



United States Catholic China Bureau

China Church Quarterly

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From the Editor:

We are very pleased to share with our readers a history-making event for the Chinese Catholic Church: publication of the **first pictures of the Pope in a nationally distributed Catholic newspaper in China in over 50 years.** *Faith Fortnightly* published front page pictures of Pope John Paul II on April 15 and Pope Benedict XVI on May 1. The outpouring of public and private displays of affection for Pope John Paul II and expressions of fidelity to Pope Benedict XVI by Catholics throughout China, from both registered and unregistered communities, clearly reflects the depth of their faith and unity with the Universal Church. The May 1 issue celebrated the election of Benedict XVI, described the election process, identified him as the first German pope in a millennium, cited the significance of the name Benedict for China, and identified one of his early books translated into Chinese and available in public bookstores. While speculation waxes and wanes about the possibility of normalization of relations between the Vatican and the PRC government, the real hope for the future of the Church in China is found in the faith and actions of Chinese Catholics themselves. In the words of a Shanghai Catholic, Catholics in China have *come together in prayer and mourning, and we hope the Chinese government will now be even more open.*

"The Universal Church Has a New Pastor: Benedict XVI Chosen"

Name is Special for Chinese Catholics

"Benedict," the name Cardinal Joseph Ratzinger chose upon becoming Pope, has special significance for Catholics in China. Pope Benedict XV (1914-1922) paid close attention to the development of the local Church in China. His Apostolic Letter, ***Maximum Illud***, issued on November 1, 1919, summoned the Church in China to develop local clergy, to manage the Church, and to proclaim the Good News. His letter led to the first Synod of Bishops in China, the ***Primum Concilium Sinense***, or Shanghai Synod, in May-June, 1924, that set the stage for the ordination of the first six Chinese Bishops in Rome on October 26, 1926. They were personally consecrated in Rome by Benedict XV's immediate successor, Pope Pius XI. By 1941, there were twenty-three Chinese Bishops.

Sister Pauline YU Chun Jing is a member of the Congregation of Religious Women of Our Lady of All Souls in the Xing Tai Diocese, Hebei Province in northern China. She received her MA in Pastoral Ministry from St. John's, Collegeville, Minnesota in May 2004 before making her final profession of vows in August. She is now pursuing an MA degree in Spiritual Direction at Fordham University in New York and she expects to return next year to China to work as a formation director.

Reflections on Studying in America

My three years of study in the US have flown by, but looking back I can see how much I have learned and gained as a person. What I have learned can be categorized in three dimensions: theoretical, human, and practical.

In pursuing my MA in Pastoral Ministry at St. John's University, I took sixteen courses in Theology and Scripture, all of which laid a solid theoretical foundation for my study of spirituality and future work in the field.

Living, studying, and struggling with a new culture, a new language, new educational methods, and meeting so many new people, along with the study of spirituality, have helped me to mature and grow in self-knowledge and self-esteem as a human person. I believe my growth as a person will be my most important contribution to my work in China. If I do not understand or accept myself, I will not be able to understand, accept or work effectively with others who are themselves unique individuals.

I have gained a lot of practical, broadening experience from studying in four different schools, living in different communities and meeting a wide variety of Americans, other foreigners and fellow Chinese. I have learned from the spirituality and living examples of Maryknollers, Benedictines, and Jesuits, and have learned more about religious life from them than from books. Living with different individuals and in different communities has been a precious experience for me that has enabled me to see the beauty in each person who is the image of God.

I would like to share one recent practical experience that challenged and transformed me. In the required group case study for the practicum in my spring semester course in spiritual direction, I was with one sister and three priests from different cultures and of different ages. At the end of the course, I was surprised and touched that I had the opportunity to challenge, question, and probe those priests as their peer. As a woman and their junior it would not be possible for me to do this in the current Church back in China. This experience helped me learn how to be confident in working with different people.

My studies and experiences in the US are treasures, and precious resources for my future mission. Theoretical knowledge enables me to continue my current studies and prepares me to teach. My human and practical experiences and knowledge will help me to work for the growth of others and provide me with sound resources and strengths for my future work. As the Chinese saying goes; "Reading thousands of books is less worthy than traveling thousands of miles."

