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Visitor's Note:

Gifted recently with my first visit to China, I returned full of confidence for the promise of the Catholic Church in China. One of the highlights was my visit to Nantang (South Church) in Beijing, where my fellow students and I were amazed by the fervor and reverence displayed by the Chinese Catholics of all ages. Crushing crowds waited patiently to get into the church for 10:00 a.m. Mass – delayed due to the celebration of confirmations at the 8:00 a.m. Mass on that Pentecost Sunday. As the crowds filed out of the church and the next crowd filed in, I met Fr. John Hou, (who has studied in the U.S. and speaks excellent English) who welcomed me and told me when I expressed surprise, that this crowd was only slightly bigger than usual, and that all his Masses were packed every weekend.

The Mass lasted 2 hours and twenty minutes, and the air in the church the whole time was one of total reverence and dedication - no fidgeting or coughing as the sermon went on for 30 minutes, as there would be in the U.S. All the people joined in the prayers and sang with gusto the hymns in English, Chinese, and French. The whole church held hands for the Our Father, stretching their arms across the aisles to ensure none were left out of their Church family - truly moving. I was filled with awe and admiration; my faith strengthened by bearing witness to this tremendous power that is the Catholic Church in China.

- Barbara Lewis McCarthy

Bishop Anthony LI Du'an: Rest in Peace

The Catholic Church has lost a "Giant of the Faith." *Most Reverend Anthony LI Du'an*, Bishop of Xi'an Diocese in the northwest province of Shaanxi, died Friday, May 25, after a nearly three year battle with liver cancer. He was 79. **Bishop Li exemplified the faithfulness, endurance and good judgment of Catholics in China.** He was ordained a priest in 1951, just at the time when foreign missionaries were being expelled, and lived through the troubled times of the Cultural Revolution, altogether spending 19 years in prison. After the reforms of the early 1980's he was ordained Bishop in 1987 and became a church leader recognized for his unswerving faith and profound intelligence.



Bishop Li's funeral was the occasion for a great outpouring of affection and respect by Catholics, non-Catholics, business leaders and government officials. After the viewing at the cathedral in the center of the city, the bishop's body was transported to his native village in a long motorcade that tied up traffic for several hours. **An estimated 1,000 mourners filled the small church for the blessing of the body and several thousand more stood outside during the funeral liturgy.**

Bishop Li and his remarkable contributions to the Catholic Church in China were honored in an article by the official Vatican newspaper, *L'Osservatore Romano*, on June 1, the day he was buried. *He was steadfast on the principles of the Catholic faith and did his utmost to dialogue with everyone, always looking for points of agreement and spaces useful for pronouncing the Gospel. He was firm on the principles, serene and meek in giving the reasons for his faith, and always respectful to others.*

The article cited several significant highlights of his principled dialogue with Chinese authorities. He was willing to accept election by his fellow bishops as president of the Council of Chinese Catholic Bishops, but

only on condition that everyone knew he was in communion with the Pope and would never renounce communion with the Universal Church. As a result he was elected Vice-president. Many Catholics unfortunately rebuked him for allowing his name to appear on the official lists of the China Church's central institutions, and neither understood his position nor his work. In 2000, he refused to take part in the illicit ordination of five bishops in Beijing. He was one of the four bishops from the PRC invited last October by Pope Benedict XVI to the Synod of Bishops on the Eucharist. Although unable to travel, he proudly showed to visitors the ring sent by Pope Benedict XVI as a *"sign of his communion with the Pope."* He faced difficult situations with calm such as the resolution of the longstanding dispute over church lands last fall when he repurchased the land, to avoid further problems with the local government.

Most importantly, Bishop Li lived with great optimism. **He publicly claimed that now is the best time for evangelization in China** and he expressed his joy in the success of evangelization by Protestants because so many people now know Jesus. To the end of his life he was optimistic about relations between China and the Holy See. Despite the recent difficulties, he still believed that there would be normal relations within three to five years.

