



United States Catholic China Bureau

# China Church Quarterly

Issue No.63 Summer 2005

From the Editor:

*This has been a full and exciting summer for the China Church, filled –as noted in the headline of this issue –with hope. The season began and ended with two major conferences that enhanced international understanding, cooperation and networking: our own Conference, held in June and the first in the Pacific Northwest, and the 5<sup>th</sup> European Ecumenical Christian Conference in September. Little did our conference keynoter, Belgian Father Jeroom Heyndrickx, CICM realize that his insightful Eucharist-centered model of Church growth and maturity would find practical reflections in the events of the summer. The ordinations of the two young bishops offer the promise of steps toward reconciliation and authentic long term leadership for the Church. Events in Europe show openness to mutual sharing of faith and gifts. Recognition of the central importance of Eucharistic community as a sign of full Church maturity took concrete form with Pope Benedict's naming of six Chinese bishops as members of the Synod on the Eucharist. At the time of this writing, it is still not clear if the four invited from the PRC will receive exit visas. Whether the four bishops attend or not, Pope Benedict and the Holy See clearly recognize the unity of the China Church and the uniquely important contribution it has to make to the understanding of the central event in the life of Catholics – the Eucharist.*

## Summer of Hope

### **21<sup>st</sup> National Catholic China Conference *Growth of Christianity in China: Realities, Challenges, and Opportunities***

The 21<sup>st</sup> National Catholic China Conference took stock of Church growth and maturity after more than twenty-five years of reform in China, and evaluated the strengths and weaknesses of the Chinese Church in facing what many now consider a period of historic opportunity for growth. Meeting for the first time in the Pacific Northwest and co-sponsored by *Seattle University, Archdiocese of Seattle Missions Office, and the Ricci Institute for Chinese-Western and Cultural History at USF Center for the Pacific Rim*, helped by the Sisters of Providence and the local Chinese Catholic community, the conference again attracted an international audience and served to involve new participants from Catholic and Protestant health, social service and religious organizations.

Keynote speaker, Yale University **Professor Lamin Sanneh**, an historian of World Christianity, placed the growth of Christianity in China in the context of the changing nature of Christianity as it grows rapidly in the traditionally "frontier" areas of Africa, Southeast Asia and China. He cited the admonition of Pope John Paul II: "*as for all nations, the Church can play a role in helping the Chinese people to reclaim and develop their authentic indigenous culture and civilization and to foster positive relations with the world.*"

**Protestant speakers**, including the first Chinese pastor to address the USCCB National Conference, **Rev. Ambrose WANG Aiming** of Nanjing Theological Seminary, contributed important ecumenical perspectives by recounting observations of the enthusiasm of evangelical Chinese and describing the rapid growth of Protestant churches. Accounts of faith healings were cited as reminders of the life of the primitive 1<sup>st</sup> Church. Speakers did express admiration for the hierarchical structure, coherent doctrine and organized priesthood of the slower growing Catholic Church, noting the lack of such; such clearly defined doctrines and structures in the rapidly growing Chinese Christian Churches.

The annual update by the *Holy Spirit Study Center* of Hong Kong Diocese included a critically important observation about the next generation of Catholic Church leaders and a reminder of why the selection of new bishops is so important to the Church. The young bishops, like the two ordained this summer, can be expected to be Church leaders for a historically unprecedented long period of time.

**Rev. Jeroom Heyndrickx, CICM** in his keynote address, *Christianity in China is Growing to a New Level of Maturity*, presented an important and original conceptual framework for evaluating Church strengths and weaknesses. Most Chinese are in the **Pre-evangelization stage** when people are not (yet) interested in God or in Christ. A growing number do view Christianity favorably and are a stage of **Evangelization** when interest in the Gospel grows. The China Church now reaches many through the **Catechumenate** as people decide to believe in Jesus and learn about the faith. While many have entered the **Baptismal** stage, they still are learning to live as Christians. The **Eucharist** stage when a Christian community lives and celebrates its faith precedes the final stage of **mature celebration of unity in faith around the Lord Jesus**.