I do expect to meet challenges when I return to China. How will I use the theoretical and practical knowledge I learned in English when I put it to use at home in Chinese? Because resources are limited, to keep up with the rapid developments in the Church and the world, I will have to rely on the books I bring back with me. It will be difficult to find up-to-date resources for teaching and for my own development. Perhaps the most difficult challenge will be to fit back into the communal-oriented Chinese culture. From my studies and experiences in the US, I have developed as an individual, unique person. I believe that Chinese religious and priests very much need to develop in this dimension, but it is not easy for them, or most Chinese, to recognize or accept this need. This is the challenge I have to face within myself, within the Church and even within my own community. Challenges are always present in our daily life. However, with my knowledge and experiences gained from my studies in the States, I am confident in facing them now and in the future. ≈

Church News

Inter-religious Conference

The Catholic Faith Institute for Cultural Studies in Hebei Province, northern China, organized a **three-day Inter-Religious Conference on Religion and Ethics**, hosted by representatives of the five official religions (Buddhism, Catholicism, Daoism, Islam and Protestantism). Five bishops and twelve representative heads of other religions attended the opening ceremony, led by *Bishop Peter FENG Xinmao* (CCQ # 57). Institute Director, *Rev. J.B. Zhang*, said the theme was chosen because *"the decline in morality and traditional ethical values has become a pressing issue for all religious followers."* **Participants included forty leading Chinese scholars from thirteen Chinese universities and five research centers;** many cited the corruption, nihilism and relativism in Chinese society today and emphasized the need for deeper and universal values.

Recent research affirms the contributions of religion to individual development and community and societal well being. **WANG Meixiu of the Chinese Academy of Socials Sciences' Institute of World Religions directly attributed the recent emergence of Catholic social services organizations in China to Catholic Social Doctrine.** The Daoist representative, *GUO Decai* spoke of how Daoism (the only major religion to originate in China) has contributed to ethical values through its traditional promotion of harmony between people, nature and the universe, but also regretted that Chinese as a whole know little about Daoism but associate it with magical skills and exorcism.

This was the second conference organized by the *Faith Institute for Cultural Studies* in three years and marked a significant continuation of Catholic contributions to inter-religious dialogue in China. The conference was sponsored by the German Catholic Church funding agency, *Misereor*, France-based Catholic Committee against Hunger and for Development, the Amity Foundation and the Hebei Catholic *Beifang Jinde Foundation*.

UCAN 03/05

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Religious Education

Despite the recent promulgation of new Regulations on Religious Affairs (see CCQ #61), discrepancies continue between official policy and local practice. At a regularly scheduled press conference in March, Ministry of Foreign Affairs spokesman, *LUI Jianchao* affirmed that **"Chinese law has no regulations that minors under 18 cannot believe in religion;** at the same time, Chinese law and regulations stipulate that no organization should use religion to interfere in public education." **In response to a follow-on question asking if China allows parents to provide religious education for their children, LIU said "I think my answer is positive."** (UPI 03/05) In contrast, Catholics in the far western province of Xinjiang complain that authorities in this predominately Muslim region are particularly vigilant that minors do not attend Catholic churches. Workers in state enterprises often are threatened with loss of their jobs if their children do not stop going to Church.

(F18 03/05)

Seminaries

The Shan Xi Seminary in Northwest China has adopted its original name, the Seminary of John of Montecorvino in honor of the Franciscan saint who was one of the first great evangelizers in China (1300 A.D. to the court of Kublai Khan). The seminary was first opened by Franciscans in 1935 and was reopened in 1985 with the help of funding from the Church in Germany. Since 1985 the seminary has trained over 100 priests and offers courses information for religious and laity.

