



United States Catholic China Bureau

# China Church Quarterly

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## Taiwan in China-Vatican Tug of War

Formal exchanges between the Churches in China and Taiwan appear to have flourished quietly as a result of the peace policy of Taiwan President Ma Ying-jeou, as seen from two visits by mainland delegations to the island within six months.

**Wang Zuo'an**, director of China's State Administration for Religious Affairs, led the first visit last September. The other, in January, was a delegation from the Religions and Peace Commission, which comes under the Chinese People's Political Consultative Conference.

Both delegations visited retired **Cardinal Paul Shan**. They invited the 88-year-old cardinal to visit China, with a trip most likely to take place in June.

These visits did not attract much media attention as they were made by 'religious groups'. Certainly, they fulfilled Beijing's desire for low-profile exchanges to "test the waters."

The second delegation, which included **Liu Yuanlong**, the newly-elected secretary general and vice chair of the Chinese Catholic Patriotic Association (CCPA), sought to explain Beijing's position regarding the disputes and to clarify any misunderstandings. It was also probably Beijing's intention to seek understanding from the Church in Taiwan, and indirectly, from the Vatican. Liu invited Cardinal Shan to travel to their mutual hometown of Hebei in mainland China, which the prelate last visited in 1975.

Cardinal Paul Shan says he hopes that the Vatican and Beijing can be "mature" and reconcile their bitter differences. "It takes time for China and the Vatican to reconcile. The government has its jurisdiction and the Church has its jurisdiction, and they should respect each other," Shan told AFP in an interview. "The two sides should be in contact and exchange (views) and let the other side know its jurisdiction so they can eventually reconcile," he said, sitting in his residence in the south Taiwanese city of Kaohsiung.



Cardinal Paul Shan, born in mainland China, is a highly revered religious leader in Taiwan.

"Catholicism is different from other religions and there is one Catholic (authority) in the world. The pope appointing clergymen is a fundamental part of the Catholic faith and China should respect core Catholic values," he said. "Catholics are not willing to accept clergymen who are not recognized by the pope and it's better for the two sides to work out their issues through dialogues. The rapprochement between former arch-rivals Taiwan and China in recent years serves as an example that dialogue and contact are the way to go," he said. "Painful lessons from the history show that violence and war cannot solve problems and everyone should mature to conduct negotiations."

In June, he is scheduled to travel to Shanghai and Zhengzhou city, near his native town, in a week-long journey. Shan is expected to hold a joint mass with **Shanghai Bishop Aloysius Jin Luxian**, according to Chou Chin-huar, head of Taipei-based cancer charity the Chou Ta-Kuan Foundation, which organized his trip. However, Shan said he is not planning to meet members of China's "underground" Catholic churches because he does not wish to "create troubles for them".

[UCA News – AFP]

# Church News

## The difficult Agreement between China and the Vatican

*The year 2010 has been a particularly rich year for the Church of China. Yet, after a long list of bishop ordinations done with the consent of both the Pope and of the Chinese government, an illicit bishop ordination took place in Chengde without the Pope's approval, and in early December, despite Roman objection, the 8<sup>th</sup> National Congress of the Catholic Representatives was convened in Beijing. Both events are considered to be the point of rupture of the progressive rapprochement between the PRC and the Holy See during the last five years.*

*In a conference given on Feb 12, 2011 at the head office of the Paris Foreign Missions Society, Fr. Jean Charbonnier, MEP, a leading China expert, went back over these recent events. He used a letter written on Dec. 15, 2010 by the clergy of the diocese of Xianxian to the municipal authorities. The complete text of the conference was published in French in Eglises d'Asie.*

There are basic misunderstandings that block the relationship between China and the Vatican. China is one of the largest countries in the world with a population of 1.43 billion. The Vatican is one of the smallest states in the world. The Chinese state is a secular political power that integrates religious bodies. The Vatican is a religious power which includes political demands. China possesses an original culture which it considers to be superior to the Western culture. The Vatican is the depository of a European culture which has long served as a world benchmark. The Chinese culture is rich of the Confucian, Taoist, and Buddhist wisdom. The European culture takes roots in the Greco-Roman soil fertilized by Christianity.

