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Funeral for Bishop JIN Peixian of Liaoning

A funeral Mass for Bishop JIN Peixian was held on Nov. 8 in the Nanguan Church in this capital of northeast China's Liaoning Province. Jin had died on Nov. 4 at age 84. The Mass was attended by more than 4,000 people, including officials from the Liaoning provincial government and the Shenyang municipal government, representatives from religious societies and JIN's congregation. The Mass was conducted by the incumbent bishop of Liaoning, Paul PEI Junmin, who took over from JIN in June. "Bishop JIN used his world exchanges to **manifest a decent image of China's religious society** and help people around the world to know more about churches in China," said Bishop Pei.

Many Church people in and outside China considered Bishop JIN a prominent leader of the China Church. He held the title of Vice President of the Bishops' Conference of the Catholic Church in China before his death. With "trust in God and a love of the Church," says Liaoning diocese's obituary, Bishop JIN "served the spiritual needs of the people his whole life." It described him as "a good shepherd for his flock."

Anthony Lam Sui-ki, senior researcher at Hong Kong diocese's Holy Spirit Study Centre, said on Nov. 4 that Bishop JIN - Archbishop of Shenyang, according to the Vatican - **maintained a successful balance** between his "loyalty to the pope and compliance with national identity." Lam explained that Bishop JIN strengthened his priests' sense of the universal Church. He pointed out that the retired bishop and his successor, Bishop Paul Pei Junmin, received papal approval before their respective episcopal ordinations in 1989 and 2006.

Bishop JIN was born into a Catholic family on March 16, 1924. He entered the minor seminary in 1936 and then studied at major seminaries in Shenyang, Changchun, Beijing and Hong Kong. His priestly ordination by **Bishop James E. Walsh, MM** in Shanghai in 1951 came two years after Communists established the People's Republic of China. Initially, he taught in a high school in Beijing and then worked as an accounting clerk in a factory from 1952-1955, before returning to preach in Fushun parish.

In 1957 a meeting of Catholics from the three northeastern provinces - Heilongjiang, Jilin, and Liaoning - denounced him as a "rightist." The following year he was sentenced to 10 years in prison for "counter-revolutionary" crimes. Upon his release from prison in 1968, he was sent to a farm for "reform-through-labor."

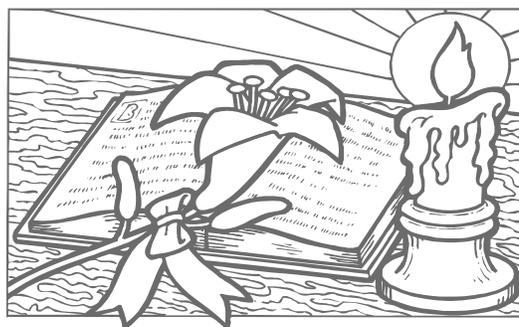
He returned to Fushun parish in 1980. He won a popular vote to become the bishop of Liaoning diocese and was ordained on May 21, 1989.



Wu Yuxiang, an official from the Liaoning provincial administration for religious affairs, spoke highly of the bishop. "Bishop JIN upheld China's basic religious policies and contributed to the building of a harmonious political and religious environment. Under his leadership, Catholic believers in Liaoning have exerted themselves in the building of a harmonious society," he said.

Liaoning diocese has more than 80 priests and 180 nuns serving 110,000 Catholics in five deaneries, or parish groupings.

[UCA News & Xinhua, Shenyang]



Religious Issues

Pope Closes Synod Remembering China

As Pope Benedict XVI closed the Synod on the Word of God, he made special mention of mainland China bishops who were unable to attend and recalled the plight of Christians in India and Iraq.

"A special thought goes to the bishops of mainland China, who were **not able to be represented** at this Synodal assembly," the pope said during the homily of the closing Mass he celebrated on Oct. 26 at St. Peter's Basilica.

"I desire here to make myself interpreter of their great love for Christ, their communion with the universal Church and their fidelity to the successor of the Apostle Peter," he stated.

