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Editor's Note:

For those who are interested and concerned about the Catholic Church in China, this Year of the Lord 2007, opened on a very hopeful note, when the Vatican issued an important communiqué on the Church in China [VIS 01/20/07 cf. adjacent text].

While analyses, commentaries, and interpretation of the Holy See's message appeared in many quarters, as reprinted here, USCCB's reading of the essence of the statement's three critical points is highlighted. We can only wait in prayerful anticipation, the promised **Papal Pastoral Letter to China's Catholics**, which for the first time, will address the sensitive and complex challenges to be overcome so as to bring to fruition the long quest for full reconciliation and unity within the China Church – and for that Local Church to be in complete communion with the Universal Church.

While hopes are very high in every quarter, their **realization depends first and foremost upon the wisdom and fortitude of all the Chinese Catholics**; (no matter their personal affinities in the so-called "official," or "unofficial" communities of Faith) to be open to this most graced moment in the nearly millennium and a half history of Christianity in China (circa 637 AD). It behooves each of us as friends and partners in mission with the Church in China to respectfully refrain from imposing judgments and criticism. Rather, let us stand in prayerful solidarity at this Easter as **the Resurrection of the Lord of New Life leads us forth.**

Pope's Pastoral Concern for Chinese Catholics

On January 20, 2007 the Holy See Press Office released an official communiqué at the close of a meeting held in the Vatican from January 19 to 20, on the situation of the Catholic Church in China. While both the secular and religious media printed excerpts, commentaries, interpretations and spin, here we provide the verbatim text of the statement:

Pope Benedict XVI, in the desire to deepen his knowledge of the situation of the Catholic Church in China, called a special meeting which took place in the Vatican Apostolic Palace on January 19 and 20, 2007. The meeting was presided by *Cardinal Secretary of State Tarcisio Bertone S.D.B.*, and attended by representatives of the Chinese episcopate (Hong Kong, Macao and Taiwan) and by the people who, for the Holy See, follow the Chinese question most closely. The wide-ranging and intricate debate was characterized by a frank and fraternal cordiality.

In the light of the troubled history of the Church in China and of the principal events of recent years, consideration was given to the most serious and urgent ecclesial problems. Problems which call for adequate solutions based on the fundamental principles of the Church's divine constitution and religious freedom. The inspiring witness of the bishops, priests and lay faithful was recognized with profound appreciation; without giving way to compromise they have maintained their loyalty to the See of Peter, sometimes at the cost of grave suffering. **It was noted with particular joy that today almost all of the bishops and priests are in communion with the Supreme Pontiff.**

There has, moreover, been a **surprising numerical growth of the ecclesial community** which, in China as elsewhere, is called to bear witness to Christ, to look ahead with hope and, in announcing the Gospel, to measure itself against the new challenges that society is facing.

From the multiplicity of the participants' contributions, **what emerged was the will to continue along the path of respectful and constructive dialogue** with the governing authorities, in order to overcome the misunderstandings of the past. The hope was also expressed that a normalization of relations at all levels could be achieved so as to facilitate a peaceful and fruitful life of faith in the Church, and to work together for the good of the Chinese people and for peace in the world.

The Holy Father, who was fully informed of the proposals reached in the course of the meeting, has benevolently **decided to address a Letter to Catholics in China.**

Vatican Information Service 070122 (410)

In a commentary for UCA News entitled "**No Confrontation, But Dialogue in Truth: A Call from Pope Benedict XVI to the PRC and to all Chinese Faithful,**" Jeroom Heyndrickx, CICM, director of Verbiest Institute at Leuven University in Belgium, notes that not only Chinese authorities, but also bishops and all other members of the Church in and outside of China are challenged to dialogue in truth.



Following is an edited version adapted from *Asia Focus*:

In a press release after the **Vatican China Meeting** on January 19-20, 2007, the Holy See made it clear that, in spite of three illicit episcopal ordinations in 2006, it still wished to dialogue with Beijing, following in the footsteps of Pope John Paul II, who promoted dialogue during 25 years. This is, so far, **the most significant China initiative of Pope Benedict XVI**. The ball is now clearly in the camp of the PRC authorities, who have to prove that they are also ready for dialogue.

The high-level China meeting was called at the explicit request of the Pope. Among the high Church officials present were: the Secretary of State, who presided; the Prefect of the Congregation for the Evangelization of Peoples, the Archbishop of Hong Kong and other bishops from Hong Kong, Taiwan & Macau; as well as experts on China Church matters.