### The Historical Block

China has been humiliated by the Western powers from 1840 to 1940. The Vatican was at the time implicated in the interests of the Western powers. France in particular, was threatening the Holy See to intensify its anticlerical secularism politics in France, if her Protectorate over the Catholic missions in China was taken away from her. The direct relationships between China and Holy See were thus set back for more than half a century and were established only in 1942. It was then under the Nationalist regime of Nanking, during the 2<sup>nd</sup> World War, doubled by the civil war between the Communists of Mao Zedong and the Nationalists of Chiang Kaishek. The Vatican, being severely critical of Communism, played loser by supporting the government of Nanking. In 1949, the Nationalist government took refuge in Taiwan.

Rejected by the Communist power, the representative of the Holy See, would in turn take refuge in Taiwan near the authorities of the Republic of China (ROC) called "Free China". The Church was thus losing its place in a People's Republic of China (PRC) "liberated" from any foreign interference.

### Cracks in the Wall

In sixty years, the Church evolved, and so did China. The primary religious role of the Holy See was made clear during the Second Vatican Council. The Pastoral Constitution *Gaudium et Spes* was inaugurating a rejuvenated Church, opened to the world. The liturgy could express itself in any vernacular. As early as 1965, Mass was celebrated in Chinese in Taiwan, Hong Kong and Singapore. During that time in China, the treatment of religions was getting worse. The Christians in particular, had to pledge allegiance to the new power and be subservient to the "Patriotic Associations" of believers. From 1949 to 1978, the Communist regime followed a religious policy encouraging revolutionary activism and atheistic scientism.

After the havoc of the Cultural Revolution and the death of Mao in September 1976, the fanatics of class struggle had been reduced to silence. In 1978, Deng Xiaoping could launch a new realistic policy of modernization and openness. The five religions legally recognized as non superstitious were invited to participate in the united front for modernization. Since then, the party ideologues admit that religions are not always the opium of the people, that they are a social phenomenon of long duration and even that they are useful for ethics, social peace and culture. Socialism with Chinese characteristic is no more a menace against the Christian faith. In fact the Catholic Church has been able to come back and blossom.

Yet the deadlock continues with the Vatican. The Chinese leaders say it will cease only on two conditions: the Vatican must break with the Taiwan government and must let the Church in China ordain its own bishops. Concerning Taiwan, the wall is all fissured. The relations between Taiwan and the mainland look rosy. The Church in Taiwan may welcome Chinese from the mainland for their theological formation. For 20 years, the priests in Taiwan have taken seriously their mission entrusted by the Pope to be a bridge-Church.

The question is thornier concerning the appointment of bishops. Religious reasons are involved which are beyond the Chinese political power. Rome cannot be content with endorsing the choices made by a Chinese bishops' conference, too much a vassal of the political power. In any case, this conference is not recognized by Rome for many reasons. Among others, because it is dependent on the National Congress of Catholic Representatives, which is the "supreme authority of the Church of China" which meets once every four years. The last meeting of this Congress, December 7-9, 2010, confirms its weakness. The participation of the bishops has been forced, the nonvoters were counted as voting for the government candidates. Have been elected one bishop not recognized by Rome, Mgr. Ma Yinlin, Bishop of Kunming (Yunnan province), to head the Episcopal Conference, and a bishop recognized by Rome to head the Patriotic Association of the Chinese Catholics, Mgr. Fang Xingmao, Bishop of Linyi (Shandong province).

### Witnesses of Fidelity

Obedience to Rome's directives remains an untouchable principle for the majority of Catholics in China, whether they are of the official or unofficial Catholic communities. Catholics who are of official communities must assert the independence of the Church in China. For them it is a political slogan that does not affect their faith. In fact, the most circulated Catholic newspapers throughout the country make known the directives concerning the life of the Church coming from Rome. Thus, all the dioceses have organized activities appropriate for the Year of St. Paul and the Year of Priesthood. The death of Pope John Paul II has resulted in moving ceremonies. Any event marking the head of the Church in Rome is reported. The official Catholic press can still be muzzled on occasion - this was the case for the letter of Pope Benedict XVI to Catholics in China in 2007 - but the letter was already posted everywhere through Internet networks.

The guidelines concerning the discipline of the Church in the field of bishops' sacramental ordinations are much more difficult to implement. Finally, a *modus vivendi* seems to have been reached in 2010. Ten bishops were consecrated with the consent of Rome. But the end of the year was marked by two major events: the forced ordination of a bishop not approved by Rome and the meeting of the National Congress of Catholic Representatives. What happened?