The 81-year old pope asserted that the Chinese bishops as well as "all the faithful entrusted to their pastoral care" were nonetheless present in the assembly's prayers. "We ask the Supreme Pastor of the flock to give them joy, strength and apostolic zeal to guide with wisdom and with far-sightedness the Catholic community in China."

The Vatican had hoped that bishops from mainland China would attend the synod, together with the 41 prelates from other Asian countries. But according to Vatican spokesman Father Federico Lombardi, "An accord was not reached with the Chinese authorities for the participation of other bishops."

[UCA News: 10/27]

State of Religious Freedom in China

According to the US Congressional-Executive Commission on China (CECC) Quick Brief of Dec. 15, there are Restrictions on Religious Freedom in China.

The Chinese government **strictly regulates** religious practice. Religious adherents who run afoul of government and Communist Party policy risk harassment, detention, and other abuses. As a result, Chinese citizens are not able to fully exercise their right to freedom of religion. Key concerns include:

- The Chinese government recognizes only Buddhism, Catholicism, Daoism, Islam, and Protestantism for limited state protection of religion. These groups are tightly controlled by the government and are required to submit to ongoing state oversight and approval of their activities.

- The government has closed privately built Buddhist and Daoist temples. Authorities deny Tibetan Buddhists the freedom to express devotion to the Dalai Lama and subject Tibetan Buddhist practices and ceremonies to state regulation.
- The **Catholic Church** must submit to state interference in the selection of bishops.
- Authorities tightly control Islamic practice. Muslims in the Xinjiang Uyghur Autonomous Region face even harsher restrictions, as the government ties campaigns to control religion with broader security measures in the region.
- Government officials have closed some unregistered Protestant house churches and detained church members. Religious and spiritual groups not recognized by the government face the **risk of negative repercussions** and abuse. The government continues to ban Falun Gong, and detain or imprison practitioners.

- Religious repression intensified in the run-up to the 2008 Beijing Summer Olympic Games. Authorities targeted some religious leaders for harassment and detention, took steps to limit citizens' interaction with foreign religious groups, and carried out Olympics-related security campaigns that tightened religious repression in parts of China.

CECC Recommendations for Action by the Congress and Administration:

- Call on the Chinese government to guarantee freedom of religion to all its citizens in accordance with Article 18 of the **Universal Declaration of Human Rights**, and to effectively implement and enforce such guarantees.
- Support funding for non-government organizations that collect information on conditions for religious freedom in China and inform Chinese citizens of how to defend their right to freedom of religion.
- Call on the Chinese government to release Chinese citizens detained or imprisoned in retaliation for pursuing their right to freedom of religion.

As a Catholic organization and not an advocacy group, the **US Catholic China Bureau** in consultation with the US Conference of Catholic Bishops, seeks greater religious freedom in China through diplomatic negotiations between the Vatican and China.



Church News

World Mission Sunday

Nearing the end of the Month of the Missions, in the Year of Saint Paul, and immediately following the celebration of World Mission Sunday, Agenzia Fides has gathered reports and information regarding the many initiatives taking place during this time in the Chinese Catholic world, on behalf of the evangelizing mission of the Church, in communion with the Holy Father and the Universal Church.

World Mission Sunday is recognized throughout the **Chinese Catholic world** with celebrations, conventions, works of charity and solidarity. Besides reporting on the way the Diocese of Hong Kong and the seven Dioceses in Taiwan celebrated World Mission Sunday, Agenzia Fides had something new this year: reports on some dioceses in Continental China. This year the Pauline missionary spirit, the Word of God, and confidence in the maternal protection of Our Lady of the Rosary have all been a part of the Masses celebrated on World Mission Sunday. Agenzia Fides presents **6 Dioceses in China** we seldom hear from: the Diocese of Guizhou, of LeShan, of Shantou, of HanDan, of ZhengDing and of Taiyuan a very clear way to manifest the deep communion that exists between the Church in China and the Universal Church.