The Holy See called for dialogue, not confrontation. According to the press release, "*It was noted with particular joy that today almost all of the bishops and priests are in communion with the Supreme Pontiff.*" This is a message of the Holy See to Chinese authorities and also to the faithful of the Chinese church. Rome tells Beijing that Chinese Catholics are all firmly behind the Pope and united with the Universal Church. **Attempts by the government to establish an independent Church have failed.** No mention is made either of two communities inside the church – 'official' and 'unofficial' – as if to indicate that this phase should belong to the past. The last two paragraphs revealed that the Holy Father will write a pastoral letter to the Chinese faithful during the Easter Season.

To appreciate fully the meaning and importance of such a positive statement from the Holy See, one must remember that it comes after the recent, confusing events in the Church in China when three illicit episcopal ordinations in 2006 stunned the Universal Church.

By opting for dialogue in the given circumstances, the Pope passes beyond this whole discussion **and shows**

courage and strength, as well as wisdom, insight and a sense of discernment. He in fact challenges the PRC leadership. In 2006 Chinese authorities used deception and force to lure several legitimately recognized bishops to participate in the ordination of three bishops not appointed by the Holy See. In their un-freedom these bishops opted to avoid conflict with civil authorities, who would have punished them and their flocks if they refused. They knew that by giving in to this pressure they were subject to Canon Law sanctions. However, the Holy See, in statements released after each illicit ordination, did not apply any sanctions. This call of Pope Benedict XVI to avoid any further confrontation and to promote dialogue seems to imply a non-verbal message for Chinese authorities: **"Both China and the Church will gain if we dialogue to normalize that situation of un-freedom."**

We all should learn that this kind of dialogue is stronger than confrontation. It calls for an effort to pass beyond all obstacles. In the past, the PRC has not responded positively to attempts by Rome to dialogue. In spite of this, the Holy See after having sought dialogue dozens of times under Pope John Paul II, now once again opts for dialogue. Each time the PRC repeats its request to give up the Nunciature in Taiwan. The intention of Rome about its representative in Taiwan has been known by Chinese authorities ever since the Holy See removed its Nuncio from Taiwan in 1972 and left only a *charge d'affaires*. That is still the situation today. **Now the Pope invites the PRC leadership to discuss the application of religious freedom for Catholics in China** in the way more than 165 other countries in the world apply it and find it normal to do so. **Is the PRC ready this time?**

Pope Benedict XVI not only challenges the Beijing authorities; but also the faithful and bishops, in and outside of China, to dialogue in truth. Many are ready, others apparently are not. Yet the moment of truth has come. We must realize that it is easy, but useless and without merit, to limit oneself to pointing accusing fingers at individuals of "the other church community" or individuals of the government in an attitude of confrontation. We must find truth, as the source of our attitude in dialogue, in "*the fundamental principles of the Church's divine constitution and religious freedom;*" and above of all in the Gospel. Only Gospel truth based upon Christ's love can create unity inside the Church.

UCAN 3/2007

My Dream

Reflections of Rev. Raphael GAO Chao Peng, from Zhouzhi Diocese in Northwest Shaanxi Province; currently studying for his Ph.D. at CUA.

Confucius said, "Gone is time like the rolling river that rushes past day and night!" I have been studying in the States for over five years now and next year I will complete my doctoral program and return to China to serve my people. Although my hometown is not a particularly beautiful place, neither poverty-stricken nor prosperous, the very thought of homecoming fills my heart with unspeakable excitement. Only after I came to the States did I realize how little entertainment people back home enjoy. The one and only goal in life for those diligent-working people is to make sure that their sons and daughters have a bright future.

In many ways, America is a wonderful place, where people enjoy a high degree of democracy and freedom. It also offers excellent educational facilities in all disciplines and is open for every religion to thrive. At the same time it is a highly developed material society – a beacon to people around the world. Yet, despite the fact that I have a wonderful life here, **not a day goes by that I do not think about my motherland where I was born and raised.** At present, the Church of my hometown is undergoing tremendous trials, both within and without, but there is little I can do except to sigh helplessly towards the sky. I love my hometown and my church where my roots are; I pray unceasingly for them, as I prepare myself to faithfully serve them.