Fides 03/05

The former training center for the Religious Affairs Bureau officials will become **the new home of the Sichuan (Southwest) Regional Seminary** when the Seminary celebrates its 20th Anniversary this September. With a 200 seat auditorium, several classrooms and smaller buildings that will become dormitories, the new facility is much larger than the old one-room facility, which was bought in 1997 with loans from several dioceses. *Fr. LEI Shiyin*, of the Seminary Board of Directors, hopes to recruit 35 seminarians from the provinces of Guizhou, Sichuan, and Yunan, and the municipality of Chongqing. Twenty second year theology students have been studying at the National Seminary in Beijing during the transition from the old to new facility, and will have the option to complete their studies in Beijing.

UCAN (05/05)

Talk of Normalization

Pope Benedict's statement in his first address to the accredited diplomatic corps on May 12 has led to growing speculation about possible normalization of diplomatic relations between the Vatican and the PRC. He said his thoughts were not just for the countries represented, but also go **"to the nations with whom the Holy See does not yet have diplomatic relations."** **"I wish today to express my gratitude and send greetings to civil authorities of these countries, hoping to see them represented very soon to the Holy See."** He added that he particularly appreciates the messages reaching him from some such countries where there are *"numerous Catholics."*

Commentators noted that it is obvious from the Holy Father's message that diplomatic relations will be given high priority. Pope Benedict, as a long time core member of the Roman Curia, is expected to act to fulfill the wish of Pope John Paul II in building ties with China. Progress, however, is expected to be gradual as contacts between China and the Holy See develop at various levels. **A Vatican official** said that the Pope was clearly referring to China, showing he is "conscientious, cautious and concerned" about China-Vatican relations. **Cardinal Jean-Louis Tauran**, a senior Vatican diplomat, was quoted as saying **"if they (the Chinese government) give us the possibility, we're ready tomorrow" to normalize relations.** **Bishop Zen of Hong Kong** after the Mass of Resurrection for John Paul II also affirmed this general movement. It is known that the **Bishops of the Taiwan Regional Conference understand that without relations with the Holy See, there can be no real freedom for the Church in China."** **Retired Archbishop Joseph Ti-Kang of Taipei**, observed last April that the Vatican is ready. *"It depends on China's willingness. Normalization of China-Holy See ties would be good for all Chinese people."*

At the same time, **Chinese Premier Wen Jiabao** reiterated China's official position that relations with the Vatican were only possible after it terminates diplomatic ties with Taiwan and agrees not to interfere in China's internal affairs, which is understood to mean selection and elections of bishops. Conversely, Wen Jiabao is the **highest**

fourth-generation Chinese leader ever to comment on the issue; some commentators believe that his public statements were significant, and show there is room to discuss terms for establishing ties. Beijing not only expressed goodwill to the Holy See concerning Pope John Paul's illness and later condolences on his death, but also sent greetings to Pope Benedict XVI. According to **Bishop Anthony LI Du'an of Xian Diocese**, however, it was not possible for Chinese Catholics to travel abroad to attend the funeral due to the lack of relations with the Vatican. Wen's statement apparently discouraged many priests and laity from requesting visas to visit Rome for the funeral.

The significance of the events and comments of the past month are necessarily difficult to determine and they certainly reflect the continued underlying complexity of the situation. On hearing of the death of Pope John Paul II, the Bishops Conference of the Chinese Catholic Church (BCCCC) and Chinese Catholic Patriotic Association (CCPA) both sent official condolences to the Vatican Secretary of State. They would not likely have done so without official government authorization. Other than instructing requiem masses be held for John Paul II, the BCCCC apparently sent no instructions to parishes regarding memorials. There have been no reports of local government restrictions on local churches, but authorities did ask to be notified of memorials beforehand. **Mr. LIU Bainian, CCPA Vice-Chairman** said that he *"adored John Paul II who apologized in 2001 for wrongs of the Church in its association with imperial powers."* He said that the *"apology changed the view of many Chinese who are not Catholic."* **Bishop Pius JIN Peixian of Liaoning Diocese** said that all newspapers in China reported the Pope's death and mentioned his apology to the Chinese people; the government regards the apology as a friendly gesture and hopes that it can become the foundation for future relations.