[Agenzia Fides]

Shanghai Diocese's Celebration

The Shanghai diocese capped its nine-month celebration of the **400th anniversary of Catholicism's** arrival with the ordination of two priests. Auxiliary Bishop Joseph Xing Wenzhi of Shanghai ordained Fathers Joseph Li Gangyao and Joseph Xu Ruhao on Dec. 6 at St. Ignatius Cathedral in the downtown Xujiahui district of the city, 1,080 kilometers southeast of Beijing. Both had graduated from Sheshan Regional Seminary on the outskirts of Shanghai.

About 2,000 Catholics, including relatives of the new priests, attended the ordination Mass, at which 87 priests from local and neighboring dioceses concelebrated.

Bishop Xing told the congregation that although the anniversary celebrations have come to a close, "our mission does not end today, but rather it marks a new impetus for us to spread the Gospel to those who have never heard of it." Noting that the universal Church is



Saint Paul the Apostle in evangelizing zeal.

Bishop Aloysius JIN Luxian of Shanghai had asked Catholics to intensify evangelization efforts to mark this year's landmark anniversary. In a pastoral letter he issued in December 2007 to announce the celebration, he also urged them to renew themselves spiritually, especially in response to the **pope's call for prayers** to Our Lady of Sheshan on May 24, the feast day of the Sheshan Marian shrine.

The Catholic Church began in Shanghai in 1608, when Paul Xu Guangqi, the first Shanghai Catholic, invited Italian Jesuit Father Lazaro Cattaneo to preach here. About 200 people received baptism during the priest's two-year stay, and the first Catholic church was built near Xujiahui.

The diocesan celebrations of the anniversary, which began on March 1, included pilgrimages to the Sheshan shrine in May and a seminar on evangelization in September. On Oct. 30, an exhibition of about 100 photos linked to local Church history opened at the cathedral. Tours to 30 parishes that will continue until May 30, 2009, were also launched.

Another anniversary event, the first-ever diocesan choral concert, was staged at the cathedral on Nov. 15, the diocesan website reported. About 1,000 laypeople, priests, seminarians and nuns, as well as local and foreign tourists, attended the performance.

A last anniversary event was the wonderful installation of the upper **Stained Glass Windows** in the cathedral. They are the work of a team of sisters under the direction of Ms. Wo Ye. These stained glass windows are famous for their Chinese style. They were seen for the first time during the Ordination ceremony.

Before the anniversary celebrations began in March, the diocese had already launched a one-year evangelization formation program for 80 lay Catholics. On Jan. 19, each participant received a certificate after completing courses on the Bible, Church dogma and history, liturgy and evangelization skills.

[UCA News, 12/10/08]

The Pope to Taiwan's Bishops

Pope Benedict XVI has reminded Taiwan's bishops that their pastoral responsibility in union with him includes concern for Catholics in mainland China as well as migrants going to Taiwan.

Addressing the visiting prelates in his private Vatican library on Dec. 12, the pope said: "Your apostolic bond with the Successor of Peter entails a pastoral responsibility for the universal Church across the globe. This particularly means, in your case, a loving concern for **Catholics on the mainland**, whom I constantly hold in prayer. You and the Christian faithful in Taiwan are a living sign that, in a justly ordered society, one need not fear to be a faithful Catholic and a good citizen. I pray that as part of the great Chinese Catholic family, you will continue to be spiritually united with your brethren on the mainland".

As the group audience closed, Archbishop John Hung Shan-chuan of Taipei presented the pope with the first Chinese edition of Saint Thomas Aquinas' Summa Theologica in 19 volumes.

The archbishop said that during his own private visit, the pope was pleased to learn that Fu Jen Catholic University had approved a plan to establish an academy to educate seminarians and other Catholics from mainland China. [UCA News 12/15/08]

Old Bishops: RIP

Papal-approved and government-recognized **Bishop Joseph SUN Zhibin** of Yidu died on Oct. 23. At age 97, he was believed to be the oldest Catholic bishop in China at the time of his death.