At least three bishops have resisted bravely, including the Bishop of Xianxian (Cangzhou), Bishop Li Liangui, who has dodged in time. He declined to attend both events. But arrested by the police, he was then prevented from returning to his diocese. Its priests then took the bold initiative to complain to local authorities. Dated December 15, 2010, here is the letter in its entirety:

*"We, the clergy of the Diocese of Cangzhou, like the people in the entire country, enjoy all that the policy of reform and openness (translator's note: policy launched by Deng Xiaoping in 1978) has brought as improvements. In particular, we consider ourselves even more lucky to have the opportunity to be priests in this land of Xianxian and participate in the work of evangelization. Indeed, we observed the sincere cooperation between the local government and the diocese, we have personally experienced the stability and harmony of the diocese, as well as assistance and support provided by the local government and yourself. All these years, under the direction and encouragement of our Bishop, we guided the faithful to obey the law, to participate actively in national development programs with the means that are unique to the clergy, we thanked the Fatherland and contributed to the development of society. We are convinced to be Catholic clergy who love our Country and our People. We are indeed called by God to be priests in China, to do the will of God in preaching the Gospel of truth, justice and mercy in Greater China, to the delight of millions of compatriots, in doing the objective sought by our ancient sages of "unity between Heaven and men" and a healthy and peaceful global society. But recently, a series of events took place in our diocese who have strongly affected, oppressed and even enraged us. Therefore we demand from you as well as various government officials to give us a clear explanation, to eliminate the anxiety of all the priests of the Diocese of Cangzhou.*

*1. Participation in an episcopal ordination is an act of free will. There is no law or policy that makes it compulsory or forces a citizen to participate: it is a right guaranteed by the Constitution of our Country. So why, in the case of the illegitimate ordination of Chengde, some people have resorted to deception, kidnapping and other methods to oblige our bishop to attend the episcopal ordination of Chengde? Where is the freedom of citizens guaranteed by the Constitution?*



2. *The selection and the ordination of priests or bishops depend on the internal affairs of the Church and fall within the competence and doctrine of the Church. Why should the government force people to participate? Does our Country want to establish a State religion? This worries not only the members of the Church, but also a researcher at the Academy of Social Sciences, Mr. Ren Yanli, who is disturbed and confused by the ordination of Chengde, he wrote:*

*"It's really amazing. Since the clashes of 2006, the last four years had passed peacefully, especially this year when the ten episcopal ordinations were conducted with the agreement of both parties. China and the Vatican had a mutual agreement ... What we see this time, is obviously the continuation of an extreme leftist politics. Unfortunately, this situation brings us all back to the three illegitimate ordinations of 2006. Four years lost for nothing!"*

3. *Our bishop was forced against his will to participate in an ordination contrary to the doctrine of the Church. Unable to bear this terrible pressure, he has not come back, and until today has not yet been found. According to the words of the government and the rules of common sense, the family of the bishop and his diocese should receive explanations and reassurance. Conversely, and this seems inconceivable, government agencies have taken unacceptable steps for all the faithful: police cars surround the diocesan center, as if a riot was to begin! Such measures have disastrous consequences not only for the diocese, but also for the great number of non-believers. Are these the characteristics of a democratic country? Is this the manifestation of our harmonious society? Is it simply the return of the Cultural Revolution? How is it that in an era of democratic openness and of building harmony, such practices still occur? Our heart freezes!*

*The above questions worry us continuously. We wonder if the religious policy of the country is not presently regressing. For now, all the priests and the 85,000 faithful of our diocese are tremendously worried for the safety of our bishop. The Christmas night of Peace (translator's note: Christmas Eve is commonly called in Chinese 'Night of Peace') approaches. To keep the peace and harmony in our district, to maintain the good relations between the government and the diocese, as we have done all these years, we sincerely hope that you and the relevant government officials will quickly provide us with clear explanations of the following questions which concern the diocese at all levels, and thus avoid creating more anger and misunderstanding, which could destroy easily the beautiful environment of peace so suitable to fittingly celebrate Christmas."*

The priests of Xianxian have succeeded in their appeal. Their bishop was back before Christmas.

Mgr Feng Xinmao, bishop of the neighboring Diocese of Hengshui, has also tried to avoid participating in both events. But he was snatched from the crowd of Christians by large police forces.

