



United States Catholic China Bureau

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From the Editor:

Lent is a time of penance and reflection as we join with catechumens throughout the world in preparing for the celebration of the Paschal Mystery of Holy Week and Easter. It is also a time for us to ponder what 2004, the Year of the Monkey, will bring to the Church in China. 2003 was a difficult year – SARS, tightened government control over religion, destruction of many “house churches,” and promulgation of the government’s three new administrative directives for the Catholic Church.

After Ash Wednesday’s opening of the movie, *The Passion of Christ*, I asked two of the Chinese priests studying here in the states if their families and friends back home had asked them about it, and they told me that no one in China was even aware of the film. Their answer led me to reflect on the fact that while we in the United States are affected by the *Passion* in many different, personal ways, Chinese Catholics have lived, and continue to live, intimately the *Passion*. Lent is a good time for us to remember and reflect on the suffering of the China Church and to see it as an integral part of the Paschal Mystery at the heart of which is the hope and promise of the resurrection. Let us hope that some of the recent Church events, like the open dialogue between priests and government officials that preceded the ordination of Bishop Peter Feng on the Feast of Epiphany in Hengshui, are early signs of hope for the Church in 2004.

China Church – Mixed Picture Continues

China continues to project a mixed picture for the Church as the government debates the extent of its reform program while attempting to control civil society. The recent ordinations of two bishops, **MA Cunguo** in Shanxi and **Peter FENG Xinmao** in Hebei, reflect the confusion caused by the situation but also point to hope for the future. And while the report of interviews with various Church leaders (see page 2) is somewhat pessimistic, the recent statement by **Bishop LI Duan** of Xian clearly reflect the strength and resilience of the Church.

Bishop Li Speaks Out

Bishop Anthony LI Duan of Xian in the March issue told PIME (Pontifical Institute for Foreign Missions) magazine, *Mondo e Missione*. “*This is the best time for evangelizing China. People have never been more open to and in favor of the Christian faith.*” Bishop LI is known for his pastoral initiatives and defense of the Church. He is both faithful to Rome and willing to cooperate with authorities without yielding on key issues of Church law and faith. (Bishop LI has welcomed several USCCB study tours)

Election of bishops: The most urgent issue now. It is an essential element of faith that the Pope is the head of the Church and has the right govern the election of bishops. But this right currently is incompatible with the government’s policy of independent and democratic administration of religions. Today we cannot consecrate a new bishop without government authorization. If the government does not object, we then present him to Rome for approval. Should the pope not give his consent, then the bishop is not consecrated. **The Holy See and the government can resolve this issue.** Despite difficulties, great steps have been taken in the right direction. The Chinese government recognizes the **pope’s primary role** in the Church. We publicly pray for the pope and say that the Church is one, holy, Catholic and Apostolic.

The 3 administrative documents (*issued last year & reported in CCQ55*): If they are consistent with Catholic tradition, we can accept them. But the role of Church hierarchy must be absolutely preserved. The Bishop’s power is real; no one can take his place in leading the Church.

Patriotic Association: We acknowledge its existence. As an association of Catholic faithful, there would be no problems, **but it cannot act above the Church**, but must be in the Church under the bishop.

The “Underground Church”: All Catholics in China are united in the same faith. The pope respects both communities and urges us to reconcile.

I belong to the "open Church" but do not deny the pope's primacy. We should join together in traditional Church organization and doctrine.

Modernization: Secularization is a universal challenge now facing both the Church and China. Money and hedonism are dominating society. Young priests and nuns see contemporaries getting rich while their lives are very hard and poor. **It is easy for them to become discouraged.**

Catholic families: Today they need help in passing on the faith; they cannot tackle the dangers of secularization alone. We recently organized formation courses and summer camps for young people but the government has now forbidden them.

Social Services: Since 2002 our diocesan offices have been active, sponsoring small projects in poor villages. We also provide care to orphans and relief following natural disasters. **This is a new development for the Church in China,** and our diocese is at the forefront in this field.