I was born in a Catholic family of many generations, including a priest in my grandfather's generation, who secretly baptized me. Although I was their only son, my parents decided to consecrate me to God and constantly reminded me that I was dedicated to serve the church as a priest. During that dark time, when no hope was in sight, my parents safeguarded this flickering hope deep down in their hearts, for "nothing is impossible for God," even when things seem humanly impossible. After I graduated from high school, I studied at the "family seminary" of our diocese, informally mentored by my bishop, until he sent me to *Sheshan Seminary in Shanghai Diocese* - the only seminary in China at that time where foreign professors were allowed to teach. After ordination, I served as a parish priest in a mountain area, until I came to the United States to do graduate theology studies in the Maryknoll Society coordinated *Program for Seminary Educators and Formators*.

After arriving in the USA, I experienced tremendous pressure due to cultural shock and the language barrier

but in God's plan, giving up was simply not an option for me. Under the tender care and patient encouragement of *Fr. Larry Lewis, MM, the Project coordinator*, I was able to muster the strength to face many challenges. Though these years have indeed been a difficult journey for me, I have been able to overcome many hurdles. In retrospect, **I am deeply grateful for what I have received.** After being immersed in the comfortable American lifestyle, I sometimes wish that I too could stay here. Yet this is not where I belong. God did not create me to be an American. Even after five years, I am thankful that God helps me to remain a Chinese at heart.

Two annual visits to Maryknoll (over the Christmas holidays and each summer for retreat) put my selfish intention to shame. Living with the Maryknoll missionaries is truly a blessing. I am profoundly touched by their dedication and faithfulness to missionary work. Many people immigrate to the United States and enjoy the amenities of democracy and freedom. On the other hand, Maryknollers willingly give up their privileges as Americans and choose to live among and provide service to the poorest of the poor, such as those with HIV/AIDS, including serving again in China. Sometimes I honestly think that they love China even more than some Chinese themselves.

One visit to Maryknoll during Christmas particularly impacted me. We visited the Mission Archives at Maryknoll that house collections of several U.S. missionary organizations. I discovered for the first time hundreds of letters written by Maryknollers, documenting their missionary service all over the world. If I did not see these letters with my own eyes, I really would not believe it. There is a voice constantly hovering in my mind, "*What drives them to love others more than themselves? When everybody strives to have a better life, why do they choose to lead a life full of hardship?*" It is also the same voice that reminds me time and time again why I came to the States.

The Church in China is in desperate need of teachers, as fewer expatriate professors are permitted to teach in our seminaries. This could compromise the provision of comprehensive courses needed by our future priests, causing successive generations of Catholics to be deficient in knowledge of our Faith. I have no delusion to achieve heroic feats or fame; rather I pray I can simply be a faithful teaching priest. My greatest dream is to dedicate myself to teaching and writing to serve as a resource for my brothers and sisters in China. *I sincerely beseech you for your prayers so that my dream will come true.*

Church News

2006: A Retrospective

A "harmonious society" was a constant refrain in the Chinese media last year, with emphasis on improving life for the rural majority. In this context, **the government has recently acknowledged that religion can play a positive role in promoting social harmony** - as witness the April '06 *World Buddhist Forum* meeting with the theme, *A More Harmonious World Begins in the Mind*. Although closely monitored, more non-government organizations (NGOs) began to fill some gaps in the social welfare system. Thus, the Catholic Social Service Center at Shijiazhuang in Hebei became the **first Catholic NGO to be registered** by the government.

During 2006, ten bishops, ranging in age from 78 to 94, died. The secret to their longevity may have been disciplines developed to endure many years in labor camps, by holding fast to their Faith, maintaining fidelity to daily prayer and even relying upon a sense of humor. Last year, five new bishops were ordained averaging 40 years of age - many young enough to be the grandsons of the departed bishops. Only two of these new bishops had received prior approval from the Holy See. Their illegitimate ordinations were held in May, creating new friction between China and the Holy See. Despite conciliatory gestures from Rome in early Summer, on sudden notice and amid reports of severe pressures on the co-consecrating bishops, the religious affairs officials proceeded with a third illicit ordination in November. The Vatican deplored the strong-arm tactics used, the violation of Canon Law and this **blatant interference in internal Church affairs**. The Chinese religious authorities professed not to understand *the fuss*, rejecting the Vatican's protest as interference in China's internal affairs!