Bishop Jia Zhiguo, openly "underground" bishop of Zhengding, has obviously failed to participate. The threats against him are all the more urgent. The State wants to regain the orphanage he has run for twenty years and disperse the thirty religious who take care of it.

Another Catholic protest appeared in the very capital of Hebei province, the provincial seminary of Shijiazhuang which serves a dozen dioceses. The provincial government wanted to impose as vice-rector a non-Christian communist cadre. Dressed in their cassock and surplice, the seminarians made a picket line at the seat of the government for several days and finally got satisfaction. Mgr Feng Xinmao, bishop of Hengshui was appointed, not the communist cadre.

### "Gallican" Trends

In contrast to these testimonies of strict fidelity to the Church and the Roman directives, various echoes indicate that some bishops easily sympathize with government requests. What motivates them is not fear of financial reprisals or even reprisals against their families. Rather it is a pride in being Chinese and a certain contempt for guidelines imposed by foreigners from Rome. The cultural nationalist sentiment has become the backbone of the system after the double success of the Beijing Olympics and Shanghai World Exposition. China even wants to export its culture through the proliferation of its *Confucius Institutes* around the world. It is a legitimate response to what the Europeans have with their *Alliance Française* or their *Goethe Institutes*. Still, the fact remains that Church personnel who are friends with local leaders may be sensitive to that feeling of cultural superiority and may not hesitate to mark their differences with the directives from Rome.

Is this some kind of "Chinese Gallicanism"? We know how the reign of Louis XIV was marked by conflicts between churchmen close to the king, like Bossuet, bishop of Meaux, against other bishops described as "ultramontanes", because they were more respectful of Roman authority. In the eighteenth century, many French priests were won over to Gallican ideas. This made possible, at the start of the French Revolution, the adoption of the Civil Constitution of the Clergy. This historical parallel is probably not very



applicable to China, where leaders have nothing to do with the Christian faith. Fortunately so, because it would be sufficient for the Chinese president to be a kind of Henry VIII of England, "Defender of the Faith", for a real schism to occur. Among some of the Chinese bishops who cooperate with the Chinese rulers against the guidelines of Rome, primarily a slightly xenophobic cultural patriotism is at work. This sentiment was expressed once in China when the Chinese clergy longed to be promoted to the episcopate. Later in Taiwan, some Chinese priests have expressed in their writings their impatience with Roman measures. This is compounded by the visceral interest of some Chinese to get official status, a priority car, and insured earnings. This should not come as a surprise. It is in fact for us very easy indeed to find similar trends in our European history of the Church.

### A grand gesture of Rome

The events of Dec 2010 brought devastation to Rome and a great sorrow to all those who seek a rapprochement between the Holy See and China. On the Chinese side, there is probably no new animosity against the Church, but rather a requirement of discipline in domestic affairs and a morbid fear of any Western interference. The condemnation of Prof. Liu Xiaobo, Nobel Peace Prize, to eleven years in prison, is precisely a way to challenge the supposed Western maneuvers to destabilize China. Liu Xiaobo's crime is to have recommended a democratic life in accord with the Chinese Constitution including freedom of expression and respect for the judiciary. But the ruling Party priority is to maintain order over justice, relying on a powerful police system. Mistrust of Westerners can quickly gain ground among the population, even among the Church personnel who had the opportunity to live and study in Europe. What they saw in the life of the Church abroad does not necessarily inspire them to have favorable comparisons with the loyalty of Chinese Christians. Without being biased against the attitude of Bishop Guo Jincai, ordained for the new diocese of Chengde without Rome's agreement, it must be noted that he made some study stays in Europe where he was received by the community of Emmanuel. He also worked wholeheartedly to build the church of his diocese. While being close to the rulers, he performed at his best in his pastoral task. Nobody knows why Rome has denied him access to the episcopate. Only officials of the investigation may have their reasons that remain confidential. Yet, the single reason of being 'too close to the Chinese government' may be enough in itself to induce Rome to fear the disaffection of the underground Catholic community.



### How to get out of these impasses?

Pope Benedict XVI has taken a strong gesture: he opened a new path by appointing a Chinese priest as Secretary of the Congregation for the Evangelization of Peoples. Fr Savio Hon Tai-fai, Hong Kong, was consecrated archbishop in Rome on Feb 6 to ensure this key position in the Church. He is a Salesian priest with extensive experience of theological education in China and also in Rome where he belonged to the Theological Commission headed by Cardinal Ratzinger. Rome finally acquires a staff member capable of understanding the mentality of the Chinese and the demands of their culture. Moreover Beijing responded politely, asking Mr. Liu Bainian, secretary emeritus of the Patriotic Association, to send his congratulations. This he did without flinching, while remembering the two mandatory conditions for dialogue with Rome.