**Several tasks face the China Church in its effort to develop through these stages.**

It *must witness* to a materialistic, consumer-oriented society without being contaminated by it; *must take steps to reconcile* a divided Christian community to make it truly Christian; *respect* people in their traditional ways of prayer, yet *motivate* them to seek inspiration in the Bible and to celebrate together their unity in the Lord. The Church *must guide* Christians to dialogue with civil authorities and fight corruption, while showing solidarity with the poor by helping to alleviate their needs. It *must defend its rights*, e.g. to receive Church properties back from the government, and yet keep good relations with civil authorities. Finally all Catholics and ministers in each local diocese need to *develop a community spirit around their bishop, and through him, with the Holy Father and the Universal Church*.

*Conference papers are available on our website in addition to news articles and a press release or order from office..*



*Jeroom Heyndrickx, CICM*

## Synod's Call to Eucharist Recognizes China's Gift

**Strengthening Eucharistic communion and union** among all Catholics is the goal of the 11<sup>th</sup> Ordinary General Assembly of the Synod of Bishops, "*The Eucharist: Source and Summit of the Life and Mission of the Church*," to be held October 2-23. In a highly significant recognition of the Church in China as a united whole made up of different communities moving toward reconciliation, **Pope Benedict XVI early this summer named six Chinese Bishops as members of the Synod with the right to speak and vote.** Invitations were sent to **Bishop Anthony LI Du'an** of Xian and **Bishop Aloysius JIN Luxin** of Shanghai, both of whom are familiar to CCQ readers, **Bishop Luke LI Jingfeng** of Fengxiang Diocese in Northwest China who is recognized by the Holy See and a member of the Chinese Conference of Catholic Bishops, but not a member of the Catholic Patriotic Association, and **Bishop Joseph WEI Jingyi** of Qiqihar in northern Heilongjiang Province. **Bishop Joseph ZEN Ze Kuin** of Hong Kong and **Cardinal Paul SHAN Kuo-hsi**, Bishop of Kaohsiung, Taiwan, are the other two Chinese bishops named by the Pope. As long time Holy Spirit Study Center analyst *Anthony Lam* observed: "*The Vatican has made an ideal choice of persons. Each of the four (Chinese bishops) has outstanding achievements in theology, formation, promoting contacts between China and the West, and setting up models of cooperation between the Chinese government and the Church. Their going would benefit the progress of Chinese society and boost the normalization of Church life in China.*"

The Synod is a standing body of 250 bishops, cardinals and heads of religious orders. The Pope himself only names a small number of additional members for each Synod, in this case, 34 bishops and 2 priests. The naming of six Chinese bishops can be seen as a sign of recognition by Pope Benedict XVI and the Holy See of the China Church's special contribution to the understanding of Eucharist and its importance in Catholic life.

The 22<sup>nd</sup> National Catholic China Conference will be held November 3-5, 2006 in Atlanta, Georgia.

Organizing theme will be the  
*Chinese Experiences of Jesus Christ.*

# NEW BISHOPS ORDAINED

Two young bishops who will help to lead the China Church into the future were ordained this summer - **Joseph XING Wenzhi of Shanghai** and **Anthony DANG Mingyan of Xian**. (See profiles)

In a promising step toward communal reconciliation in Shanghai, Joseph XING was ordained on June 28 in the Xujiahui Cathedral Church of St. Ignatius. *Bishop Matthew XU Xianbo* of neighboring Ningbo Diocese and *Joseph MA Xue Sheng*

## Anthony DANG Mingyan

- Born July 12, 1967
- Ordained priest – 1991
- Among the first ordained following the re-establishment of the Xian Diocese
- Entered Xian Seminary in 1985 and attended Shanghai's She Shan Seminary
- Served as Pastor of St. Anthony's Church in Xian and Director of Diocesan Finance.
- Acknowledges spiritual influences of St. Anthony and St. Theresa of Lisieux.
- Co-ordinator of Diocesan Tribunal, Director of Diocesan Finance Committee
- Taught Liturgy at Xian Regional Seminary



of Zhou Cun, Joseph Xing's home diocese, served as co-consecrators. As the new Auxiliary Bishop, Joseph XING is expected to succeed both *Bishop Joseph FAN Zhong Liang*, and *Bishop Aloysius JIN Luxin*. Over two thousand faithful of all ages, including seventy priests and bishops who concelebrated the Mass, attended along with representatives of the local government.

