



United States Catholic China Bureau

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From the Editor:

The two week orientation tour with Sr. Janet in June confirmed for me the hope and promise of the Church in China. In Xian I was particularly struck by what to me seems a fitting metaphor for the Church. Where eighteen months before the Cathedral of St. Francis had been hidden in a small alley behind rows of shacks, it now sits on a street of active shops before a courtyard, open and inviting to the community and the world beyond. I look forward to sharing this sense of hope with our Religious Study Tour members in November.

Catholic China Bureau Pioneer Celebrates Golden Jubilee

Father Laurence T. Murphy, MM celebrated 50 years as a priest with seventeen Maryknoll classmates in June. Fr. Murphy was the first Chairman of the USCCB Board, and continues as its guiding spirit. His career embodies the missionary. He founded Notre Dame's Latin America volunteer program, served on government international and education commissions; was the first *Director of the Conference of Catholic Bishops' Office of International Education*. His first love has been Asia and especially China. He established **China House** at Seton Hall University in 1986 and served as director until 1999. His innumerable trips to China laid the groundwork for the spirit filled relations enjoyed with the Catholics of China today. In 1993 Pope John Paul II awarded him the *Benemerenti Medal*.

Asian Bishops' Concern for China

The Federation of Asian Bishops Conferences at their eighth plenary session, the theme of which was "Asian Family – Towards a Culture of Integral Life," held this August in Taejon, Korea acknowledged and expressed their concern for the Catholic families in China and North Korea. Representatives came from 22 countries, including members of the hierarchy, clergy, religious and laity. **Emphasizing the importance or experiencing God's love in the family through its life in local cultures, the assembly acknowledged traditional Asia strengths:** profound reverence for life, respect for nature, personal relationships, hospitality and spirit of welcome, respect for elders and care for the young, and noted that the enduring spirituality and religiosity in the family and sense of sacredness of marriage have made many families the cradle of vocations. But **it also noted the challenges of the modern world:** growing individualism stemming from "elite globalism," displacement and migration because of conflicts and economic stress, coercive population programs, the spread of AIDS, illegal drugs and pornography.

Hong Kong Auxiliary Bishop John Tong in his address to the assembly, "Changing Social and Family Structure in China," discussed the issues of population, attitudes toward marriage and the law, the spread of AIDS and the ageing population. **Listeners found his account of the current situation in China a "revelation."** *In the final report, the bishops said: "In a particular way we would like to express our affection and concern to the Catholic families in China and North Korea."*

Asia Focus 08/04

Bishop Wilton D. Gregory, President of the US Conference of Catholic Bishops visited Hong Kong after attending the FABC assembly. He said he had hoped to visit the countries of origin of so many of American Catholics and that his first visit was to Asia. "It is one thing to meet delegations from overseas in Washington, but we need to put our feet on their soil as well as taste their food, feel the atmosphere and experience the people first hand, in order to truly be a welcoming Church." Bishop Gregory said the US Church today is "wonderful and confusing: Wonderful with so many cultures struggling to coexist, but confusing as each one must remain true to its origins and history." Collaboration between laity and clergy he said is especially important and he spoke with enthusiasm about the young Americans he met in HK preparing to teach English in China in the Maryknoll sponsored program.

HK Examiner 08/04

A Truly Sinicized Catholic Church

Quite in tune with the thrust identified as trends in Christian Mission at the IAMS Conference [cf. following article] – a long time missionary in Asia, Columban **Fr. Hugh MacMahon** recently reflected on the **challenges involved in establishing a genuine local Church in China**. Currently coordinator of the **AITECE Project** and MacMahon also serves in leadership for the Columban China Mission Unit. These reflections are drawn from a longer essay entitled **"Re-thinking Mission"**- published earlier this year on the SEDOS website [www.sedos.org].