The complexity of the diplomatic situation and how easily it is subject to misunderstanding and misperception are further reflected in two separate events that received press coverage. In what some considered a move by some Vatican

officials to reinforce ties with Taiwan, **President Chen Shui-bian** attended Pope John Paul's funeral. (Unpublished reports indicate that the CCPA was prepared to send a delegation to the funeral but plans were cancelled when Taiwan announced that President Chen would attend.) In actuality, Chen simply took advantage of the Lateran Treaty under which Italy is legally bound to extend travel privileges to those countries with diplomatic relations with the Vatican. Thus, Chen invited himself in order to have access to other world leaders at the funeral. However, his stay was short and perfunctory, and he was not able to meet with other leaders as he had hoped.

Earlier in April, quite coincidentally, **Cardinal Godfried Danneels, Archbishop of Mechelen-Brussels, visited China.** Some observers speculated that he was a "high-ranking" Church

leader who had gone to meet with government leaders about relations with the Vatican. **In actuality Cardinal Danneels, did meet with Vice-Premier HUI Liangyu and the Director of the State Administration for Religious Affairs (SARA), YE Xiaowen, but in reciprocity for the visit to Belgium by SARA Vice-Minister WANG Zuoan., last November (CCQ #61).** Cardinal Danneels was on a long-planned pastoral visit to China to lecture at four Chinese seminaries but regrettably had to cut short his visit to return for the funeral and prepare for the conclave. That he was not able to deliver these lectures, must be considered a great disappointment for the China Church. He was the first Cardinal to be invited to lecture in the China Church. It is anticipated that he may return to China later this year to fulfill his commitment to the lecture program.

(Compiled from AP and UCAN 04 and 05/05)

信 德

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教宗谢世万民同悲 慈父安息天地共泣



本报讯 意大利当地时间4月2日21时37分(北京时间4月3日凌晨3点37分), 可敬的慈父——教宗若望保禄二世, 因病医治无效, 安息主怀, 享年84岁。

教宗若望保禄二世, 原名卡洛尔·沃蒂拉。1920年5月18日出生于波兰南部小城华达维斯, 1978年10月16日当选为教宗, 他是450年来首位非意大利籍教宗, 132年来最年轻的教宗, 精通8种语言。到今年4月1日, 若望保禄二世在位26年5个月零16天, 是历来在位时间第三长的教宗。任期内曾造访过129个国家和地区, 总旅程120万公里, 相当于环绕地球30圈, 任内曾在梵蒂冈主持1116次公众弥撒, 在活动中接见信徒人数达1800万人。全球有4亿多人当面聆听过他的演讲。

在教宗去世一个半钟头前, 也就是2日晚上8点钟时, 在教宗房间内举行了天主慈悲瞻礼弥撒, 弥撒中, 教宗领了临终圣体和病人傅油圣事。

教宗若望保禄二世葬礼于罗马时间4月8日上午10点在圣伯多禄广场举行, 枢机主教团团长拉青格枢机主教主持, 全体枢机主教和东方礼教会的宗主教参与共祭。葬礼弥撒结束后, 全体参礼的人士向教宗致最后的哀思和告别仪式。随后, 教宗遗体安葬于圣伯多禄大殿地下室, 这里是教宗遗体安息的地方, 历代以来许多教宗都长眠于此。

教宗逝世的消息传来后, 中国外交部发言人刘建超于4月3日说, 我们对教宗若望保禄二世因病去世表示哀悼。中国天主教“一会一团”发了唁电, 并向全国各地教会下发祈祷通知。各地教会纷纷以各种方式为教宗举行了追思弥撒和祈祷。

This front page article briefly reviewed the life of John Paul II, noted that he was the first non-Italian Pope in 450 years and had addressed over 4 billion people in his extensive travels. Significantly, sharing the front page was a feature article, with pictures of newly initiated Catholics at Easter time, happily welcoming the "new blood of the Church." The April 15 issue also featured a full page of color photographs of commemorations celebrated throughout China in memory of John Paul II.