By the end of 2006, the cohort of Catholic clergy, religious and lay leaders had essentially transitioned to a much younger profile, like very young parents succeeding revered grandparents. As most vocations have traditionally come from the villages, **a scarcity of vocations in the intermediate years has re-emerged**, as millions of rural youth migrate to the cities where they are overwhelmed by materialistic influences and stunned by culture shock. If the *quasi* state-sponsored revival of Confucianism cannot bridge these generation gaps and fill the moral and spiritual

vacuum spreading in China today, then surely the Holy Spirit will. **Looking ahead to 2007**, more elderly bishops will surely pass away, leaving even more vacant dioceses. Hopefully, this will not lead to be a duplicitous reason or excuse for more precipitous decisions on new bishops, without prior approval of the Holy See.

[excerpted: *China Bridge* 01/07]

Shanghai Year of Evangelization

A *Year of Evangelization* commemorating the **500th anniversary of the birth of St. Francis Xavier** opened on February 11 2006 at St. Ignatius Cathedral in Shanghai Diocese. It was concluded on December 2nd when *Auxiliary Bishop Xing Wenzhi* urged the 1500 Catholics present at the closing Mass to model their lives after the Saint, by maintaining their zeal for spreading the Word of God. **Activities during the year** included relaying "the baton of evangelization," a two-meter-tall cross, to over 140 churches in six deaneries; a seminar on St. Francis Xavier's contribution to evangelization in modern-day China; special activities at the *Sheshan Marian Shrine* in May, and a special Prayer Service at the Cathedral in October. In his exhortation, the Bishop reminded his flock "The Year of Evangelization has ended, but evangelization hasn't. Let us carry our spirit of evangelization with us always."



Bishop Joseph XING also ordained five young men to the priesthood: three for the Diocese of Shanghai and one each for neighboring HangZhou and Taizhou dioceses. Newly ordained *Father Joseph Liu Qiang* said that being ordained in this special year would encourage him to learn from St. Francis Xavier how to spread the Gospel to all the peoples of China. [UCAN 12/06]

[Ed. Note] The zeal of Shanghai's Catholics was clearly attested by the **large group of catechumens** participating during this 2007 Lenten Season in the *Rite of Christian Initiation (RCIA) in preparation for baptism at Easter*. On March 18th, when those of us on *USCCB's Religious Study Tour* attended Mass at *St. Ignatius Cathedral* over 100 mostly younger adults were present for the *Second Scrutiny* of the RCIA program.

Social Issues

Chinese Higher Education Faces Complex Challenges

Opinion polls in China indicate a growing public discontent with higher education. Because of China's Confucian tradition, learning was always highly esteemed, and university graduates never had to worry about employment. But in recent years, **it has become increasingly difficult for university graduates to find work.** Critics maintain that the whole of China's higher education system is problematic; and that problems stem from an internal contradiction within the system itself: part of its operation still strictly follows centralized government planning, while another part is free market-oriented. Government education plans do not always meet the demands of the job market in which graduates today must compete for jobs. As a result, China's higher education system faces several serious challenges:

- **Entrance Examination:** China has a policy of admitting to university only those who obtain the best scores on entrance examinations. This policy tends to favor those students more likely to give the standard answers rather than those who are more creative.
- **Employment Qualities:** Enrollment geared to the planned economy, and employment geared to the free market economy - are mutually incompatible. Hence, the "products" of the universities frequently possess neither the knowledge nor the skills to meet the demands of the fast developing industries.
- **Financial problem:** Tuition fees have skyrocketed to about 20 times what they were 10 years ago, making it very difficult for families to meet expenses.



Since *President Hu Jintao's* blueprint for building a "harmonious society," is slated to be endorsed at the *Chinese Communist Party's 17th National Congress* next year, the government must resolve the higher education crisis by launching a thorough restructuring of the entire system, remove the threat to social harmony; and seriously addressing the challenges facing China's university graduates

[Asia Times 12/06]

Rural School Fees Waived

To narrow the gap between wealthy coastal provinces and poorer regions China **plans to abolish tuition and other school fees for 150 million rural students.** Children from rural families who have migrated to China's booming cities, however, will not be included in the tuition break. The new policy, according to a state-owned newspaper is "*part of a major move to relieve the financial burden of farmers and to develop a new countryside,*" It is also part of the drive to build a "*harmonious society.*" The first phase of the program took place in the Spring of 2006 when more than 50 million students living in some of the poorest western provinces were exempted. In theory, education is free, or almost free, for all children in China from ages six to 15. In practice however, cash strapped local authorities and schools often charge tuition and other fees, placing an undue burden on poor rural families, many of whom survive on less than one US dollar a day. [BBC News 12/06]