"As the Chinese Church has already undergone a process of accommodation to the culture... it is not making a fresh start. ... (It) must build upon or rectify the existing structure- a mixture of folk Catholicism and Vatican II idealism – so it can develop into a genuinely Chinese and Christian Church. ... The challenge for the Catholic Church in any culture is to avoid being seen as too critical and foreign, while not being so accommodating that the effect of its unique message is lost.... **In China, the challenge to establish (such a Church) interacting with the Chinese reality, is in danger of being forgotten**", due to its pre-occupation to gain more religious freedom and "improve relationships between the Vatican and Beijing; and reconcile the "official"... (and) "unofficial" Church(es)." Nonetheless, the Church in China is not alone in Asia in this regard [i.e. in having been slow to fully accommodate to its cultural and social contexts]. MacMahon cites neighboring – and similarly Confucian-influenced states like Japan, Korea and Taiwan. All ... point to a 'deeper issue': **"why has Christianity touched the lives of so few in these nations despite considerable investments of personnel, finances and expertise?"**

One explanation, offered is that past efforts at inculturation sought to "renovate" cultures with the light of the Gospel... (but were) "too shallow to *enable Christianity to flower within the (respective) cultures*. ... (It) touched on externals; but did little for the spiritual search of the people." In sum, enculturation focused on replacing the old traditions with new (Christian) traditions; rather than *"grafting the spirit of Christianity into a living tradition"*. Beyond efforts to make the language, liturgy and dogma of the Catholic tradition more easily understood, ways must be found "to *let the Spirit come alive in the world of the people*... so the Local Church can find, within the common bounds of (the *Magisterium*)... the most appropriate ways of expressing its faith."

Two goals were cited as response to these challenges:

1. The **active participation of the laity**; [*Inculturation must focus on God's Kingdom rather than Church values, and its success depends upon the participation of ordinary Chinese Christians*]. Such people are "closest to the needs, feelings, images and undercurrents that form tensions within their culture."
2. **Giving Christian witness**... Disillusioned with institutions, doctrines and ideologies, Chinese people today are more impressed by effective practice ... in the religious context: believers with *disinterested concern* for others; able to have *peace of heart* unperturbed by the stresses of daily life; *inner strength* to stand up for ones beliefs and *live values* that endure. "The Church as institution must give up any image of power, wealth or prestige; ... and (get) involved in the concerns of the world as a servant who teaches by example."

Ed. Note: *For Chinese Christians, struggling to recover and re-establish the Church - as a viable and visible institution after long years of suppression, this latter challenge will be an especially excruciating path to walk. As Sister-Churches we can only stand in solidarity and service as our Chinese Sisters and Brothers in the Faith lead the way.*

"Integrity of Mission in Light of the Gospel"

The 11th Quadrennial *International Association of Mission Studies [IAMS] Conference* met in Malaysia in mid-Summer. This ecumenical gathering drew more than 200 theologians, missionaries, scholars of mission-related disciplines and Church leaders from 44 countries – more than a third of them from Asia. Thanks to the generosity of the IAMS Secretariat, **four young churchmen from China** (both Catholic and Protestant) **were able to participate for the first time**: *Rev. John Baptist YANG Xiao Ting* from ZhouZhi Diocese in NW Shaanxi and *Fr Paul PEI Jun Min* from Liaoning Diocese in NE China; and *Rev. WANG Aimin* from Nanjing Union Seminary and *LUO Guangyu* from the *Beijing China Christian Council*. Together with Chinese scholars from all over East and SE Asia, their participation was deeply appreciated and recognized for its significance in emerging trends and directions in World Mission - from the western to the non-western world. The **China Study Group** marked a **unique ecumenical moment**, when for the first time these young leaders from different traditions, exchanged insights and experiences of their respective Local Churches doing mission in China today. (cont.d)

Fr Paul PEI was invited to offer one of the short reflections on *Authentic Witness* – which keynoted each morning Plenary. Paul spoke with enthusiasm and a palpable sense of hope about pastoral ministries in his diocese; and his work of theological education at the NE Major Seminary at Shenyang. For many of the IAMS audience, his reflections and remarks were **a surprising revelation of the dynamism and promise for Christianity in China today** – as Chinese Christians become the primary agents of evangelization of their own people.