The article concluded: ***the late metropolitan archbishop of Xi'an, esteemed and loved by his priests, feared by the authorities, appreciated in China and abroad both by 'official' and 'underground' Catholics as well as by Protestant brothers and sisters, stands out as one of the brightest figures of the Chinese episcopate.***

UCAN 06/06, Asia News 06/06

USCCB Represented at Bishop LI's Funeral

The week long events surrounding Bishop Li's funeral, reflect the intense love of the Catholic faithful and deep respect from people of all walks of life in the diocese. We are pleased to be able to share two eyewitness accounts of events.

Abbot Timothy Kelly, O.S.B., President of the American-Cassinese Congregation of the Order of Saint Benedict, and past member of the USCCB Board of Directors, and Dr. Regina Wolfe, Vice-Chair of the USCCB Board of Directors, fortuitously were visiting in China at the time and attended the funeral mass. Abbot Kelly shared this account of the funeral.

We arrived at the cathedral for Mass on Friday. In the midst of a large crowd, we were taken to the table where we signed

our names and offered condolences to the people of the diocese. About noon we were ushered into the cathedral and seated behind the concelebrants. The cathedral was filled with people praying litanies as they honored the coffin containing their former shepherd. Right at noon the procession entered the church, led by a brass band with a drummer, followed by the religious sisters, the concelebrating priests and the new young Bishop Anthony DANG Mingyan, who presided at the liturgy.

People were very present to the Liturgy of the Eucharist and responded through words and song with the attentiveness borne of loyalty to the memory of their bishop. At the end of the liturgy the new bishop with his priests surrounded the coffin for prayers of commendation. After they exited, most of the people seemed to remain in the church to continue their prayers and vigil.

Sister Maureen Corr, MM taught for fifteen years in Xian at the Northwest University and became a close friend and collaborator with Bishop Li. She shared this personal account of the funeral.

On Sunday, Bishop Li's body was removed from the Cathedral in the center of the city. At 6 AM, the brass band started and priests, seminarians and sisters processed into the Cathedral where we joined them for a half hour of prayers in the Chinese style of chanting, accompanied by rituals of incense and holy water. As the body was being removed, we heard firecrackers. Each car, bus and truck of the 100 vehicle motorcade to the countryside had a picture of Bp. Li on the windshield, along with the characters for Catholic Church. Police escorted us to the outskirts of the city where police of the rural township took their place. City traffic was stopped and people gaped at our long funeral procession from buses and cars. Even construction workers stopped to look.

After leaving the highway, we passed through many small villages where people came out to watch and occasionally set off firecrackers. We could hear people saying, "Wow, there are still more cars coming!" We arrived at our destination around 9:30 AM and from there, in a procession of over 2000 people we walked over 2 miles to the church in 90 degree heat. Older people and those not able to walk followed the van with the Bishop's body by car. The bands, first on trucks and then on foot with us, played all the way from the city to the village. When the church gates opened at 11:30, the police could not hold the people back. During Mass, the noise was such that you could not *hear* the prayers or homily! We had fireworks at the Consecration. After Mass, much like the miracle of the loaves and fishes, lunch, consisting of vegetables, steamed bread and tea provided in styrofoam boxes, was provided for all!

Rejoice with the Church in China as they Celebrate the Consecration of Three New Bishops!

Each one received their Papal Mandate prior to consecration.

All three participated in the Maryknoll-coordinated Chinese Seminary Teachers & Formators Project.



**Bishop Joseph Peter
XU Hong Gen,**

Suzhou Diocese, was consecrated on April 20, 2006. Bishop Xu Hong Gen came to the U.S. in August 1994. He earned a Master's Degree in Theology from Joseph Seminary, NY. Bishop Xu earned a second Master's Degree in Sacred Scripture from Catholic Theological Union, Chicago.



**Bishop Paul
PEI Jun Min,**

Liao Ning Diocese, was consecrated on May 7, 2006. Bishop Pei Jun Min came to the U.S. in August 1993. Bishop Pei earned two Master's Degrees from St. Charles Borromeo Seminary, Philadelphia, PA: one in Theology and the other in Sacred Scripture.



**Bishop Martin
WU Qin Jing,**

Zhou Zhi Diocese, was consecrated on October 19, 2005. Bishop Wu Qin Jing came to the U.S. in August 2000. In 2003 he earned an M.A. in Liturgy from St. John's University, Collegeville, MN. In 2005 he earned a second M.A. in Spiritual Direction from Fordham University, NY.