Though Yidu is a small diocese, the bishop devoted all his energy to rebuilding it from nothing.

It currently has 12,000 Catholics scattered in the countryside, who are served by six priests ranging in age from their late 20s to their 40s. Established by Bishop SUN four years ago, the diocese's Immaculate Conception Convent now has 10 young nuns. While the diocese has built 32 churches and chapels over the past two decades, most of the old churches confiscated during the 1950s have not been returned.

Bishop SUN was born into a Catholic family in 1911, the year in which the Republic of China was established, ending more than 2,000 years of imperial rule in China. He entered a minor seminary in 1923 and became a priest in 1939.

In 1953, he was arrested and jailed for four years because of his Catholic faith. He was imprisoned again during the Cultural Revolution (1966-1976) and sent to reform-through-labor at a leatherware factory. After his release in 1980, he returned to Yidu to direct pastoral work.

Bishop SUN was among the five "self-elect and self-ordain" bishops in Shandong province. They were ordained together on April 24, 1988. The Vatican legitimized Bishop SUN later on.



Bishop Joseph XU Zhixuan of Wanzhou (Wanxian) died of multiple organ failure on Dec. 8, the Solemnity of the Immaculate Conception. He was 92.

Bishop XU was born in neighboring Sichuan province in 1916 and ordained a priest in 1949. In 1989, he was ordained Coadjutor Bishop of Wanzhou, which was part of Sichuan province before Chongqing municipality was erected in 1997.

Bishop XU contributed much to priestly formation, as he taught at and managed the regional seminary in Sichuan. The elderly prelate was also passionate in pastoral work and persisted in serving the people despite his old age, the Vicar General noted.

In 1998, the Chinese government forbade Bishop DUAN and Bishop XU, his coadjutor at the time, from leaving the country to attend the Synod for Asia. That Vatican assembly reserved two empty seats for them throughout the meeting.

Wanzhou diocese covers Wanzhou district and eight counties in a mountainous area. It currently has an estimated 60,000 Catholics scattered along the Yangtze. Its auxiliary bishop and 11 priests work among them.

Other Bishops have also passed away in 2008, including government-recognized **Bishop James ZHAO Ziping** of Jinan, who died at age 96 in May, and **Bishop Mathias CHEN Xilu** of Hengshui (Jingxian), who died at age 80 in January. "Underground" **Bishop Joseph JIANG Mingyuan** of Zhaoxian died at age 77 in July. All of them had papal approval. [UCA News]



Social Issues

China and the World Economic Crisis

"The economy in China is not very well." This terse June 6, 2008 email from a Shenzhen, China businesswoman and friend was a first warning sign that China was on the brink of an economic downturn. How could this be? Didn't the upcoming August 2008 Olympics mirror economic success? More important, how could this happen in Shenzhen, China's first economic zone established in May 1980? The answer is simple: At the end of 2008 China finds itself in a downward economic spiral due to the worldwide recession.

China's economic struggle has numerous faces. On December 1, 2008 Maureen Fan authored a *Washington Post* story about China President Hu Jintao's assessment that China's competitive edge was on the decline because the international demand for Chinese goods had fallen off. Compounding the issue was a policy of protectionism instituted by some nations such that China's 21.5% September 2008 export growth was 19.2% in October. China's response would be critical. Michael Pettis, Professor of Finance at Peking University, cautioned against subsidizing exports through currency depreciation, which in turn could artificially restructure global demands.

Earlier, WANG Zicheng's September 10, 2008 *AsiaNews* report alerted readers that the Shanghai Stock Market had gone from 6,124 points in October 2007 to 2,154 in September 2008. This 64.8% drop meant almost **"67,000 companies have gone belly up.** Foreign companies are rushing to leave. Real estate and the banking sector are going under." The article pointed out how people of Main Street China feel this in a personal way. The Chinese yuan has less buying power. Raw materials and labor costs were on the increase. Real estate market developers no longer rely on a rising Chinese middle class with cash flow.