The Asia Study Group in general identified five priority areas of focus: the necessity for **self-theologizing in context** - [as distinct from doing translations]; the importance of training and **formation [both academic and spiritual] of younger Church leaders; articulation of authentic Asian Social Ethics; attention to Inter-religious Dialogue; and the plight of the poor, minorities and indigenous peoples**. Clearly, each of these issues are deeply echoed in the China context. Hence, Chinese Christians have much to offer out of their experiences in the past two decades, as well as to learn from exchanges and encounters around these issues and concerns for the *integrity of mission in China, in light of the gospel*.

Janet Carroll, MM

Hong Kong to Host Vatican Exhibit

Hong Kong appears ready to host China's first exhibit of Vatican artifacts and treasures. *Secretary of Home Affairs, Patrick Ho*, initiated discussions with Vatican Museum officials last September (2003) and a spokesman for the Secretary reported in July that negotiations had reached the stage of *technical discussions* between museum curators. **The exhibit is expected to be mounted in 2006**. Vatican observers agree that such an occasion could provide an opportunity for diplomacy and improved relations. **Anthony Lam** of Hong Kong's *Holy Spirit Study Centre* acknowledged the Vatican Museum's willingness to exhibit its most valuable treasures in Hong Kong, but added its implications for formal relations would depend on the political environment and input from a much higher level of Chinese leadership. As a *Special Administrative Region* (SAR), Hong Kong maintains cultural and non-political links with the Vatican. *The Chancellor of Hong Kong Diocese, Fr. Lawrence Lee*, said the diocese would be happy to act as the middleman in brokering the practical matters such as venues, security and insurance. The Vatican Museum is known to house some important Chinese collections.

SCMP 07/04

Holy See Registers Concern

Reacting to reports beginning in mid-August of arrests and detentions of 8 priests and 2 seminarians in the northern province of Hebei and 3 priests and 1 seminarian in southern Fuzhou Province, the Holy See issued the following statement on September 11:

The Holy See has just come to learn of the arrest, last August, of Catholic priests and members of the faithful in the People's Republic of China.

In the first week of August, the Rev. Fr. Paul Huo Junlong, Vicar General of the Diocese of Baoding (Hebei province) was taken into custody by police, along with 7 other priests and 2 seminarians. The priests Paul An Jianzhao and John Baptist Zhang Zhenquan were condemned to a period of re-education through forced labor. It appears that the others are being detained in Quyang (Baoding), with the exception of three who do not belong to the above-mentioned diocese. According to our information, as of September 6, 2004, there are 23 members of the Baoding diocese clergy in detention or deprived of freedom.

Among these are Bishop Msgr. James Su Zhimin and his Auxiliary Msgr Francis An Shuxin, who disappeared September 1997 and March 1996 respectively. They are being detained without trial and their whereabouts is unknown.

Subsequently, the diocesan administrator of the Archdiocese of Fuzhou was arrested, along with 2 priests and 1 seminarian. There is currently no indication that either has been released. The Holy See is unaware of any reason for such repressive measures. If this latest news were to be true, this would be, once again, a serious violation of religious freedom, which is a fundamental human right.

The Holy See calls for the respect of this right which has been sanctioned by the Universal Declaration of Human Rights, and trusts that all the persons mentioned will be justly returned, as soon as possible, to freedom and to their pastoral undertakings at the service of their respective Catholic communities.

Lastly, news has arrived of the death in prison, toward the end of August, of H. E. Msgr. John Gao Kexian, Bishop of Yantai (Shandong province) at the age of 76. The Bishop's body was handed over by police to his relatives. Msgr. Gao had been imprisoned since the end of the 1990s and there had been no news of him for some time.

Asia News 09/04

Thoughts of Home . . .

Sister Fabian HAN Fengxia is a member of the Congregation of the Immaculate Heart of Mary in the Liaoning Diocese. Their motherhouse is located in the heart of Shenyang, an industrial city of over eight million and the largest and most important city in Northeast China (once known as Manchuria). Trained as a medical doctor at **Tongji Medical University** in Wuhan, which she began six months after entering religious life, Sister Fabian came to the US in 2002, and is currently pursuing an MA in counseling psychology at **Fordham University**. She is particularly interested in adolescent and youth counseling. Her reflections are the second in a series by priests and sisters from China studying in the US.