The USCCB's 22nd National Catholic China Conference ***Experiencing Jesus Christ Through Chinese Eyes***

November 3-5, 2006 - Atlanta, Georgia

Special Guest: Cardinal Paul Kuo-hsi SHAN, Kaohsiung Diocese, Taiwan

This Conference will examine how Chinese cultural, social, intellectual, theological, artistic and other perspectives reflect, as through a prism, dimensions which will enrich our shared understanding of Jesus Christ. We seek to learn more deeply about the Faith life and spiritual journey of the living Church in China in its own context.

For more information see enclosed flyer, visit our website at www.usccb.net, or call 973-763-1131.

EU Presses for Religious Freedom

The Chairman of the European Union's largest political group, the European People's Party (Christian Democrats) and European Democrats, *Hans-Gert Poettering*, issued a public statement in May strongly urging the Chinese leadership to open a constructive dialogue with the Holy See. This statement followed the European Union's Foreign Affairs Commission Report on 30 Years of Relations with China, which called for freedom of worship and recognition of the right of the Holy See to a have voice in the selection of bishops. It also urged the Chinese government to *consider religious freedom not as an enemy but as a strategic partner and above all from the perspective of potential for energetic action regarding the social rights of the Chinese people.*

Poettering's statement came the day after *German Chancellor Angela Merkel* visited with *Bishop Aloysius JIN Luxin* in Shanghai at the end of her first China trip since her election last fall. Her meeting with Bishop JIN, who speaks impeccable German, underscored her commitment to religious freedom and human rights, subjects on which she had pressed *Chinese Premier WEN Jiabao* earlier in her China visit.

Asia News, Deutsches Welle 05/06

*Congratulations to
Jerome Heyndrickx, CICM
celebrating his
Golden Jubilee of Priesthood
and of missionary service
among the Chinese People,
on August 6, 2006.*

*The USCCB rejoices and gives thanks to God
for the life of this treasured companion and
counselor, on our mutual journey in Faith to
proclaim the Gospel with the Churches of China
and Taiwan.*

10,000 years of Health & Joy!

New Impasse in Vatican-PRC Relations

The Catholic Church in China became the focus of world media attention in May when two priests were illicitly consecrated as bishops without papal mandate, in ceremonies orchestrated by the CCPA. Some weeks later, a third priest, ordained a bishop without a papal mandate five years ago, was formally installed in his diocese in Fujian Province. **Both inside and outside of China, these illicit ordinations evoked expressions of common concern** from both registered and unregistered Chinese Catholic communities; and from friends and collaborators with the China Church around the world.

The Holy See eventually issued a statement that took into consideration the possibility that the ordinations may have been done under threat and duress; such that those who participated may have been misled about the true nature of these ordinations. At the same time, in a formal declaration of protest to the Chinese authorities, the Holy See clearly affirmed the importance of religious freedom in China: observing that, *the Holy See would like to underline the need for respect for the liberty of the Church and for the autonomy of its institutions from whatever external interference.* These illicit ordinations, which could jeopardize the progress enjoyed by the Catholic Church in China over the past twenty-five years, are unfortunate reminders of the complexities and challenges of the current religious-political tensions which persist in China.

Not untypical of developments in China, at the very same time the Catholic Church in China rejoiced in the good news of the ordination of three new auxiliary bishops, all of whom received papal mandates prior to their consecration. (Their profiles are featured on p. 3.) All three studied in the US as participants in the *Chinese Seminary Teachers and Formators Project* coordinated by the Maryknoll Society. Their ordinations are encouraging reminders, that although the current situation evokes memories of the earlier Maoist era attempts to undermine Chinese Catholicism by creating a "National" Church, conditions today are much different. After decades of persecutions and suffering, **the Catholic Church in China has firmly established itself as a truly authentic local Church, ready to take its place in the Universal Church**, however difficult may be the immediate challenges and obstacles.

As a guide to understanding the complexity of relations between China and the Holy See cf. the enclosed analysis by *Jerome Heyndrickx, CICM*, published in Asia Focus/UCA News of 19 May 2006. Fr. Heyndrickx has been a close observer of the China Church scene for many years, and is widely respected by all those concerned with the flourishing of the Chinese Catholic Church.