China News

Amity Foundation

The Amity Foundation celebrates its 20th Anniversary this year by inviting partners, friends and associates to attend an **International Consultation on Social Development in China**, November 6-9 in Nanjing. The consultation will be preceded by a "pre-consultation exposure trip" to an Amity project sites and local churches in one of the four provinces of Guizhou, Ningxia, Sichuan or Yunnan, November 1-5. Amity has pioneered and provided a model for non-governmental work in education, social services, health and rural developments, particularly in the poorer areas of rural western China. To learn more contact amitynj@amityfoundation.org.cn or by mail: The Amity Foundation, 71 Hankou Road, Nanjing, Jiangsu Province, PR China 210008. A description of the exposure trips can be found at www.amityfoundation.org.

Amity China News Update 01/05



Chinese Bible Exhibit

Last year's very well received Hong Kong exhibition of Chinese Bibles, **Lamp to My Feet, and Light to My Path**, (CCQ #59) is coming this year to the United States. It will open in Southern California on

September 10 at the Crystal Cathedral in Garden Grove and move to New York City where it will be on display at the headquarters of the American Bible Society (1865 Broadway) from September 28 to October 10. The exhibit includes special editions and printings of Chinese bibles and provides an update on the Church in China and its interaction with the Universal Church.

Amity China News Update 04/05

Rights Conference Cancelled

The Chinese government canceled an international conference on human rights, the rule of law and democracy only days before it was scheduled to convene in Beijing. No reason was cited for canceling the three-day conference, scheduled to start on May 19, that was to address labor rights, village-level elections, constitutional law and the judicial system. **The conference had been organized jointly by the China University of Political Science and Law in Beijing and Fordham University in New York.** In recent months, major conferences devoted to labor and religious rights have been canceled at the last minute.

NY Times 05/05

Health News

Due to faster than expected rises in prices, the **Ministry of Health has said it will ban hospitals from raising the price of medicine**. The old subsidy system had been replaced by a for profit system under which increases were limited to 15%, but corruption and system abuses led in some cases to hospitals making 60% profits on sales.

Xinhua 05/05

Echoing the "Barefoot Doctors" of the Maoist era, **the first post-Reform period pilot program sending skilled medical workers from cities to rural areas in Gansu Province, Northwest China** began this May. A total of 1,250 medical personnel from 10 cities went to work for one year in 400 rural hospitals. Plans are to expand the program to 590 poor communities in central and western China.

Xinhua 05/05

Search for Social Scientists

Sichuan University, in an unprecedented move, announced a worldwide hunt for leading scholars to improve its Social Sciences Department. Scholars, who will be paid an annual salary of 500,000 Yuan (US\$61,000), will be in charge of **three new national study projects, "Religion and Society," "Cultural Heritage and Cultural Interaction" and "South Asia and China's Tibetan-Inhabited Areas."** University officials expect to bring new energy to the study of social sciences, which has fallen behind other fields of studies in China.

Xinhuanet 05/05

Scholars' Attention to Religion

China's ongoing transition from a secular to a religious state is being overlooked in the West, according to Purdue University Assistant Professor of Sociology, **YANG Feng-gang**, who directs a 3-year project to train Chinese scholars and improve American understanding of religion in China. He also directs a 3-year project at the Institute for the Scientific Study of Religion at Peoples' University, funded by the Luce Foundation, which brings Chinese scholars to Purdue for social science training and interaction with scholars from outside China. **Yang, who was a principal contributor to the USSCB 16th National Conference in October, 1997,** co-edited *State, Market and Religions in Chinese Societies*, to be published in August by Brill Academic Publishers in the Netherlands.

ASrube Newswire 05/05

Graduation News

With deep gratitude to God and great joy, we are pleased to share the "Good News" of several young leaders of the Chinese Church who obtained their graduate degrees this Spring. Five of them are returning to China this summer to take up leadership positions in the Catholic Church in China. They have participated in the Chinese Seminary Teachers and Formators Project, coordinated by the Maryknoll Society, in collaboration with several other Societies and Catholic colleges and universities here in the USA. Since 1991, more than 50 young priests and Sisters have completed formation and academic studies, and returned to serve the Church in China.



Sister Fabian HAN Feng Xia (Liaoning Diocese) – Fordham University: M.A. in Pastoral Counseling, with concentration in adolescent counseling. She returns to her community, the Congregation of the Immaculate Heart of Mary, to begin her ministry in the NE China industrial city of Shenyang.