Welfare for Elderly a National Priority

The number of **elderly** in China is **expected to top 200 million by 2015** and 280 million by 2025. A recent government report on aging stated that creating welfare programs for soaring numbers of elderly is one of China's national priorities. **The elderly population rising at 3 percent a year, the absence of adequate social security, and economic and social consequences of aging present a daunting challenge to government finances.** Rapid economic development has eroded Confucian culture that requires sons to support parents in their old age, while daughters are expected to care for their in-laws. With 60 percent of China's elderly living in the countryside, the report said that the government "*has begun to study the establishment of an old-age social security system in rural areas in order to guarantee the basic livelihood of the elderly there.*"

[Xinhua News Agency 12/06]



China's Revised Adoption Rules



China's new adoption regulations, which take effect on May 1, 2007, favor stable, affluent, physically healthy foreign couples between the ages of 30 and 50. Beijing says the revised criteria are meant to guarantee "optimal family conditions" for adopted children; "not to show prejudice against less qualified applicants." [AP 01/07]

Christians discuss HIV/AIDS

China Church workers serving people with HIV/AIDS agreed at a recent **Ecumenical Consultation in Shenyang** that they need to work with one another and the local government to be more effective in their ministry. According to *Rev. Joseph Zhang Kexiang*, Vicar General of Liaoning diocese and director of *Catholic Social Services*, this was the first such ecumenical exchange in China on HIV/AIDS ministry. The meeting, aimed at gathering frontline Church workers to share their experiences, stressed the importance of *gaining support from and cooperating with local health and religious-affairs bureaus*. Since 1985 more than 180,000 HIV/AIDS cases have been reported but the number of people living with the condition is likely three to four times this number. The report from this meeting says discrimination is the biggest challenge faced by church workers, especially from the medical sector.

Asia Focus 01/07

China Leprosy Service

Inspired by *Blessed Father Damien de Veuster*, the Catholic priest - hero of the Island of Molokai, Hawaii, - **China Leprosy Service** was founded in Taipei, Taiwan in 2000 and opened a branch in Sichuan, China in 2003.

The **goal of CLS** is the promotion of a higher quality of life for those with leprosy with the aim of empowering them to actively shape their own future. CLS provides medical care, economic support, education for the children of leprosy patients, and the basic and advanced training for Sisters and social workers in leprosy service.

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Hebei Press Anniversary



Last October more than 100 people, including bishops, priests, correspondents, writers, scholars and local and overseas Church media workers gathered in Shijiazhuang, Hebei province, to attend a seminar titled "*Christian Faith and Modern Media*". The event marked the 15th anniversary of the founding of Hebei Faith Press.

Faith Press, established in April 1991 as a Catholic publishing house, aims at enriching the faith life of its readers and giving them "*a window*" on the Church in China. Today with a circulation of more than 50,000, Faith Press—renamed this year as Faith-10-day, to indicate it is published every 10 days—is the highest circulating Church newspaper in China. [UCAN 11/06]

Ethically Inspiring TV

President Hu Jintao's government has repeatedly tightened controls on television in what it says is an effort to improve public morality. The latest move came ahead of a major Party Congress convened in March. Rules requiring broadcasters to "**reflect the reality of China in a positive way**" took effect in February. The government also announced a crackdown last month on "*vulgar reality shows*." According to an official of the State Administration of Radio, Film, and Television, the restrictions will ensure a better TV environment. AP 01/07

Beijing Church Fosters Research

A Church-run Institute of Beijing diocese has set up a special scholarship to foster academic research on Catholicism in China. The **Institute for the Study of Christianity and Culture** launched its *Sapientia Scholarship* to encourage such research on the undergraduate through doctoral levels. The Institute's director, *Rev. Peter ZHAO Jianmin*, said that studies on Catholicism currently lag behind similar research on Protestant Christianity. He listed inculturation, along with theological, historical and ethical studies, as possible areas for research. Asia Focus 02/07

Papal Message of Peace at the Lunar New Year

In his greeting to the faithful for the Lunar New Year, Pope Benedict XVI particularly addressed the Chinese peoples, confirming that China is one of the matters occupying his mind. After reciting the Marian prayer, and recalling that "in various countries of the East the Lunar New Year is being celebrated with joy and in the intimacy of the family", the Holy Father sent "to all those great peoples" best wishes of "serenity and prosperity".