### Is the China-Vatican agreement necessary?

The absence of diplomatic relations does not preclude the life of the Church in China and does not question the faith of Chinese Catholics. They remain faithful as a whole, recognize the papal primacy and are in spiritual communion with the Holy Father and they put into practice the guidance given by the Holy See. On the other hand, agreement is certainly needed between the Holy See and the Chinese government to solve domestic problems of the life of the Church in China: the authority of bishops, territorial division of dioceses, reconciliation between illegal and official communities, opening to the world.

### Is the China-Vatican agreement desirable now?

No, because of the violation of human rights in China. The Nobel Peace winner Liu Xiaobo has just been sentenced to eleven years in prison. With an agreement now, the Church could ruin her moral authority at the service of justice and peace in the world. The Church could also increase internal disruption of the Church in China by alienating the "illegals" who have suffered to remain faithful to the Pope.

**Is there a middle way?** Yes. Encourage international exchange with Catholics in China through visits, Internet communication, reception of Chinese pilgrims in Europe, training of priests, religious and lay leaders in Europe and America. Negotiate pragmatic agreements with the Chinese authorities on the appointment of bishops, the territorial divisions of dioceses. Welcome the immigrant Chinese Catholics in Rome and in Western countries by providing suitable premises for their pastoral needs, assisting in their training and ceasing to distinguish between "underground" and "patriotic".

[Fr. Jean Charbonnier, MEP ]

# The Matteo Ricci Award

*Honoring His Eminence*

*Cardinal Roger Mahony*



Presentation of the Award by Bishops Ignatius Wang & John Cummins

The Matteo Ricci Award honors individuals or organizations that have made significant contributions to the Church in China, consistent with the purposes and goals of the United States Catholic China Bureau.

The award is named for the renowned 16-17<sup>th</sup> century Jesuit, Matteo Ricci. His personal qualities of generosity, kindness, and the gentleness of spirit which accompanied his teaching of the Christian faith, won him the respect and affection of the Chinese people. Matteo Ricci is still considered by many Chinese today as "the most outstanding cultural mediator between China and the West."

## PRAYER IN THE MOUNT'S GARDEN

This stained-glass panel is the Ricci Award, presented by the US Catholic China Bureau to His Eminence Roger Cardinal Mahony.

It is the work of the first Chinese stained-glass master, Miss Wo Yeh of Shanghai. Miss Wo Yeh studied her art under Fr. Thomas M. Lucas, S.J. at the University of San Francisco, with a scholarship granted by the Ricci Institute for Chinese Western Cultural History and the US Catholic China Bureau.

After her return to China, Miss Wo Yeh was commissioned by Msgr. Jin Luxian, Bishop of Shanghai, to renovate all of the stained-glass windows of the cathedral in Chinese style, instead of the original European one. She also made a limited number of stained-glass panels which, in gratitude, she kindly offered to the Ricci Institute at the University of San Francisco. The Ricci Institute is honored to make the donation of this stained-glass panel to Cardinal Mahony, in appreciation for His eminence's lifetime efforts "*to reconcile God's people.*"

The stained-glass panel offered tonight is the only duplicate of a section of a stained-glass window in the Shanghai Cathedral, which bears the title "Agony of Jesus in the Garden of Gethsemane."

This panel bears the four Chinese characters "SHAN YUAN QI DAO," meaning: "*Prayer in the Mount's Garden.*" The basic color of the glass is red, which is the color of the Passion of our Lord and also the color of the robe of a Cardinal. One can easily notice the four arched arms of a *CROSS* around the central blue circle, while those familiar with the traditional Chinese rice-paper windows will recognize the stylized form of the Chinese character "*LONGEVITY*" in the design drawn in the panel by the lead supports.

This stained-glass panel is an invitation to prayer, an invitation to join in the agony prayer of Jesus in the Garden of Olives, and an invitation to join in the same prayer of the Church in China.