The media is trying to track whether China will continue to follow the path of world recession or rebound with new opportunities. On December 2, 2008 the *Wall Street Journal* described the human side of economic crisis with the news that **"China Fears Restive Migrants As Jobs Disappear in Cities."** Reporter SHAI Oster wrote, "For workers accustomed to a decade of double-digit growth, China's sudden downturn has come as a shock." Rural workers are thinking the countryside might offer more now.

On December 4, 2008 *Reuters* expressed the opinion of ZHOU Tianyong, a researcher at the Central Party School in Beijing. His recent warnings have included increased disparity between China's rich and

poor and the possibility of a fearful scenario: "This is extremely likely to create a reactive situation of mass-scale social turmoil." This opinion did not reflect leadership policy but shows the worry among thinkers and observers in China.

On December 11, 2008 *BBC News* reported that the struggle was a test for the Chinese people and for the government: "Chinese consumer inflation hit a 22-month-low in November as food and energy costs eased," but "November's figure included a 9.3% increase in the price of pork, which is China's staple meat." Political leaders hoped that an "anti-inflation campaign since last year, with aid for farmers to boost output and cuts in taxes on food imports" would be the government decision to eliminate food price controls on December 1.

The complexity of the crisis is increased by the fact that national and regional papers are giving more attention to the issue. On December 12, 2008 the *China Daily* carried three features on the economy: **"Dining out is going out of fashion"** because individual and business belt-tightening is underway. In another story one official warned that the "Industrial sector was to weaken further amid global downturn." A third story was about the cautious optimism of David Dollar, China Country Director of the World Bank. Dollar restated the World Bank's forecast that "the Chinese economy will grow by 7.5 percent in 2009, compared to an estimated 9.4 percent to 9.8 percent in 2008."

In the December 12 *Shenzhen Daily*, HAN Ximin reported: "Enterprise Closures up Sharply." Readers learned that banks had found high tech companies to be a good risk to lend money, but that mainstream economic entrepreneurs in the "garment, electronic, household appliance, toy, domestic help and housing sectors, and more export-oriented, low-tech, and labor-intensive enterprises were affected." In a December 12 email my Shenzhen friend confirmed the mood: "The economic situation is getting worse worldwide. **Shenzhen is no exception.**"

As the 2009 calendar year unfolds, observers will attempt to monitor the economy: rural versus urban areas, floating migrants seeking employment, the effects of the Three River Gorge Dam Project in Yangzi River Valley area, international joint business ventures, and the fluctuations of the Shanghai Stock Exchange One point is clear. Together, China and the world community share their economic and financial future.

[Father Rob Carbonneau, C.P., Ph.D.]

Vatican, Taiwan, China

THE DELICATE diplomatic manoeuvres between China, the Holy See and Taiwan edged forward this week when the Pope received the credentials of the new Taiwanese ambassador to the Vatican, writes James Roberts. Telling Wang Larry Yu-yuan that frank and constructive dialogue is the key to the resolution of the world's conflicts, Pope Benedict said: "In this regard, **the Holy See welcomes the recent positive developments in relations between Taiwan and mainland China.**"

History was made last Thursday when a senior Chinese official, Chen Yunlin, met the new Taiwanese President, Ma Ying-jeou. It was the first meeting between senior politicians from the two countries since Taiwan split from China at the end of the civil war that brought the Communists to power in 1949.

Pope Benedict praised President Ma for his efforts in reducing tensions across the Taiwan Strait since his inauguration on 20 May, and asked Mr Wang to convey the assurance of his prayers to Mr Ma, the first Catholic president of Taiwan. Catholics make up just over 1 per cent of the 23 million Taiwanese population. Mr Wang told the Pope that Mr Chen's visit to the Taiwanese capital Taipei has paved the way for closer cooperation between the two once-bitter rivals. During that visit, the two sides signed four agreements that will allow them to cooperate on air travel, cargo shipment, mail delivery and food-safety control.