Asia News 02/07

Happy New Year of the Golden Pig!

Lunar New Year, or Spring Festival as it is now called in China began unusually late this year on February 18. This is just not any **Year of the Pig**, but a fire or golden pig, **the luckiest possible year to be born**. As there are 10 celestial stems, linked to the five elements: wood, fire, earth, metal and water, and 12 terrestrial branches matched to the animals, after 60 years, 10 and 12 overlap, so the fire or golden pig comes only once every six decades.

According to lore, thousands of years ago a story came from India about 12 animals which raced to visit the Buddha. The lazy pig came in last, but was too contented to lose any sleep over ranking as the last year in the 12 year cycle. Pigs are happy animals. They eat, they sleep and they eat some more, without a care in the world. Because pigs have large litters, they also symbolize fertility. The *Year of the Dog*, which ended on February 17th, was considered an auspicious year for marriage and China recorded a surge in the number of newly-weds. Whereas, twenty years ago Chinese couples had to get permission to have a baby, now the procedure has been simplified. Married couples may have their first child without filing any official papers, so **a baby boom in China may be on the horizon during this year!**



USCCB wishes all our readers a safe, peaceful, and above all fruitful Lunar New Year of the Golden Pig.

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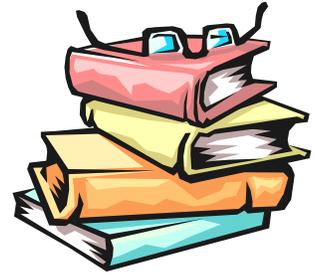
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USCCB's 11th Religious Study Tour was in China 1-19 March 2007 - a marvelous opportunity to witness firsthand all the exciting development in the religious and socio-cultural arenas. For a fuller report and some photos visit our website at www.usccb.net and watch for an account in CCQ #70.

Reading Notes



- ***The Writing on the Wall: Why we Must Embrace China as a Partner or Face as an Enemy.* Will Hutton. Simon & Schuster 2006.** The author looks at the uneasy relationship between China and the West in light of China's phenomenal economic growth - seen by many, especially the United States, as a threat. However, in today's globalized economy, much of the USA economic health depends on China's economic growth and its considerable investment in the United States. The United States would be wise to encourage China to develop into a fully modern and open democratic society - embracing the rule of law, a fair and independent judiciary, freedom of the press, and an accountable representative government. **Sustaining its economic growth will depend on how the Chinese are persuaded of the economic advantages of a more open, democratic society.**
- ***One Billion Customers: Lessons from the Front Lines of Doing Business in China.* James McGregor.** This extremely witty book presents case studies on doing business in China. Each chapter concludes with a practical section entitled "What This Means for You," and the "Little Red Book of Business" which consists of short pithy sayings that reveal the insights gained in each case study. McGregor ends his book by examining the cooperative Jesuit venture between BeiTa, China's premier university and a consortium of Catholic business schools in the USA. **This book has applications not only to those doing business in China, as well as those working in different sectors of Chinese society, including faith-based organizations.**
- ***Rising China and Asian Democratization: Socialization to "Global Culture" in the Political Transformation.* Daniel C. Lynch.** The author discovered that both Taiwan and Thailand adopted democracy as the elites in their societies accepted the concept of "global culture," which was adopted in the West some two centuries ago. These elites viewed a global culture as universally valid; and democracy as an appropriate political system for all societies. On the contrary, **China maintains that since cultures are at the service of the State, a global culture is impossible.** To accept socialization to global culture would be equivalent to accepting subjugation to Western dominance. Hence, **PRC elites, wary of democracy, are intent on building a new superior, political civilization, incorporating some elements of Western democracy, but authentically Chinese.**

23RD NATIONAL CATHOLIC CHINA CONFERENCE

OCTOBER 2008

MID-WEST U.S.A.



Plan Ahead!

CONTINUING CROSS CULTURAL CONVERSATIONS

*Following on the 2008 Summer Olympics in Beijing,
the proposed theme will focus on youth: Christian and other religious believers, students,
business people and so forth*