Evangelization: Protestants are more active and successful. Their teachings are much simpler and more basic; easier to understand and accept. Students and intellectuals are enamored with a biblical faith with few duties and obligations. **However, we must be happy with their success as people hear the words of Christ.** When some deepen their faith, they come to appreciate the treasures of Catholic tradition and doctrine. The missionary spirit in the Chinese Catholic Church is growing slowly and we cannot meet every need. But we will do a better job at it. I can personally say that in the last 20 years there have been changes for the better. **This is the best time for evangelizing China.** People have never been so open to and in favor of the faith. [Asia News 03/04]

Divided Church: Pain and Hope

Hong Kong diocese's *Sunday Examiner* recent interview with several Catholic leaders underscored both the difficulty and hope of reconciliation between unregistered and registered Church members. Ninety year old *Bishop Peter CHEN Bolu* of Handan in Hebei Province is *anguished* by the division. Secretly ordained in 1982, and with the registered Church since 1988, Bishop CHEN considers **the two communities' complicated and inconsistent relationship** to be his toughest issue. Eighty-six year old Bishop John YANG Shudao of Fuzhou said that

reconciliation with the registered Church would amount to a *betrayal of faith* as long as the Catholic Patriotic Association exists. A bishop in central China who also joined the registered Church after ordination agreed that many unregistered Catholics criticize him and his priests, and noted that to avoid suspicion he no longer has contact with the unregistered Church. Ninety year-old *Bishop Joseph ZHENG Changcheng* of the registered Church in Fuzhou said that **frictions only hurt laypeople** and hamper Church development. A 60 year-old lay leader in Mongolia was critical of the Holy See for approving younger bishops for the registered Church and noted that the *"unofficial Church has always remained faithful to the Holy Father."* *Bishop Joseph HAN Zhihai* of the unregistered Church in Lanzhou wrote an open letter expressing his desire for communion (CCQ 55). A long time lay leader in northwestern China said that to stop the unending *civil wars*, all lay people must cease saying things hurtful to the unity of the Church, and recommended that clerics and lay leaders of both sides should use common cultural and spiritual activities at Christmas and Easter to build understanding. (Examiner 02/05)

Catholic Church Statistics for 2003

Catholic Faithful	15-20+ million*
Dioceses	138
Churches	5,000+
Bishops	121
<i>(includes more than 40 not publicly recognized)</i>	
Ordained Clergy	2,740
Major Seminaries	14
Major seminarians	1,580
<i>(additional unregistered seminaries exist)</i>	
Religious Congregations of Women	60
Professed Sisters	4,000
Houses of Formation	60
Novices	1,600
<i>(additional unregistered communities exist)</i>	
Regional Laity Training Centers	2
Catholic Publishing Houses	5
National Catholic Newspaper	1
<i>[fortnightly/60,000 circulation]</i>	
Catholic Social Service Centers	4
Orphanages	20+
Church sponsored clinics	100+

**As the majority of Catholics prefer to worship in unregistered churches, this is considered a conservative estimate.*

Source: USCCB 03/04

To Caesar, Caesar's; To God what is God's Consecration of Bishop Peter Feng

Ordination with Negotiated Approval

In what an observer described as an "historic event," **Bishop Peter FENG Xinmao** was ordained coadjutor bishop of Hengshui diocese in Hebei on the Feast of Epiphany. He will automatically succeed 75 year old **Bishop CHEN Xilu**, who has been in coma for two years. *Retired Jesuit Bishop John LIU Dinghan* was the ordaining prelate and was joined by *Bishops Stephen YANG Xiangtai* of Handan and *LI Liangui* of Cangzhou. After two years of discussion, government officials in the diocese, where there is no Catholic Patriotic Association, accepted Bishop FENG because all the priests wanted him to be bishop. Despite difficulties that delayed ordination (see below) Bishop FENG was ordained in a three part ceremony which began in the small cathedral that holds only 200 people where Pope John Paul II's letter of appointment was read. An hour long procession through the city to the Hall of the People followed. There the ordination Mass was celebrated with an estimated crowd of 1500 and the letter of approval from the government was read. **Bishop FENG has said that his main task is to update the education standards in the diocese.** He holds a degree in Canon Law from Louvain and is the first bishop ordained since 1980 to hold a foreign degree. More young bishops with higher education are expected to be ordained in China as lay people are better educated. (E.g., the main reason for Bishop Jin's education initiative for priests, reported in CCQ 56, is to raise their English standards to that of their contemporaries in secular professions and business.)