The Holy See is the only European state that maintains formal diplomatic ties with Taiwan. China's communist regime broke off diplomatic relations in 1951 when Beijing expelled Msgr. Riberi, the Nuntio in China. The Nuntio went to Hong Kong. In 1952 he moved the Nuntiature to Taipei. In 1957, Beijing set up the Chinese Catholic Patriotic Association which does not acknowledge the jurisdiction of the Holy See over the affairs of the Church in China. The Vatican has indicated that it is prepared to rewrite its relations with Taiwan if religious freedom is guaranteed in mainland China. [The Tablet, UK]

Chinese Students in U.S.

According to the Institute of International Education, the enrollment of Chinese students in American universities increased eight percent in 2006, and twenty percent last fall.

While India still has the largest number of students studying in the U.S., with 94,563, there are 81,277

overseas Chinese students studying in the United States. By comparison, only about 11,000 U.S. students were studying abroad in China in 2006, but this number has also grown substantially since the survey began in 1995, when only fourteen hundred U.S. students were studying in China.

Last year alone it increased twenty five percent, making it the fifth most popular study-abroad destination for U.S. students. This increased international exchange provides an excellent opportunity for students to experience and understand a new culture in a fresh way. Conversely, their perspectives can also challenge and enrich various classroom discussions.

It's likely that **this trend of increased exchange will continue**, provided relations between the U.S. and China remain close. With so many potential business and cultural opportunities for students on both sides of the Pacific, the increased exchange won't just be academic, but also professional.

[CBNnews 11/18/08]

China Marks National Day

China kicked off its National Day celebrations Monday by highlighting its hosting of the **Beijing Olympics and the country's first spacewalk**, two hard-won successes in a tumultuous year marked by natural disasters, ethnic unrest and another food safety scandal.

Vice President Xi Jinping, who oversaw preparations for the Beijing Summer Games, praised what he said was China's realization of a 100-year dream to host the event and said it would keep China on its reform path.

"The successful holding of the Beijing Olympics and Paralympics has carried forward the Olympic spirit, improved the understanding and friendship between Chinese people and all people of the world," Xi said. "It has ... shown the world the great achievements of reform and opening and the building of socialist modernization."

But Premier Wen Jiabao touched briefly on some of the country's troubles so far this year during an address at a dinner banquet that included many foreign dignitaries.

"We prevailed over the disasters caused by the heavy snow and sleet storms and the devastating Wenchuan earthquake. We still face many difficulties and problems in our endeavor to advance socialist modernization but we have full confidence to overcome them," he said. [BEIJING, 9/29/08 AP]

Sister-Churches Sharing Mission

The education and formation program for religious, clergy and laity from the Catholic Church in China—coordinated by the *Maryknoll Fathers and Brothers Society* - chiefly focuses on enabling these young leaders to obtain advanced degrees in such fields as scripture, theology, spirituality, counseling, liturgy and other disciplines, so as to return to serve their local churches in dioceses all over China. In mid-December, the Project welcomed **two new priests from the dioceses of Shi Qian in Gui Zhou Province and Fen Yang in Shanxi province**. They are the first students to come from these respective dioceses, expanding to 32 the number of dioceses represented in the Project.

A truly wonderful bonus of the Project is the opportunity it affords these young men and women to engage with the American Church – both sharing their gifts and talents with us and availing themselves of experiences in faith-based and pastoral activities as opportunity arises. Frequently, on weekends and at times such as Holy Week/Easter and Christmas, the young priests provide liturgical services for various Chinese Catholic communities around the country. The seminarians and Sisters have served with religious education summer camps for the youth of these communities.

In October, some 22 of those currently in the Project participated in USCCB's 23rd National Catholic China Conference in St. Louis, MO. Three of them formed a very fine Panel – presenting papers related to their studies: Sr. LiNa Rong – PhD candidate in Old Testament -on the Prayer of Lamentation – a dimension of prayer not yet common to prayer forms among China's traditional Catholics; Fr. Peter Chen TianZhi - STD candidate at Loyola Marymount in MD. – on the challenges of human and spiritual formation and development for seminarians and young priests in China; Fr John REN Da Hai - MA in Liturgy – who spoke about the concept of inculturation of Christianity in the China Church. [full texts are available on the USCCB website: www.usccb.net under the 2008 Conference link].