Over 2000 Catholics, 100 priests, and local government representatives attended the ordination of Bishop DANG in Xian's Cathedral of St. Francis on July 26. Joining *Bishop Anthony LI Du'an* as co-consecrators were *Bishop Francis TONG Hui* of Yan An Diocese and *Bishop Joseph ZONG Huaide* of San Yuan Diocese. Five other bishops from neighboring provinces of Shaanxi and Gansu also served as concelebrants. Bishop DANG, who as Auxiliary Bishop will most likely succeed Bishop LI, acknowledged his youth and lack of preparation for leadership but remarked how blessed he was to be able to learn from the courageous example of Bishop LI.

*Ed. Note: The ordinations of Bishops XING and DANG represent a significant change in the process by which bishops in China are selected and approved. In consultation with their local bishops, both were nominated by the Holy See. They were subsequently affirmed by an election among the clergy, religious and laity of the diocese. Their respective local Bishops then sought approval of their election by the Chinese government. This*

## Joseph XING Wenzhi

- Born April 17, 1963
- Ordained priest – 1990
- Entered the Shanghai She Shan Seminary 1983.
- With consent of local bishop, joined the Shanghai Diocese in 1996.
- Served on faculty of She Shan Seminary
- Pastor of Shanghai Parish and Diocese Vice-Chancellor in 1997
- Vicar General and Rector of She Shan Seminary in 1998.



*process reflects the importance of traditional Chinese consensus building and allows the Chinese government to accept the selections as internal Chinese decisions, free from external influences and a step forward in recognizing the principle of "self-election" of bishops in China.*

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*Rev. Joseph TIAN Heng Cun was ordained a priest of the Xingtai Diocese in the northern province of Hebei in 1996. He graduated from the Shijiazhuang Seminary in 1994 and is currently studying moral theology at the Catholic University of America in Washington DC. He expects to teach moral theology upon his return and looks forward to working with his brother priests in pastoral ministry and fostering the practice of Christian morality.*

## Practicing Christian Morality in China

Studying abroad has given me the opportunity to reflect on the influence of Chinese culture on Christian morality. Chinese culture has much to contribute to Christianity and I would like to share my personal reflections on **the importance of good example to the practice of Christian morality in China.**

My first observation is a negative one. **Chinese Christians have begun to realize that bad examples are an obstacle to the faith for non-Christians.** In areas where there are many Christians, as in some villages where people have been Catholics for hundreds of years, there are few newly baptized. In contrast, where there are many newly baptized adults, there usually are not many Catholics. Bad examples also have been extremely destructive for the Church. When the churches reopened in the 1980s, those who betrayed their faith in public during the years of persecution (from the 1950's through the Cultural Revolution) were asked to do penance in front of the Church because their betrayals had caused the deaths of many innocent people. Because some of those who had betrayed others during the persecutions became active in the Church again, many left and usually do not participate in parish activities or attend Sunday mass. They say, "we pray at home instead of going to the Church in order to avoid seeing those scandalous people".

My second observation, however, is a positive one. **Chinese Christians are finding ways to encourage each other as examples of Gospel living.** Being aware of the impact of bad examples, many Catholics have formed organizations with Christian models to promote family values, religious devotions, and awareness of social responsibilities. Throughout the northern Province of Hebei there are well-known groups of married women in "*Anna Communities*," whose ministry is to encourage family solidarity. They help troubled couples to reach mutual understanding by accepting and supporting each other as individuals. Some young people have started communities such as *Daughters of Our Lady of the Rosary*, followers of *St. Theresa*, and others. Social services are creating new opportunities for witness to Gospel values. For example Sisters have started nursing home services to care for the elderly and to operate clinics for the sick, providing true examples of evangelization through witness.