(Asia News 01/04)

Bishop FENG's ordination was welcomed by *Bishop JIA Zhiguo*, the unregistered bishop of Zhengding diocese, who pointed out that **Bishop FENG has been recognized by the Holy See, as well as the government.** *A bishop appointed by the Pope must be recognized.* Bishop JIA urged members of his diocese not only to recognize Bishop FENG but to reconcile themselves with the registered Church. Bishop JIA was not invited to attend because the government would not have permitted him.

(CWN 02/04)

Bishop FENG's ordination can be considered *historic* because it was the occasion of a serious attempt on the part of both priests of diocese and local civil authorities to break through some of the old controversies and to help to clarify what part of a bishop's authority legitimately belongs to *Caesar* and what belongs to *God*. As *Jerome Heyndrickx, CICM*, noted, non-believers only see a bishop as a leader and administrator while **Catholics see him first**

as a pastor. But because a bishop's administrative function must be respected and find its proper place in society, he must be recognized by official authorities and his installation is an act which must be agreed upon with them. **Open and honest dialogue between authorities and priests that lasted for several hours and caused a long delay of the ceremony achieved mutual agreement on which part of the ordination liturgy belonged to Caesar, and which part to God.** As a result, the faithful were able to joyfully celebrate the fact that they had a new bishop, who according to the old Church tradition and Church law, after having been selected after reflection by the community of priests, was appointed by His Holiness Pope John Paul II and also by the Chinese Bishops Conference with agreement of Chinese civil authorities.

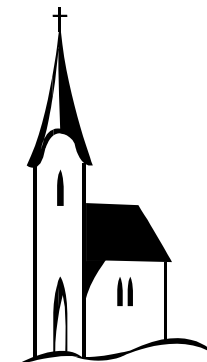
In commenting on the relevance of Bishop FENG's ordination, Heyndrickx noted that the existence of two kinds of bishops in China – legal and illegal ones according either to the law of the Church or the law of the country – is unhealthy. While Chinese authorities rightfully insist that religious activities must be registered according to law, they ignore that past intolerance that led to the creation of an *underground* Church community. This harms both the Church and the international reputation of China, which as a major power guarantees freedom of religious belief in its constitution. He concluded with the hope that the efforts at Jiangxin will remove misunderstandings of the past.

Ordination without Government Approval

In Shanxi, *Rev. MA Cunguo* was ordained auxiliary bishop by 86 year old **Bishop Bonaventure LUO Juan.** **Bishop MA at 33 is perhaps China's youngest bishop** (and under canon law cannot be installed formally until 35). His ordination, however, was not officially recognized by the Shanxi Catholic Patriotic Association despite the fact that Bishop LUO is the government recognized ordinary. Despite the lack of permission from national authorities (which the diocese did not seek because provincial authorities refused its request), the diocese went ahead with the ordination on the planned date. No other bishops or government authorities attended. **Solidarity of the diocese's priests behind Bishop MA, despite government restrictions and forced meetings, was a major factor in the decision.** Other dioceses are watching for possible impacts.

[UCAN 03/04]

Church News



Sisters in China Today

The Director of the *Hilton Foundation Funds for Sisters* traveled to China last fall and visited congregations of sisters in Xian, Shijiazhuang, Shenyang, Jilin, Fushun and Shanghai. In her travels she learned that sisters operate clinics, kindergartens, homes for the elderly, and lepersariums while many still do traditional parish work. The government encourages their social services but **still limits their scope of work**; e.g., they cannot teach beyond kindergarten. Almost all congregations are under the local bishop. At Xian's Sisters Formation Center, established by *Bishop Li Duan of Shaanxi*, 95 sisters from 17 provinces are enrolled. **The generation gap has created a critical need in formation, education, community life and spirituality.** Sisters live simply; in many areas almost day to day, and conditions are difficult. Most convents are drab and colorless, with little in the way of beauty or comfort. Nevertheless, today's Chinese sisters are inspiring and hold the hope for the future of the China as large numbers of talented and dedicated young women of goodwill are leaving their families and giving up marriage to embrace the religious life and live in poverty. (HKSE/Bridge 11/16/04)