The Role of the Church in China

At the Cathedral parish of Shenyang, the people who regularly come for Sunday Mass can see the obvious fact that the number of young Catholics (ages 18 to 35) and of non-Christian educated young people at Mass is increasing. Each Sunday after Mass, there are around fifty people who meet to discuss questions such as *Who is Jesus? What is the meaning of life? What is the meaning of suffering? Are there differences in being a Christian and in just being a good human person?*

There are also different age groups, which are organized by sisters and seminarians, to visit hospitals and families. Often the sisters who work in the Shenyang Catholic Church Clinic ride bicycles or take a bus to visit a patient's family. They offer free medicines to those who are unable to pay. More and more hospitals have begun to welcome the visits of the sisters. Hospital officials say that *while they treat patients physically, the sisters take care of patients spiritually*. In the Shenyang area sisters wear their habits in public. We think this is a good way to introduce God to the entire nation. Of course there are times when the sisters are not allowed to visit patients wearing their religious habits. In these situations, the sisters often ask permission to wear simple ordinary clothes, so that they can visit hospitals without raising difficulties.

In these ways, the Church in Shenyang is trying to witness to God and to encourage non-Christians to become interested in the Christian faith through modeling their own Christian faith.

Having experienced the *Cultural Revolution* and the introduction to a free-economy market, **it is not easy for the Chinese people to believe all that we say, but our actions convince them that religion could have a good influence on their lives**. Moreover, the government has noticed that Christian ethics can

motivate and guide Christians to a moral life as well as contributing to the social stability and unity. The Church in Shenyang has recently been given permission by the local government to form a Social Service Center. This is a sign that sooner or later the Church in China will be allowed to play its role for peace and justice in Chinese society.

The Church in Shenyang also has begun to advance in education. **Both the seminaries and novitiates for sisters are now permitted to invite foreign professors to augment teaching for sisters and seminarians**. With the assistance of missionary congregations and Catholics from other churches, some Chinese seminarians, priests and a few sisters (like me) have had the opportunity to study abroad. What we are learning from our experiences at this time is as important as the knowledge we are learning from school. For instance, I was not only impressed by the spirit of the *Maryknoll Sisters* when I first arrived, and with whom I am living while at Fordham University, but I am also touched by the loving and caring actions and thoughts of American laypeople. At a fund raising reception hosted this summer by *Mr. Greg McLaughlin* and his family near Maryknoll, I met a number of such concerned Catholics. These experiences have deepened our thoughts and understanding of American people's values, and enriched our views as Chinese sisters and priests. There are so many things we need to learn.

These opportunities are very precious and meaningful for us to take with us when we return to China. This way we keep the Church in China up-to-date and help it to become more strongly connected to the universal church. The Church in China indeed has a role to play for peace and justice in today's Chinese society. The Chinese people are engaged in looking for meaning which will improve their spiritual life. **The seeds of Christianity have been planted in rich soil; today there are many priests, religious and laity ready to serve. I believe there is great hope for the future of the Church in China.** ≈

The U.S. Department of State released the ***International Religious Freedom Report for 2004*** this month. Full text can be found at <http://www.state.gov/g/drl/rls/irf/2004/35396.htm>

In response, China's Foreign Ministry released a statement accusing the U.S. of interfering in other countries' affairs.

China Daily 09/04

Church and Social Services

Chinese Catholic Congress Meets

Representatives from 31 provinces, including 40 bishops and a several priests and sisters attended the **7th National Congress of Catholic Representatives**, which met in Beijing July 7-9, after a year's delay due to SARS. (Congresses are scheduled for every five years). The Congress includes the *Bishops Conference of the Catholic Church in China* (BCCCC) and the *Chinese Catholic Patriotic Association* (CCPA). Unlike the national leadership of China, which is now considered to be the *fourth generation*, the congress reelected what are considered *third generation* leaders: Beijing **Bishop Michael FU Tieshan** as CCPA Chairman and **Bishop LIU Yuanren** of Nanjing as BCCCC President. **Mr. LIU Bainian** was reelected as CCPA Vice-chair.

The Congress released as official statistics the following, which are government estimates: 15 new bishops, 700 new churches, 613 ordinations, 540,000 baptisms, 2000 major and minor seminarians and 5.3 million as the total number of Catholics [*which is less than half the estimate provided by Church sources*].