**Many young people have come to study for the priesthood or sisterhood, because of the good example of a priest or sister.** Non-Christians find such vocations unimaginable because of the traditional cultural value that a man must marry to continue the family and a woman must marry to confirm her self worth. When I was ordained a priest, **my relatives told me always to be a good example for those around me because a priest never goes to heaven alone.** He either goes to heaven with a lot of good people or goes to hell with a big group.

I have personally discovered the immediate connection between good example and evangelization. Good example is the essential element of family and cultural values; it is about the understanding of being a human person. In the United States, except for my Chinese friends, everyone knows I am a priest when I wear my Roman color. So conversations with Chinese friends remind me of the need for evangelization and to be a truly good example while talking about my mission. **Capuchin volunteers, Third Order Franciscans, Dominicans, and organizations of lay people here in the US all have given me good insights into Gospel life.** I have learned from Americans that the ability to communicate matters, but that the Christian attitude of love is essential. **Chinese rarely say "I love you," so Chinese Christians are more concerned with the value of good example than teaching.** I have learned that the Chinese saying, "*your teaching becomes convincing when your example preaches*," has its counterpart in the words of St. Francis who said, "*preach constantly, and if necessary, use words.*"

**It is an extraordinary challenge to exemplify Christian morality in China's modern, materialistic society.** My theological understanding of a good example challenges my cultural knowledge of it. What I am learning from my studies and the people I meet, is how to integrate different cultures into the Trinitarian model of self-giving love and self-sacrifice. Good example, as a seed of evangelization, may not bring an immediate harvest. I am confident, however, that with the awareness of the need to put more effort into evangelization, confidence in my Chinese heritage of problem solving strategies, and the personal benefit from my study in the United States, working together with Chinese Christians, there is a great hope. We can turn new challenges into opportunities for evangelization and the promoting of Christian morality.

## European Visit Deepens Seminary Leaders' Spirituality

**Twenty-two priests – rectors and spiritual directors of Chinese seminaries – spent two weeks this summer at the Benedictine Abbey of Sanct Ottilien in Bavaria** in a program on spirituality and formation. Following the November 2004 visit to Belgium by the delegation of Chinese Bishops, their visit continued China Church efforts to reach out to the Universal Church in order to rediscover and deepen their spiritual roots. They also visited Camdoli Abbey near Florence where they directly experienced life under Benedictine rule. From there **they unexpectedly visited Rome to attend Pope Benedict XIV's first audience after his summer vacation.** The Holy Father took special note of their presence in the audience, greeting and exchanging words of special affection with them. In turn, the priests applauded, sang a Chinese song, and presented the Pope with a Chinese Bible and a greeting card signed by each of them.

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## 5<sup>th</sup> European Ecumenical China Conference - "Diversity in Unity"

Continuing a thirty-year effort by European church leaders to reach out and affirm fellow Christians in China, 160 participants from Europe, Australia, the United States and China met in Rome from September 16-21 to discuss the diversity found in the Chinese culture and churches in China; as well as within the Christian churches everywhere. The Opening Ceremony included the presence of *Cardinal Crescenzo Sepe*, Prefect of the Congregation for the Evangelization of Peoples, *Cardinal Roger Etchegaray*, Vice-Dean of the College of Cardinals and longtime Vatican Emissary to China, *Bishop Brian Farrell*, Secretary of the Pontifical Council for Promoting Christian Unity, the Abbott Primate of the Benedictine Order *Notker Wolf*, who hosted the Conference, and other distinguished leaders of the Protestant and Orthodox churches in Europe. All **stressed the themes that Christianity is not a European, but a universal faith, and that this is an historical period for China and for its relations with the Church.** As China develops, the churches must work to overcome their differences, to stand together against the pull of consumer materialism, and to resist ideological materialism.