New Leaders for the China Church

In what has become a joy and spirit filled spring tradition, we are pleased to share again the "Good News" of young leaders of the Chinese Church who have obtained graduate degrees through their participation in the *Chinese Seminary Teachers and Formators Project*. **These eight graduates now bring to over sixty the number of young priests and sisters who have completed formation and academic studies in the United States and are returning home to serve the local Church in China.**



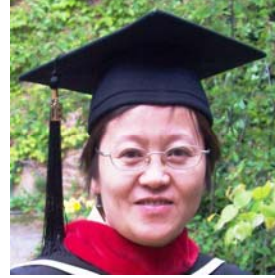
**Fr. Anthony
CHEN Rui Qi**

(Shanghai Diocese)
S.T.L, Weston School of
Theology, Cambridge,
MA. He will continue
study for the S.T.D.
before returning to teach
in the Sheshan Seminary
of the Shanghai Diocese.



**Sister Teresa
WANG Yan**

(Nanchong Diocese)
MA in Religious
Education, Boston
College. She returns to
her congregation in
Nanchong, Sichuan
Province in western
China in July.



**Sister Agnes
ZHANG Shu Fen**

(Xingtai Diocese)
MA in Theology,
Catholic Theological
Union, Chicago. She
returns to her
congregation in Hebei
Province, northern
China in July.



Sister Teresa MA Lei

(Xian Diocese)
MA in Spiritual Direction,
Fordham University.
She returns to her
congregation in Xian,
Shaanxi Province,
northwest China in July.



**Rev. Justin
LIU Zhen Tian**

(Beijing Diocese)
MA in Pastoral
Counseling, Fordham
University. He returns
to China in July to
teach at the Beijing
Diocesan Seminary.



**Rev. John Baptist
TIAN Chun Bo**

(Xian Xian Diocese)
S.T.L. Catholic University
of America, Washington,
D.C. He will continue
study for the S.T.D.
before returning to his
diocese in Hebei
Province.



**Sr. Pauline
YU Chun Jing**

(Xing Tai Diocese)
MA in Spiritual Direction,
Fordham University, NY.
Sr. YU is serving as
Superior of her
Congregation in Xing Tai
Diocese, Hebei Province.



**Rev. Joseph
TIAN Heng Cun**

(Xing Tai Diocese)
MA in Moral Theology,
Catholic University of
America, Washington,
DC. Fr. Tian will serve
in Xing Tai Diocese
Hebei Province.



Easter Celebrations

Easter for Chinese Catholics, as for Christians everywhere, is the high point of the liturgical year. **Dr. Thomas Saccardi**,

a retired healthcare professional who is a Senior Lecturer at two New York universities, and now teaching at Wu Han University, provided an eye-witness account of how the Church of the Holy Family in Wuhan, celebrated the Easter Vigil.

I rushed to get to church on time -- 7 PM -- and then we finally began to assemble outside after 7:30. The Easter Vigil would last some three hours, until 10:30 PM; and the church would swell to capacity.

We gathered out in a courtyard behind the seminary where they lit a bonfire, then the Pascal Candle and finally all of our candles. With lighted candles we processed from the courtyard, where two Vincentian martyrs from 1840 and 1860 are buried, through the seminary hall, out to a small plaza in front of the church, then up the stairs into the Church itself. At the Gloria, all of the lights in church were turned on, altar candles lit and flowers appeared. At the first proclamation of "Alleluia," twelve 20-foot banners with Resurrection images and/or Chinese characters were raised up on each pillar of the church by a mini-string-pulley system.

More than thirty persons were baptized and confirmed. After their baptisms, the men donned surplices; the women put on flower crowned white lace shawls that covered their heads and flowed to their waists. Immediately after the last of the group was confirmed, they were greeted with the joyful sound of firecrackers popping, a rain of confetti from the ceiling and the applause of the congregation.

Much of the Liturgy was sung in Chinese chant with which the people were very familiar. The Exultet was chanted back and forth between the cantor and the congregation. After the blessing of the baptism water, the entire congregation responded with extraordinary gusto in their vehement renunciation of Satan and their belief in the Trinity. The Alleluias were sung in Gregorian chant.