Doug Lovejoy & Fr. Mark DeStephano, SJ



Fr. Michel Marcil, SJ



Cardinal Mahony & Sisters of Providence

Sr. Catherine McNamee, CSJ



Patron: Sisters of Providence  
Sponsors:

- Sisters of Saint Joseph - Orange
- Sisters of Saint Joseph - Carondelet
- Paul Braeckmans (Verbiest)
- Bob Carleton, MM
- George and Irene Cheng
- Tom Glennon (Columban Fathers)
- Steve Tsai (CSC/CAMEA/IFHA)
- Mary Sluka

Anonymous in honor of Bishop Feng Xinmao, Hengshui Diocese (封新卯主教) and Bishop Li Linguei, Xian Xian Diocese (李连贵主教)



Prayer of Thanksgiving:  
Sr. Maria Lai, CSJ



George Cheng & Chinese community



Approximately 35 tables for 350 guests



US Catholic China Bureau



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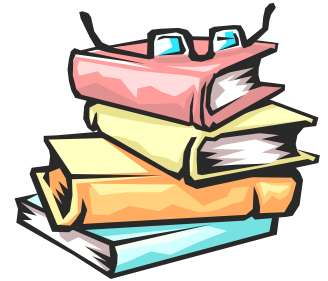
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# Reading Notes



➤ **Mission to China: Matteo Ricci and the Jesuit Encounter with the East.**

*Mary Laven.* February 28, 2011. 352 pages.

Mary Laven's account of a Jesuit priest's attempt to bring Christianity to China in the 1580s offers a fascinating insight into a time when the Ming dynasty was closed to foreign influence.

Matteo Ricci arrived in Guandong province with an evangelical mission to perform, but it was **his adaptability that made that mission a success**. He and his fellow missionaries learned which aspects of their own religion appealed most to the Chinese ("imagery and spectacle").

*Mission to China* is essayistic as much as chronological. Through Ricci's "shopping list" of European artefacts and goods that would make useful gifts for Chinese officials, and his book *On Friendship*, which became a bestseller among those same officials, Laven explores themes of cultural exchange and networking that are still relevant today. Along the way, her book interrogates the west as much as of the east. An illuminating read.

➤ **China's Emerging Middle Class: Beyond Economic Transformation.** *Cheng Li.* Brookings Institution Press, November 2010.

"Never in history have so many people made so much economic progress in one or two generations."

As recently as two decades ago there was no distinct middle class in the People's Republic of China. Today, any meaningful discussion of China's economy, politics, or society must take into account the rapid emergence and explosive growth of the Chinese middle class. Cheng Li, a Brookings scholar and noted expert on China, leads a team of experts in detailing the origins and characteristics of this dramatic change, assessing its current effects on Chinese society and discussing what it portends for the future.

➤ **God and Caesar in China: Policy Implications of Church-State Tensions.** *Jason Kindopp & Carol Lee Hamrin.* Brookings Institution Press, 2004. 176 pages.

In the late 1970s when Mao's Cultural Revolution ushered in China's reform era, religion played a small role in the changes the country was undergoing. There were few symbols of religious observance, and the practice of religion seemed a forgotten art. Yet by the new millennium, China's government reported that more than 200 million religious believers worshiped in 85,000 authorized venues, and estimates by outside observers continue to rise.

The numbers tell the story: Buddhists, as in the past, are most numerous, with more than 100 million adherents. Muslims number 18 million with the majority concentrated in the northwest region of Xinjiang. By 2000 China's Catholic population had swelled from 3 million in 1949 to more than 12 million, surpassing the number of Catholics in Ireland. Protestantism in China has grown at an even faster pace during the same period, multiplying from 1 million to at least 30 million followers. China now has the world's second-largest evangelical Christian population -behind only the United States. In addition, a host of religious and quasi-spiritual groups and sects has also sprouted up in virtually every corner of Chinese society.

*God and Caesar in China* examines China's religion policy, the history and growth of Catholic and Protestant churches in China, and the implications of church-state friction for relations between the United States and China, concluding with recommendations for U.S. policy.

Contributors include Daniel H. Bays (Calvin College), Mickey Spiegel (Human Rights Watch), **Chan Kim-kwong** (Hong Kong Christian Council), **Jean-Paul Wiest** (Chinese University of Hong Kong), **Richard Madsen** (University of California, San Diego), Xu Yihua (Fudan University), and **Liu Peng** (Chinese Academy of Social Sciences).

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