Forty sisters and 18 medical professionals from Hebei Province participated in Beifang Jinde's second AIDS awareness program, which was run mainly for the sisters who work in Church-run clinics. China's Ministry of Health estimates 840,000 Chinese are infected with AIDS. Some unofficial estimates say there may be 1 million in Henan Province alone. (Asia Focus 12/26)

Churches Need Not Be "National"

Professor HE Guanghu, of the People's University Religion and Philosophy Department, told a seminar at the Chinese university of Hong Kong in February that the **nationalism model has little relevance for the present-day churches in China** and that as China gains international status, it is time to reconsider the three-self principles.

In opposing Western imperialism and colonialism in China, the nationalism of the Protestants' Three-Self Patriotic Movement, sponsored by the Communist government, drew on the western model of nationalism and religion. **HE stressed that religion is not the same as culture, and the relationship between Churches in and outside China should be based on religion instead of culture.** It is not necessary to "sinacize" or *localize* Christianity because it is not religion's purpose to become part of local culture even if human beings need a culture to express their religious sentiments. Even the Second Vatican Council can be seen as closer to socialism by supporting social services and social justice, and criticizing unrestrained capitalism. HE said that the present hierarchy of the Chinese Protestant Churches, with central, provincial, municipal and county levels of administration is incongruent with the Protestant Reformation and closer to the structure of the Catholic Church. (UCAN 02/04)

Internal Division on Religion

Internal tensions between Chinese government entities charged with regulating religion are surfacing. The **Party's United Front Work Department (UFWD)**, which is responsible for overall control of religious policy, has **signaled a willingness to take a liberal approach** with China's new "open door" policies toward rights of religious believers by allowing Christian house churches to register directly with the government, therefore bypassing the official Three Self Patriotic Movement, the cumbersome state organ. The **State Administration for Religious Affairs (SARA)**, has a vested interest in maintaining strict ideological control of religion, and **bitterly opposes the UFWD's more liberal leanings.** Most house church members refuse to register with the Three Self Movement because they view it as a tool of the Communist Party.

[Xu Mei Compass 02/04]

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Suburban Churches for Beijing

Beijing city government recently announced that *for the first time after over half a century, two Christian churches will be built in the capital.* **Both will be Protestant**, in the growing suburban districts of Chao Yang and Fengtai. Construction of the modernistic buildings began in December and work will be concluded by next Christmas. Most of the announced cost of US\$5 million is paid by land swaps with more valuable downtown land and overseas contributions. Protestant leaders say the new churches are needed for the overflow of the current 9 churches that serve 40,000 members, many of whom now attend 700-800 house churches. Beijing's 40,000 Catholics, who are less affected by urban development, are served by 15 churches in the city. The project, which was proposed by the People's Policy Consulting Conference to handle overflow crowds **probably in anticipation of the 2008 Olympics**, includes the restoration and reopening of a Buddhist temple and Taoist temple.

China Daily/UCAN 02/04

Shanghai Jewish Quarter Revival



A Canadian businessman is working with the Chinese government to give new life to Shanghai's old Jewish Quarter. **The plan, which involves both old and new construction, aims to revitalize one of the few centers that provided asylum to European Jews during WWII.** More than 30,000 Jews immigrated to Shanghai from 1937 to 1941. Zhoushan Road in the quarter was known as Little Vienna.

Despite apparent government support for the project, **it will not permit opening of synagogues in the Jewish area, since the Jewish faith is not a state recognized religion.** The government does not want to create any risky precedents for religious matters and to open up synagogues would be a dangerous sign of giving in.