[A more complete report on the EECC will appear in the Fall edition of the CCQ]

## Longtime Friend of China Honored

Following the Conference, **Archbishop Claudio Maria Celli**, was honored with the **4<sup>th</sup> Freinademetz Award**, given by the **Society of the Divine Word** for his longtime commitment and contributions to the restoration of diplomatic relations between the Vatican and the Peoples' Republic of China. Archbishop Celli has served since the early 1980's as a China expert within the Vatican Secretariat of State.

Responding to the Conferral of the Award, Archbishop Celli prefaced his remarks by noting that they '*flowed from (his) heart*,' as the reflection and deep feelings of a friend of China. **He reiterated the deep admiration and affection of Pope John Paul II for the fidelity and zeal for the Catholics in China**, especially during the difficult years of persecution and repression [1950-1970]. The Archbishop shared several truly touching vignettes of expression of this fidelity which the Holy Father continually received from the China Church, including one of the earlier gestures: a note penned on a small slip of paper forwarding a \$20 contribution which a local bishop had saved for several years for the annual Peter's Pence collection

Archbishop Celli confirmed that since the 1980s **the challenge to the Holy See has been to reaffirm the faithful of the Catholic Church in China, which has never broken its communion with the Universal Church.** While acknowledging difficulties within the China Church, he **lamented that the media** continues to overly focus on these difficulties, while **failing to take note of the ever-growing reconciliation and unity within the Church.**

## European Summer Retreat

Ninety Chinese priests, sisters and seminarians, representative of all the China Church communities, gathered in *Marcella, Spain, near Pamplona*, from September 1-17 for an **annual summer retreat and workshop** hosted by the Augustinian Recollects. They came from studies in Belgium, Britain, France, Germany, Ireland, Italy and Spain to share the experience of a five day retreat preached by *Rev. Lawrence Yiu Shun Kit* of the Hong Kong Diocese. Additionally, there were talks and exchanges on priestly and religious life, and visits to religious sites including Lourdes. The opening Mass was celebrated by *Cardinal Crescenzo Sepe, Prefect of the Congregation for the Evangelization of the Peoples.* The closing Mass was celebrated by *Ricardo Blazquez, Bishop of Bilbao* and *President of the Spanish Episcopal Conference.*

# Church News

## Catholic Scholarship in China

**The first Catholic Studies Center in a Chinese University** was established this summer with a US\$910,000 grant from the Diocese of Hong Kong to the Chinese University of Hong Kong. Under the *University's Department of Cultural and Religious Studies*, the Program is a joint venture funded for five years, to bring together full time researchers and visiting fellows from China and overseas. Beginning in September 2006, the Center will offer scholarships to candidates for MPhil and PhD degrees and set up Catholic research projects.

**Third International Symposium of Philarchisophia** (study of ancient cultures), the first symposium of a non-Catholic organization hosted by the Holy Spirit Seminary in Hong Kong, met on August 16-18. Chinese priests were among the forty scholars from China, Britain, Israel and the U.S. who examined the influences of ancient Chinese, Greece and Hebrew cultures. The six Chinese priests included the Academic Dean of the Beijing Regional Seminary, **Rev. Roger LIU Zhe**, Dean of Studies at Shanghai's Regional She Shan Seminary, **Rev. Francis FANG Buke**, and **Rev. Peter ZHAO Jianmen**, Director of the Beijing Institute of Christianity and Culture. **Bishop John Tong of Hong Kong** described Christianity and Chinese culture as two prime "cultural treasures of the world." Chinese priests agreed that interaction between Catholic and non-Christian scholars is an important contribution to understanding ancient cultures and **to the development of a Chinese language theology**. Participants noted the heated discussions over Chinese translations of such critical terms as *logos* and the comparison between the Holy Spirit and *QI*, (vital energy), because Christian and non-Christian scholars employ different languages and cultural concepts in discussing Christian concepts.