Rev. Paul SHI Hui Min (Beijing Diocese) – was awarded an MA in Biblical Languages at the Graduate Theological Union, University of California at Berkeley; and will continue his studies there for the STD (Doctorate in Sacred Theology).



Rev. Martin WU Qin Jing (Zhouzhi Diocese) – Fordham University: MA in Spiritual Direction. Martin returned to his diocese at the end of May and will join the faculty at the Major Regional Seminary in Xi'an.



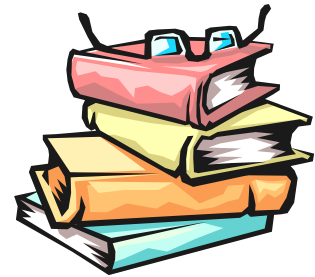
Rev. Peter XU Jing Quan (Jilin Diocese) – Catholic Theological Union/Chicago: MA in Scripture. Peter returned to China in May and will teach at the Major Seminary in Jilin.

Rev. John ZHANG Hua An (Xian Xian Diocese) – Catholic University of America: MA in Philosophy. John will return to China this summer via Rome, where he will participate in a special Liturgy Seminar being organized for Chinese priests by Rev. Thomas Law – specialist in liturgy for the Hong Kong diocese.



Rev. Joseph LU Kang Qiang (Sanyuan Diocese) – Catholic University of America: M.A. in Philosophy, with a thesis on Aristotle's view of human nature. He will join the faculty at Sheshan Regional Seminary in Shanghai.

Reading Notes



➤ **The Catholic Church and the Chinese World: Between Colonialism and Evangelizers (1945-1911).**

Agostino Giovagnoli and Elisa Giunipero, Ed. 2005. Urbaniana University Press. Rome. pp. 318. Euro 20.00 (US\$26.00) ISBN: 88-401-4012-3

As Chinese scholars work to break new ground in understanding Christianity, this book is an important scholarly contribution by Catholic authors to the study of the history of the Catholic Church in China from 1840 to 1911. Mission Order scholars will have particular interest in this publication of the papers from the Conference organized by the Pontifical Urbaniana University in March 2003 in response to the call by Pope John Paul II to carry out a critical examination of Christian responsibilities in this difficult and complex period in the history of the relationship between the Catholic Church and European colonialism in China. The book reflects the first results of studies of previously unpublished documents, which have been kept at the Secret Vatican Archives, the Archive of Propaganda Fide and various religious organizations. Four chapters address the role of the Vatican and there are fourteen chapters on the histories of specific European mission orders.

➤ **Creeds, Rites and Videotapes: Narrating Religious Experience in East Asia.** Elise Anne DeVido and Benoit Vermander, Ed. 2004. Ricci Institute, Taipei. 302 pp. US\$21. ISBN 957-9300-70-3

Recognizing that religions in Asia have undergone transformation similar to those in the West, this book provides an overview of the striking diversity of creeds and rituals as new religious movements emerge. In particular, through examination of different religious developments, the book's various chapters note the tensions found in East Asian Societies as a whole: affinity for contemporary values and technology mixed with nostalgia; individual fulfillment in competition with community support; and the quest for harmony and inner peace challenged by unceasing curiosity for the modern culture.

➤ **Han-Mongol Encounters and Missionary Endeavors: A History of the Scheut in the Ordos (Hetao), 1874-1911.** Patrick Taveirne. 2004. Leuven University Press, Leuven, Belgium. 684 pp. Euro 52.00 (US\$67.00) ISBN: 9058673650

An exhaustive study of one of the European mission orders, the Missionary Congregation of the Immaculate Heart of Mary (popularly known as the Scheut's for the name of their home in Belgium), this book is a valuable contribution to the growing body of regional studies of Christianity in China. At the heart of the Scheut mission approach was the attempt to establish self-contained Christian communities among a nomadic people.

USCCB Religious Study Tour to China
March 18th - April 3rd, 2006

Beijing - Xi'an - Wuhan - Guilin - Guangzhou - Sh

\$300 Deposit to hold reservation due by JANUARY 20, 2006

*Watch this space
for details!*