(VFP)

US-China Sermon Gap

Where American clergy are judged by the brevity of their sermons and homilies, the Chinese demand length. Chinese pastors recently explained to Americans during a recent visit to the Pittsburgh Theological Seminary that their parishioners expect a two hour long sermon. **Because rural faithful walk a long, long way to church, they want a long, long sermon.** Many take verbatim notes. If a church has three services, they expect three different sermons or else will say that the pastor is lazy.

Pittsburgh Post-Gazette 2/04



US Catholic China Bureau

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China News

Farmers spend more on education

Surveys conducted by China's Consumers' Association report that 44.3 per cent of a farming family's annual income goes towards the education of children. Chongqing Province's *Wang Zailan*, an illiterate housewife in her 40s said that **her family's only electrical appliance is a black and white TV**. Her elder son is now at university and the youngest has just graduated from junior middle school. To ensure the children's education, the family has accumulated a debt of 10,000 Yuan (US\$1,200).

China Daily 02/04



UN: China Reducing Poverty

Executive Secretary for UN Economic and Social Commission for Asia and the Pacific, *Kim Hak-Su*, said that **China**, along with India, **is on track to meet UN poverty reduction targets**, set for the year 2015.

Kim said that China had many "pro-poor policies in the social area," aimed at helping the disadvantaged, as well as *good long-term planning and vision and good incentive measures for foreign investment*.

(Xinhuanet 02/04)

China Key to World Economy?

At January's annual Davos (Switzerland) World Economic Forum, China appeared to be the key to world issues in 2004. China is the world's fastest-growing economy; the market a country can't afford not to be in; the source of the funds needed to keep the U.S. economy from going bust; the engine behind global trade growth; the unfair trader manipulating the value of its currency at the expense of Europe and the United States; the giant gorilla siphoning off jobs from the West; and the indifferent employer pushing labor standards lower throughout the developing world. A recent Goldman Sachs study predicted that **China would overtake the United States as the world's largest economy by 2041**.

(IHT 02/04)

China's Internet Dilemma

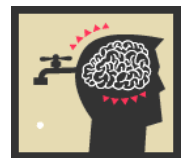
Internet activism continues to grow in China as fast as the controls are tightened. Last year users acted increasingly in solidarity with one another by expressing mutual support online. As the number of China's Internet users continues to rise (79.5 million from 59.1 million last year - **an increase of 34.5 per cent**), authorities try to meet the challenges of control and censorship by employing the law, technology, and self-control. **Amnesty International** reported that 54 people had been detained or imprisoned in 2003 for posting government deemed negative articles on overseas websites, a 60% increase over 2002. **Users at Internet cafés now must use Internet Shield – Access Identity Card**, which they slide through the scanning device installed by the police. Individual self-control is probably the most effective measure. Since SARS, however, the Chinese consider the Internet as possibly the only access to accurate information. The recent UCLA World Internet Project survey about urban China found that **more than twice as many Internet users in China**, compared to any other surveyed country, say that the Internet increases their contact with **people who share their political interests**, and that 11.2% of Internet users in China say that the Internet **increases their contact with people who share their religion - more than in any other country**. Fearing that companies did not adequately consider human rights implications of their investments, Amnesty International reports that several companies, including Cisco Systems, Microsoft, Nortel Networks, and Sun Microsystems, provide technology which has been used for censorship and control. The Epoch Times 02/04

Brain Drain Reversing

Economic growth, entry into the WTO and the 2008 Olympics have made China a magnet for overseas students and well-educated workers.

The number of those taking took the TOEFL (Test of Foreigner's English Level) last year **fell dramatically** from the high of 100,000 per year in the 1980's and 1990's to 10,000. China's Ministry of Personnel statistics show that of the 580,000 Chinese who studied abroad since 1980, 160,000 have returned. The Ministry expects the number of returned students to grow by 13% a year.