HKSE 09/05

## Sisters Learn Retreat Ministry<sup>3</sup>

Twenty-three sisters from twenty-three different provinces attended a month long training course in Hong Kong on how to lead retreats. Hong Kong's *Daughters of Charity of the Canossian Institute* and *Franciscan Missionaries of Mary* joined with the *Catholic Institute for Religion and Society* in conducting a three part course that included a guided retreat, clinic on technical instructions, and reflections on the theology of retreats. The student sisters visited the Institute's catechetical classes and the Carmelite Monastery.

HKSE 07/05

## Seminarians Reach Out to Poor Neighbors

Beijing's Catholic Seminary is located next to an outlying industrial district heavily populated by migrant workers (of whom there are an estimated 100 million in China). Because they are not residents, their children cannot attend local public schools, and they are too poor to pay for private schools. For the last three summers seminarians and a priest have given up their holidays to teach and entertain the children of these migrant workers through lessons, sports and recreation. They also have taught catechism classes and Bible reading and provide a midday meal.

Fides 09/05

*Ed. Note: In November 2004, the Religious Study Tour passed through this section on our way to visit the Seminary. The contrast between what we saw of the life of very hard working migrant workers in this section and life in the city proper was a stark reminder of the growing income gaps in China and of the great challenge the government faces in providing for all of its people. It should be noted that the local government had opened a special school in the neighborhood for these children, although its quality was not apparent.*

## World Youth Day

Young Chinese Catholics from all communities joined more than 8000 young people from 21 Asian countries at World Youth Day in Cologne, Germany. Along with the 800 Catholics from Hong Kong, Macao and Taiwan were **200 from the PRC, including several priests and sisters already in Europe for studies**. Those from unregistered communities of the China Church noted that it was the first time they were able to attend WYD and they greatly appreciated the opportunity to get to know others who live the same faith. One young woman emphasized the importance of unity and reconciliation within the China Church, saying that **we are a unique Church and that Chinese society needs our witness**.

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## China – Korea Church Ties

Dedication of the special chapel to **Saint Andrew Kim** at Shanghai's Immaculate Conception Church is a sign of the close historical relationship between Chinese and Korean Catholics. Andrew Kim, the first Korean martyr,



was ordained in the original Church in 1845 after completing his studies in Macao. He was martyred one year later after returning to Korea and was canonized in 1984 along with 103 Korean martyrs. Immaculate Conception Church, one of Shanghai's oldest churches, was moved from its original site because of urban development in the new Pudong District, and rededicated in May 2005. The 600 member Korean Catholic community in Shanghai is active in the local church and Korean Fr. Andrew Kin Byung-soo often celebrates Mass for pilgrim groups at the chapel and teaches about the historic ties between Chinese and Korean Catholics.

## The Church Loses a Friend

The China Church lost a great friend in **Cardinal Jaime Sin**, emeritus Archbishop of Manila, who died on June 21. He was the first cardinal to visit China in 1984 and 1987. His accomplishments on behalf of the China Church included making it possible for Chinese youth to attend *World Youth Day* in Manila in 1995; and the opening of seminaries and houses of formation in the Philippines to seminarians, religious, and priests from China. Over two hundred such students now study in the Philippines. One of the first Chinese priests to study there, *Peter FENG Xinmao*, was ordained Bishop of the Heng Shui Diocese in northern Hebei Province in 2004.

Fides 06/05

## Importance of Spiritual Models

**Rev. Paul PEI Jun Min**, Vice-Rector and Dean of Studies at the Shenyang Seminary, who participated in the August visit to the Abby of St. Ottilien, explained why such visits are critical to the Church in China. Because the Cultural Revolution effectively eliminated the generation of 50 and 60 year old leaders, priests and sisters lack models of leadership and adult spirituality. Meeting and learning from older, mature men and women at St. Ottilien helped to teach the true meaning of the priesthood and religious life. **Rediscovering Benedictine spirituality was important because the Benedictine motto – "Ora and Labora" (pray and work) is a central principle of traditional Chinese culture.** One must not only contemplate but also work and serve. Fr Paul noted that service to others is central to the Catholic mission and Christian life in China.