For the Offertory procession, several of the newly baptized went to the rear of the Church to bring the gifts to the altar. The Celebrant very purposefully received each gift with care and held it up high for all to see. At the Offertory the altar and participants and congregation were profusely incensed, and of course there were bells and incense at the Consecration. Almost everyone received communion, most received in the hand. The

people approached the Celebrant and Eucharistic minister Chinese style, i.e. seemingly the entire church rushes and jostles to get in lines to the altar. After the Liturgy, the Celebrant posed for photos in front of the altar with all the baptized.

Easter - East and West

Rev. Joseph ZHANG Wenxi is a priest from Zhao-Xian Diocese (Hebei, Xing Tai). After recently completing his MA at Catholic Theological Union in Chicago, he is now a doctoral student in Biblical Studies at the Catholic University of America.



Halleluiah acclamations unite all Christians on Easter Sunday. As people of the East, Chinese Christians, however, closely connect Easter with the entire Triduum of Jesus' suffering, death and resurrection. Many Chinese continue to suffer with Jesus. While they experience His death, they have not yet experienced Easter in their own lives. Celebration of the resurrection is something they look forward to as they sit at Jesus' tomb in a gloomy and dark place, holding Easter Vigil candles, listening and reflecting on God's saving words and waiting patiently for his resurrection. In their experience of poverty, disease, war, conflict, natural disasters and social injustice (elements of *Sheol* in the Old Testament), they hold on to the light and reassurance of resurrection, and trust in God's power over Sheol. For many of the faithful in the West, Good Friday is just a day before Easter, only a prelude in anticipation of the resurrection celebration. People are already in an Easter mood after the 3:00 PM Good Friday liturgy. Because so many have not experienced Jesus' suffering themselves, Good Friday and the Easter Vigil are shorter and less significant.

Faithful in the East and West can and should learn from each other in celebrating the full Triduum. We Chinese need to anticipate God's saving power, even in gloomy or dark sheol-like situations, for we believe that death and suffering is not the last word, but rather life, hope and happiness. For those in the West who are already in an Easter mood, they should realize that Jesus is still suffering with many people. Many people are still experiencing Jesus' suffering and death everyday and they can help Jesus among those who are still suffering and be transformed in the process of helping.

Higher Education Brings Employment Problems



China has more students in higher education – 23 million – than any other country.

Due to reforms in higher education, admission rates to colleges and universities have soared to 21% from 10% in 1998 and only 1% in 1980. **Rising numbers, however, have also led to higher unemployment rates for new graduates;** the official unemployment rate is 30%. Officials blame the schools for admitting too many students in order to make money and for not tailoring courses to meet the needs of China's economy and society. **A policy adopted by the State Council in May is meant to restrict enrollment to stable levels while strengthening high school vocational training.**

Xinhua 05/06

Downplaying the Cultural Revolution

The fortieth anniversary of the start of Cultural Revolution, May 16, 2006, went unmarked this spring in China as the authorities banned celebrations or news articles commemorating what is officially recognized as the *"Ten Years of Great Calamities."* Scholars were admonished to avoid meetings or seminars on the Cultural Revolution whether at home or abroad. Reflecting a potentially dangerous attitude of denial, and the opening of old wounds from the period when the economy, culture, education, morality and very cohesion of the nation was on the brink of collapse, authorities fear recriminations from those who suffered. In a time when the free market is officially promoted, there is also a fear of empowering extreme leftwing groups within the party who are critical of the current reforms and want to return to simpler days of Maoist egalitarianism. An example of what the government fears took place in Shanghai on May 16 when 150 protesters defied the official silence on the 40th anniversary to gather peacefully outside the *Shanghai Civil Affairs Bureau*, to protest their

forced relocation to Xinjiang in the 1960's. When these people returned to Shanghai years or decades later, they often found their old homes in new hands, and were left without compensation because of official silence.