Other highlights reported: Increased quality in seminary education and spiritual formation with an emphasis on political education; rectification of the situation at the National Seminary; (*Ed. note: no new classes were added until the graduation of the class that boycotted the ordination without papal authority of five bishops in 2000.*) new materials on the independence and autonomy of the Chinese Church; help in *educating, and removing misunderstanding among "lost brethren in the Lord*, (referring to those in the unregistered Church communities); statement opposing the Oct 1, 2000 canonization of 120 Chinese martyrs; development of social services that helped to build 60 primary schools for the poor; scholarships provided for 3630 students, and 22 nurseries supported, as well as 174 clinics and hospitals with \$55.5M Yuan (US\$ 6.7M) through church donations to charity.

Under the slogan of *operating democratically and adapting to socialism*, the Report concluded with commitments to continued independence and autonomy, to improve formation, strengthen theological study, explore ways of self support (including the reclaiming of church properties), better use of media and social services for evangelization and to increase communication with other countries.

UCAN/HKSE 07/04

Training Follows Congress

Following the July Congress government authorities, to further impress on new Church leaders the importance of political awareness, conducted a 10-day *Training Course for the Young and Middle-Aged Patriotic Catholics in China*, attended by 50 new bishops, clergy and lay leaders under the age of 50. *LIU Bainian* said the course, which for the first time included tours of revolutionary sites and modern cities, was *a show of care and concern by the country's leaders*. *Father MA Yinglin, BCCCC Secretary General* said that he better understood the country's development, appreciated the rare opportunity to get together with other Church leaders and noted heated discussions among participants on inculturation and theology. UCAN 09/04

China Bible Exhibit

The Hong Kong Convention Center hosted a major exhibit of the **Bible Ministry in China** from August 5-10. Entitled "*Lamp to my Feet, Light to my Path*," the exhibit showcased Bibles and Christian artifacts produced in China since the 17th Century. Five years of extensive preparations provided significant opportunities for cooperation between Hong Kong Christian organizations and the Chinese Christian Church. A highlight of the exhibit was the Imperial Edition of the New Testament, printed in 1894 and given to the Empress Dowager on her 60th birthday. The oldest books displayed came from a Catholic Church.



Chinese Protestant leaders Bishop K.H. Ting and Rev. Cao Shengjie underscored the central importance of the Bible to Chinese Christians. Since the end of the Cultural Revolution (in 1975), Bible publication and distribution have been top Church priorities. **Since 1980 the Amity Press has printed and distributed over 35 million Bibles.** The exhibition director said he looks forward to more frequent interaction with Hong Kong in the hope that it will help to dispel myths about the Bible and the Church in China. Overseas representatives said they are eager to bring the exhibit to the U.S.

UCAN 08/04

Shanghai Openings

While the National Catholic Congress reinforces the restrictive policy of *third generation* leaders, Shanghai's municipal government has taken steps to update its regulations on religion in order to keep pace with rapid social change and the city's cosmopolitanism.

Proposed by the *Municipal Congress's Commission on Overseas Chinese, Ethnic and Religious Affairs*, and discussed openly in academic forums, proposals included expanding the official recognition of religions from five to include new religions, folk religions and some foreign religions. Amendments also would apply to management of religious websites. Scholars propose enacting a law that protects religions and religious freedom. Some also noted the influence of the WTO in that it has led to reforms in many other areas. Shanghai has been the origin of many religious reforms. It was the first to reopen a major seminary (1982) and site of the first English Mass (1993). Today Mass is also said in Korean but many expatriates in Shanghai are creating demands for Masses in German, French and Italian.

HKSE 08/04

Chinese Catholics' "Mother's Day"

The Feast of the Assumption is a major feast day for Chinese Catholics, next in importance only to Easter and Christmas. Families and communities gather for special celebrations, faithful go on pilgrimage to Marian shrines, and many parishes welcome newly baptized members or celebrate first communions. For many it is a Mother's Day celebration in honor of China's *celestial mother*, and patroness of the country.