(China Infodoc 01/04)



Human Rights Update

The US Department of State International Religious Freedom Report for 2003 includes a comprehensive review of religious freedom practices in China. Sections relating to the Catholic Church acknowledge that most bishops are recognized by the Holy See and that while both Chinese and Vatican authorities state that they would welcome an agreement to normalize relations, disagreements concerning the role of the Pope in selecting bishops and the status of underground Catholic clerics have frustrated efforts to reach this goal. Full text can be found online at: <http://www.state.gov/g/drl/rls/irf/>

China's official criticism of the report, through the Xinhua News Agency, focused on what it considered to be the Report's singling out of the suppression of the Falun Gong. Representatives of the five officially recognized religions joined in praising China's freedom of religion since 1980 and in saying that *what we most firmly oppose is the reports characterization of the Falun Gong cult as a religion.* (Xinhua)

Bishop Joseph ZEN Ze-kiun of Hong Kong took the occasion of the visit in January by members of the *US Commission on International Religious Freedom*, which advises the US government on religious affairs, to question US and Western expectations regarding religious freedom in China. China's official Xinhua news agency called the visit *inappropriate* and *improper at this time*, but Bishop Zen defended it as reasonable because Hong Kong is a free city, and that he never refuses to talk to anybody when they visit.

Bishop Zen commended the hard work of the commission but bluntly told members that he didn't expect they could do anything (to help religious freedom in China) *because China is very well aware that business is the top priority for the Western powers.* He noted no real effort has been made over the years to help China understand the importance of religious freedom. *What we really need*, he concluded, *is a united, concerted effort by the Western powers to remind China that religious freedom belongs to all civilized societies.* (HKSE 01/04)

Bishop Zen's admonition was echoed by **French Cardinal Paul Poupard, head of the Pontifical Council for Culture**. *China is now a great protagonist in the world economy, but our relationship with China cannot just be an economic one.* In comments about an Italian **film project featuring the life of Jesuit Father Matteo Ricci**, Cardinal Poupard said *we need a dialogue based on culture and religion*, and described the film as an *important bridge of dialogue and friendship.* CNS 03/04

Funding Opportunities

The State Department's Bureau of Democracy, Human Rights and Labor *offers potential support for religious organizations committed to the promotion of human rights, including religious freedom, in China.* The Bureau's website has a **Call for Statements of Interest for projects in Democracy, Human Rights, and the Rule of Law in the People's Republic of China.** The Bureau anticipates making awards in amounts of \$250,000 - \$850,000 to support program and administrative costs required to implement these programs.

More information can be found at these websites: <http://www.state.gov/g/drl/> **Bureau of Democracy, Human Rights, and Labor** <http://www.state.gov/g/drl/irf/> Religious Freedom Page <http://www.state.gov/g/drl/c7607.htm> Human Rights and Democracy Fund (HRDF)

Major Events of Monkey Years

1908: Belgian priest *Vincent Lebbe* launches lay apostolate movement in Tianjin; Church policy should be *China to the Chinese, the Chinese to Christ.*



1920: *Father Lebbe* protests against the *unequal treaties.* First women admitted to Beijing U.

1932: Japan bombs Shanghai.

1944: World II; HK and much of China under Japanese.

1956: *Hundred Flowers Campaign*, May; 36 lay Catholics met with government to prepare for the *Chinese Catholic Patriotic Association (CCPA).*

1968: Richard Nixon elected; helped to open China.

1980: *Cardinals Etchegaray* and *Koenig* visit China. *Bishop Zong Huaide* elected CCPA President at the 3rd National Conference. *Bishop Dominic Tang Yimeng* of Guangzhou released after 22 years in prison. Shanghai *Bishop Gong Pinmei* remains in prison. *Gang of Four* on trial. Shanghai Xujiahui Cathedral reopened. Twelve Catholic churches open in China; 33 bishops active.

1992: *Deng Xiaoping* call for radical market reforms. *Bishop Joseph Fan Xueyan* of Baoding dies under mysterious circumstances; 10,000 people attend funeral. 10th Anniversary of Shanghai Sheshan Seminary; 70 ordained since opening. National Catholic Seminary officially opened new Beijing headquarters; 60 seminarians in 1st year theology. Eight bishops die.