AsiaNews 05/06

Role of Faith in a Globalized Society

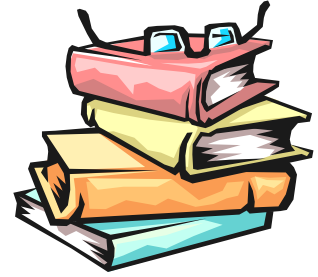


The first official visit to Britain by Chinese Catholics and academics took place May 10-20. Fr. Peter ZHAO Jianmin, Director of the *Beijing Diocese Institute for the Study of Christianity*, and editor of the new *Journal of Catholic Studies*, led the delegation which visited seven British universities and met with members of the Catholic Bishops Conference of England and Wales. The visit was jointly sponsored by the Beijing Diocesan Institute and the British organization, *Cultural Exchange with China*, for which the Columban Fathers provide leadership.

Discussions covered a broad range of topics under the general theme of *The Role of Faith in a Globalized World*. Key themes were inculturation and globalization, Catholic Social Doctrine and Modern society, as well as ecumenism and interreligious dialogue.

Fr. ZHAO took the opportunity of the exchange to promote the work of the institute and its new publication. **The *Journal* is the first such Catholic publication in China since 1950.** Its goals are to provide forums for dialogue among Catholics and other scholars in China and **to meet the needs of many Chinese Catholic scholars for better understanding of the Catholic thinking after Vatican II.** At the at the visit's end ZHAO said, *"we have clarified our goal of seeking ways to inculturate Christianity in the complex realities of China's culture and rapid modernization."* In thanking the visit sponsors for their support, he complimented the Columban Fathers for their earlier work in China, and noted that the *mission of evangelization is continued today in another way through this institute and its publication.*

Reading Notes



- **Chinese Women in Christian Ministry: An Intercultural Study.** Mary Keng Mun Chung. 2005. Peter Lang Publishing, New York. Pp. 313. \$74.95 (Amazon). ISBN: 0820451983

An interdisciplinary analysis of how theological and cultural factors have influenced attitudes about the place and role of women in the Chinese church and Christian ministry in Asia and in the West. Western women missionaries with their Christian and cultural ideals became a catalyst for change in the gender role and mentality of Chinese women in the 19th and 20th Centuries. More recently global women's issues have sparked a genuine concern among the Chinese leading to changing attitudes toward Chinese women in Christian ministry.

- **The Taiping Heavenly Kingdom: Rebellion and the Blasphemy of Empire.** Thomas H. Reilly. 2004. University of Washington Press. Seattle. pp. 235. \$45.00 (Hardcover) ISBN: 0295984309

An important contribution to growing awareness of the importance of religion in politics and world affairs. Like today's radical fundamentalists who attack Middle Eastern secular leaders as blasphemous, the Taipings sought to destroy China's imperial culture, along with its institutions and Confucian underpinnings, all of which they regarded as blasphemous. The author examines the Christian elements of the Taiping faith, in particular a Chinese translation of the Old Testament which profoundly influenced Hong and his followers, leading them to understand the first three of the Ten Commandments as an indictment of the imperial order.

- **Jesus Never Left China - The Rest of the Story.** Werner Burklin. 2005. Pleasant Word. Enumclaw, Washington. pp. 300. \$19.52 (Amazon). ISBN: 1414103921

With its positive view of the open churches and the progress of religious freedom in China, this book is seen by many as a response to David Aikman's *Jesus in Beijing*, and his emphasis on the house church movement. The author, whose career has been devoted to international ministry, was born in China to German missionary parents.

The following two scholarly works provide significant insights into the political and intellectual culture that has shaped, and continues to shape, academic inquiry and political expression in China. As such, they help us to understand the traditional dimensions of the conditions and socio-political environment under which Church leaders and Christian intellectual must work, as well as their attitudes toward these conditions.

- **Treason by the Book.** Jonathan D. Spence. Penguin (Non-Classics); Reissue edition. 2002. New York.. pp. 300. \$10.78. (Paperback) ISBN: 0142000418

Historians will appreciate the depth of Spence's detailed study of the interaction and exchange between one Confucian scholar and the early Ching emperor on the issue of loyalty and resistance.

- **Obedient Autonomy: Chinese Intellectuals and the Achievement of Orderly Life.** Erika E. S. Evasdottir. 2004. pp. 302. University of Hawaii Press. \$25.00 (Paperback). ISBN: 082482860.

An original anthropological study, focused on a group of young Chinese students and their mentor, in the specialized and highly organized discipline of archaeology in China that shows how this type of autonomy thrives on setbacks, blossoms as more rules are imposed, and finally flourishes.

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