In addition to their academic studies, the Project participants make an annual Retreat preached in Chinese and attend a pastoral enrichment seminar offered over the winter school break each year at Maryknoll, NY. This past year the topic was: *Family Domestic Violence: Deeping Understandings and Responses*. The Seminar was resourced by a Malaysian Chinese, Sr. Therese Thong, who serves as a missionary with the Church in Taiwan, where she has spearheaded education and training for this ministry.



All these examples of *Sister-Church* sharing are hope-filled and promising signs of the emerging *World Church*, in which the Church of China is clearly destined to play a significant role.

US Catholic China Bureau's

12th Religious Study Tour to China

April 16 - May 4, 2009

*Visit places of cultural and
religious significance*

*For more details
Contact 973-763-1131
or check our website
www.usccb.net*

Estimated Costs: \$4,000 (dbl/occ)
All inclusive

Attention Please!

The registration deadline for the Study Tour is **January 20, 2009**. We have received few registrations so far.

With a **Sufficient** number of travelers, we can go ahead with the Study Tour.

Please register as early as possible.

Reading Notes



- ***Peace Studies in the Chinese Century: International Perspectives.*** Alan Hunter, (Ed), 2006. Burlington VT: Asagate Publishing Co. 219pp. Index
An anthology of papers presented at China's first International Conference on Peace Studies – [a relatively new field of study in China] - held at Nanjing in 2005. The book is organized around three themes: macro-analysis of peace studies; international perspectives; and Chinese perspectives on and tradition about peace. Five of the chapters by Chinese scholars compare and contrast peace and conflict studies with Western views.

- ***Salt and Light: Lives of Faith That Shaped Modern China.*** Carol Lee Hamrin, (Ed), 2008. Eugene, OR: Pickwick Publications, 2008. 240 pp. Notes. Selected chronology 1828-1990 Index. Available at orders@wipfandstock.com
Part of a series on *Studies in Chinese Christianity*, the book presents life stories of Chinese Christians (five women and five men) - who promoted China's nation building and moral progress in the early 20th century. Photos and lively anecdotes reveal the strong character of these modernizers who, motivated by faith, introduce practical social reforms in education, medicine, journalism and diplomacy, thereby contributing to the up-building of civil society in China. These narratives also serve to show 'the human face of China's emergence in the world'; and strengthen the claims that [Protestant] Christianity in China is 'profoundly and thoroughly Chinese'.

- ***Factory Girls: From Village to City in Changing China*** Leslie T. Chang.
New York, NY Doubleday-Spiegel & Grau. 2008 420p.
Although the author is a former WSJ China correspondent – the book is not about the business of China as the global factory producing every conceivable consumer commodity. Rather, as noted in the NY Times review, it is "an exceptionally vivid and compassionate depiction of the day-to-day dramas, and the fears and aspirations of the real people who are empowering China's economic boom". In the voices of two women we hear the story of more than 130 million migrant workers - [easily half of whom are female] - whose very lives, literally and figuratively, become raw material for the products that ceaselessly roll out from manufacturing boomtowns all over China .

Also briefly noted:

- ***Contextualization of Christianity in China: An Evaluation in Modern Perspective***
Peter WANG Chen-Main,(Ed),2007 St. Agustin, Germany. Institute Momumenta Serica.316pp. pb Papers of an International Symposium held at Leiden Univ. 2002.

- ***China Rising: Peace, Power and Order in East Asia.*** David C. Kang
New York NY 2007. New York NY: Columbia University Press. 296 pp. hc
The author takes issue with the view that a rising China will be a destabilizing force in the region; and calls for new understanding and sound US policy in this region.



Happy Chinese New
Year

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