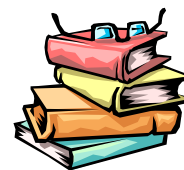
HK Examiner

New Publications from Ricci Institutes

The Macau Ricci Institute announces the publication of *Chinese Cross Currents* (Shenzhou Jiaoliu) a bi-lingual (English-Chinese) review which will contribute to exchanges between China and the West. The journal intended for a wide audience in China and abroad, will be forum for contemporary currents of thought in today's Chinese society and culture **as well as for foreign perceptions of how contemporary world cultures interact with Chinese society.** To view the contents of the first issue, visit www.riccimac.org/ccs/index.htm. The Macau Ricci Newsletter No 2 is available at <http://www.riccimac.org/newsletter/index.htm>

Taiwan's Ricci Institute began publishing *Renlai* (Humanity's Flute) to encourage cultural, spiritual and social dialogue among Chinese worldwide. Receptive to Christian values and views, *Renlai*, published in Chinese, **is primarily addressed to the non-Christian public in order to promote dialogue between Christianity and Chinese secular culture.** The first issue includes an interview with Chinese Catholic philosopher, Vincent SHEN Chin-sung, and commentaries on Nobel Prize winner GAO Xingjian's recent book. (Zenit 01/04)

Reading Notes



- ***In Their Own Tongues: Perspectives from Asia on Mission and Inculturation.*** Peter C. Phan, ORBIS Books, Maryknoll, NY; 2003. 220 pp, \$30.00

The latest work from Fr. Peter Phan on the subject of Church and inculturation in Asia. He considers the impact of the reversal the modern mission priorities from Church, mission, proclamation, reign of God to recognition first that the Kingdom is here and from communication and dialogue we build church. His short discussion of Vietnamese Catholic folk devotion to the Blessed Virgin is especially illustrative. Discussion of China is limited to a substantive theological review of the Rites Controversy.

- ***Decades of Vacillation: Chinese Communist Religious Policy and its Implementation.*** Anthony S.K. Lam. Translated from the Chinese by Norman Walling, S.J. Edited by Betty Ann Maheu, MM. y Holy Spirit Study Centre, Hong Kong, 2003. 118 pp. HK\$50.00/US\$7.00.

Anthony Lam, a long time research specialist at Hong Kong's Holy Spirit Study Center, provides a useful examination of how the Chinese government has viewed religion and the "objective, scientific" measures it has employed in dealing with it. Many high government officials, however, did not, and still do not, comprehend religion. Lam reminds us that the current 4th generation leadership is following a policy set by the 1st generation of Party leaders in the 1920's. By examining the methods the Chinese government has used to implement its religious policy, Lam's exploration of the government's religious policy objectives provides a critique of its successes and failures which will help those working with religious organizations in China to better understand the mindset and administrative pressures under which government officials responsible for religious matters work.

- ***Making the Foreign Serve China: Managing Foreigners in the People's Republic.*** Anne-Marie Brady, Lanham, MD, Rowan & Littlefield, 2003, 312 pp, US\$24.95

This book is not about the old saw of China "using barbarians to control barbarians," but is an extremely well researched and an organized exposition of the "wai shi" (foreign) system by which the Communist Party and Chinese government has consistently dealt with the outside world since the 1920's. The system owes as much, if not more, to lessons learned from the Soviets as from Chinese culture. While China and the "wai shi" system are changing, its mode of thought still permeates much of society. Foreigners who live and work in China would benefit greatly from Brady's insights, especially as they try to assess which category of foreigner they may be in.

- ***One China, Many Paths, WANG Chaohua ed., New York, Verso, 2003.*** 288 pp. US \$30

An impressive collection of essays by Chinese intellectuals, mostly professors in Chinese universities, who in the lively debate among themselves, demonstrate that they are in complete command of western thought and philosophy. The book shows that the Chinese intellectual realm is as astonishing as the Chinese economy.

- ***Wild Grass: Three Stories of Change in Modern China.*** Ian Johnson, New York, Pantheon, 336 pp., US\$24.00

Wall Street journalist tells stories of the legal struggles of a farmer, city resident and elderly Falun Gong practitioner to show that, while the rule of law does not prevail in China, there is hope that the legal system can help.