From the countryside many travel to the cities to take part in solemn ceremonies. Mostly poor, and many barefoot, doors are opened to them by friends, relatives and parishes. It is a time when Chinese Catholics join with the universal Church in honoring Mary. One young priest is reported to have sent to Pope John Paul II this message before the Pope left for Lourdes to celebrate the feast.

"Your holiness! Please remember us in your prayers, especially when you are in Lourdes. Most Chinese Catholics will not be there but in spirit shall accompany you on your journey, and shall remember you in their prayers as they recite the Holy Rosary. All Chinese Catholics place themselves in Mary's trusting care."

Asia News 08/04



Anglican Cathedral Restored

Holy Trinity Church, Shanghai's former Anglican Cathedral, has been returned to the control of the China Christian Council. Closed in 1949, the building was long used by the Municipal Government. It will now become the local headquarters for the Three-Self Movement. Shanghai's Protestant leaders say they plan to renovate the cathedral using dark mahogany to match the original design by Sir Gilbert Scott. The Gothic-style church has been listed as a historical and cultural site under the protection of the Shanghai municipal government.

ANS 09/04



US Catholic China Bureau
21st National Catholic China Conference

June 24-26, 2005
Seattle University

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

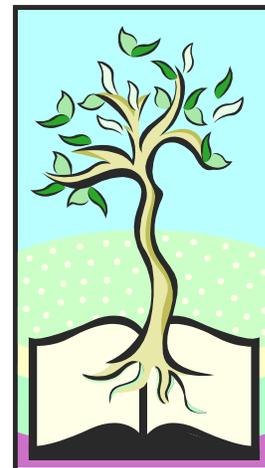
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China News

Tensions in Leadership Transition

As widely reported in the media in September, China completed what is considered to be its *first peaceful leadership transition*. At the Plenary Session of the Party Congress, President and Party Chairman **HU Jintao** was named concurrently, **Chairman of the powerful State Military Commission**, succeeding former Party leader JIANG Zemin. At 61, HU is the youngest leader since MAO Zedong. His consolidation of power is expected to stabilize policy in favor of more populist positions while strengthening party discipline through internal democratic reforms.

It is common knowledge that China's top leadership is divided over how to cope with growing social and economic problems. How factional and policy differences are resolved will affect the implementation of policy at lower levels. In this regard, those in the non-governmental or civil sector, including religious believers, are keen to learn how these tensions and shifts in the orientation of the leadership might impact social and religious policies: increasing or decreasing space for the exercise of institutional and individual freedoms.

Under JIANG, the older third generation of leaders supported economic policies of high growth rates, favored private sector development and delegated power to local levels of government. The new **fourth generation leaders**, under HU and Premier WEN Jiabao, are said to **have a more open agenda** and less truculent positions on domestic issues. They favor policies which are focused on ending corruption and using the central government to control waste and cool the economy. ≈≈

Relevant to these socio-economic concerns, *World Bank President James Wolfensohn* warned government officials and top business leaders at a *Poverty Reduction Conference held in Shanghai last May*, that **the growing gap between rich and poor may soon threaten, not only China's economic success, but, far more ominously, could lead to massive social instability.** While acknowledging that China's current gap is consistent with other developing countries, Wolfensohn predicted that at the current rate of growth, it will be the world's widest in 10 years.

FEER 06/04

Growing Chinese Presence Worldwide

Foreign influences in China of the past decade are now being matched by a growing Chinese presence outside the country, facilitated by eased government restrictions. Western Europe is also fast becoming a major destination for Chinese tourism and migration with Germany experiencing the highest growth at 75,000 every two years. **The China-born population of the US doubled from 1990 to 2000 with the addition of 486,000 immigrants.** This new wave of Chinese immigrants is having a visible impact on host countries where they are known for their hard work, intelligence, and entrepreneurial spirit. Fourteen million Chinese traveled on private business or tours in 2003 and World Tourism Association predicts that by 2020 that number may reach 100 million, many Christians among them. *David Aikman* in his book, *Jesus in Beijing*, reports large numbers of Chinese Christian evangelists from Wenzhou working as itinerant merchants while preaching the gospel throughout Europe.

