris Berry, ed. Burbank Film Institute. 2004. 312 pp. \$24.95.

With the growing popularity and influence of Chinese films, this book reviews key films and important developments in Chinese films from 1924 through 2000. For those who see Chinese films as expressions of cultural values and social and spiritual developments, it offers important insights into the internal debates in Chinese film making and criticism as well as historical analysis.

➤ **Many Faces, One Church: Cultural Diversity and the American Catholic**

Experience. Peter C. Phan and Diane Hayer, ed. Lanham, MD. Rowan and Littlefield. 2005. 147 pp. \$18.95.

As the title implies, this is an overview of cultural diversity in the American Church. Included is a Chapter entitled, "Asian and Pacific Peoples in the American Catholic Church," that provides an insightful overview of the American Asian Catholic community, whose members are uniquely qualified to offer objective Christian critiques of the Church and society in both China and the United States. The 2.4 million Chinese Americans include over 300,000 Catholics.

➤ **Back to Jerusalem: Three Home Church Leaders Share Their Vision to Complete the Great Commission.**

Paul Hattaway. Gabriel Publishing, 2003. 196 pp. \$9.59.

Through the lives of its leaders, the book offers an explanation of this rather unique evangelical sect who believe that it is the commission of Chinese Christians to complete the spread of Christianity by bringing it back to Jerusalem from China through South Asia and the Middle East. Among them the three leaders spent forty years in prison and now their objective is to send 100,000 missionaries west and south of China.