Asia News 08/05

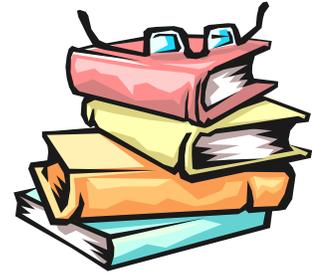
### **Congratulations to the Amity Foundation on its 20th Anniversary.**



Since 1985, as an independent Chinese voluntary organization created at the initiative of Chinese Christians, the **Amity Foundation** has promoted education, social services, health, and rural development from China's coastal provinces in the east to the minority areas of the west. Through the promotion of holistic development and public welfare, Amity has contributed to China's social development and openness to the world; made Christian involvement and participation in meeting the needs of society more widely known to the Chinese people; and has served as a channel for people-to-people contact and the ecumenical sharing of resources.

The USCCB will be represented at the formal celebration on November 6-9 by Sr. Janet Carroll, MM, who has worked closely with Amity since the establishment of the Bureau.

# Reading Notes



- **Encounters and Dialogues: Changing Perspective on Chinese-Western Exchanges from 16<sup>th</sup> to 18<sup>th</sup> Centuries.** WU Xiaoxin, Ed. 2005. Monumenta Serica Institute, Sankt Augustine (Germany) and Ricci Institute of Chinese Western Cultural History, University of San Francisco (USA). pp. 402. ISBN 3-8050-0525-3

An important scholarly compendium of seventeen of the papers presented at the October 2001 Beijing Conference of the same name co-sponsored by the Ricci Institute and the Chinese Academy of Social Sciences. Eleven English papers and six Chinese (with synopses in the other language provided) cover five categories of topics: diplomacy, grassroots relations, literature, arts and sciences and historiography. One of the book's most critical themes is found in Nicholas Standaert's review of Chinese historiography of "self" or "other." To what extent have Chinese scholars since the beginning of the 20<sup>th</sup> Century viewed Christianity as "other" or as "self" in periods when Chinese perceptions of themselves have changed, e.g., the early Republican, Maoist, and the current period of open economic reform?

- **The Opium Wars: The Addiction of One Empire and the Corruption of Another.** W. Travis Hanes and Frank Sanello. 336 pp. Paperback, \$10.17 (Amazon). Sourcebooks; Reprint edition, 2004. ISBN: 1402201494.

This book is a worthwhile reminder of the Chinese historical perspective on foreign commercial relations, and ultimately is a narrative of cultural confrontation between two worlds, each convinced of their own superiority. The stakes of the Opium War were high and involved fundamental moral, ethical, political and social questions. As a tragic period of imperialist history that is generally forgotten by British and ignored by Americans, it remains in the forefront of Chinese minds when working with foreigners. This is an important lesson for Christians committed to working with China since the "official" Chinese view of Christianity remains that it is a product of foreign colonialism, epitomized by the Opium Wars.

- *Sisters of Shanghai*, Adam Minter, **Commonweal**, Vol. CXXXII, No. 14, August 12, 2005. A clear and candid look at the positive developments among religious women in China through an account of the Congregation of the Presentation of Mary in Shanghai. The article describes the contributions of these religious women to the local Church and difficulties they face in bringing it to the practices of the Universal Church.

USCCB Religious Study Tour to China  
March 18<sup>th</sup> - April 3<sup>rd</sup>, 2006

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

\$300 Deposit to hold reservation due by JANUARY 20, 2006  
estimated cost - \$3500 All inclusive - based on double occupancy.

**See website for more detailed information and application form.**  
E-mail [chinabur@shu.edu](mailto:chinabur@shu.edu) or call 973-763-1131 for further details