FEER 06/04



Environmental Concerns

Rapid economic development continues to plague China's environment. After several years of improved air quality in major cities, **emissions from coal-driven electricity plants have returned to pre-1998 levels.** The growth in the need for electricity is estimated at 15%, and coal fired plants will remain the main source of power for the next twenty years. The spread of China's emissions to Japan and Korea may have a silver lining as regional officials seek to find solutions through a *buildup of relationships at the official and scientific levels while accumulating enough hard evidence to make the need for action obvious to Chinese officials.*

FEER 07/04

Unchecked local demand for economic development growth in rural areas also contributes to disastrous levels of pollution in China's major rivers. While cities have begun to respond to growing middle class demands for cleaner air and water, the countryside has become a dumping ground. Contributors are local officials desperate to generate jobs and revenues, refineries and smelters forced out of the cities, and foreign companies escaping regulations at home.

NYT 09/12/04

Reading Notes



- **Edward J. Malatesta, S.J.: A Friend of China.** St. Louis, The Institute of Jesuit Studies #26. 2004. 112 pp.

If the classic work on the Jesuits in China, Fr. George Dunne's Generation of Giants, were revised today, it would include a chapter on Fr. Ed Malatesta. As attested in this memorial monograph, few people showed the love and concern for the Chinese people and their culture as did Fr. Malatesta. The tributes in this little book portray his wide range of interests, depth of scholarship and important influence on the current generation of Chinese intellectuals engaged in the study of Christianity. Even more importantly they reflect his deep spirituality and how it was the source of his commitment to the Chinese people. \$6.45. Institute of Jesuit Sources. (3601 Lindell Blvd, St. Louis, MO 63108), ijs@slu.edu. Everyone is invited to contribute to the *Malatesta Scholarship Endowment*. Checks can be made payable to: *USF Ricci Institute, Malatesta Scholarship Endowment*.

- **Being Religious Interreligiously: Asian Perspectives on Interfaith Dialogue.** Peter C. Phan. 2004. ORBIS Books, Maryknoll, NY. 312 pp. \$35.00

A continuing contribution to the understanding of Asian spiritual and theological roots by Fr. Phan, appropriately published so closely after this year's FABC Assembly in Korea. The book offers Fr. Phan's reflections on how much uniformity people in a postmodern world will tolerate in life, liturgy, and denominational self-definition.

- **Buddhists and Christians: Through Comparative Theology to Solidarity.** James L. Fredericks. 2004. ORBIS Books. Maryknoll, NY. 152 pp. \$20.00.

A volume in ORBIS Books' *Faith Meets Faith* Series, edited by Paul Knitter and William Burrows, its author suggests that better understanding of why Buddha refused to engage in God-talk will help Christians and Buddhists to better communicate and find that God reveals the way to mutual comprehension.

- **Human Rights, Religious Freedom and the Catholic Church in the People's Republic of China.** Cultural Exchange with China (CEC). 2004. St. Joseph's, London. £ 5 stg. plus postage.

This first publication by the CEC is an invaluable reference on the current situation facing the Church in China. Human rights and religious freedom are examined in the context of other critical factors: the challenge of reconciliation within the Church, government handling of Protestant Christians and members of traditional religions, the growing number of Chinese intellectuals drawn to the study of Christianity, and the intensifying debate within the government over religious policy. In answer to the central question, "is there a specific Chinese approach to human rights and religious freedom," the study suggests that Chinese history shows that current policy is consistent with traditional patterns of rigorous government control. [Copies can be obtained from: *Cultural Exchange with China*; St. Joseph's Watford Way, Hedon, London NW4 4TY. E-mail: cecuk49@aol.com]

- **The River Runs Black: The Environmental Challenge to China's Future.** Elizabeth Economy. 2004. Ithaca, NY. Cornell University Press. 368 pp. \$29.95.

A well-documented overview of the seriousness of China's environmental decline, by the Director of Asia Studies at the Council on Foreign Relations, that covers the major issues and warns that the effects of China's crisis go well beyond China itself. While the government recognizes the problem, the author believes that China's only hope lies in making sincere efforts to become a *modern member of the international community*, a goal that the US should continue to encourage.

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