



United States Catholic China Bureau

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## Church in China in 2009

In a meeting with some Catholic media, Most Rev. John Tong, bishop of Hong Kong took stock of the situation of the Church in China in 2009. He highlighted as a "good thing" the postponement of the National Assembly of Catholic Representatives, decided by Beijing last November. "The assembly will likely elect officials to the Chinese Catholic Patriotic Association and the so-called bishops conference in mainland China. **Their structures are not compatible with Catholic doctrine** as stated in the 2007 papal letter for Chinese Catholics."

On the Compendium approved by Pope Benedict XVI released in May 2009 to help mainland Catholics understand and interpret the main points of his 2007 letter, the 71 year-old prelate said, "It has offered some guidance to the mainland Catholics to have a deeper understanding of the document, and he has received positive responses though not many," but he added "It's a long term work to implement the papal letter."

Bishop Tong is a Church-in-China expert, who is also a member of the Vatican's China Commission and head of the Holy Spirit Study Centre of Hong Kong diocese.

Another point highlighted by the Bishop is the Year for Priests, which he said, "has raised awareness among clergy in mainland China over the need of faith formation and priestly vocations as shown in their activities and prayers to St. Vianney. In fact, religious formation is related to the second part of the 2007 papal letter."

After studying the situation of formation for priests and nuns in China, Bishop Tong hopes that the Chinese bishops would be **aware of criteria requirements of seminaries outside China** and strengthen their seminary formation. In addition, priests and nuns who wish to study abroad - the Philippines, Italy, Germany, the United States or elsewhere - should acquire the language of the country of destination and meet academic requirements of such schools.



In November 2009, Cardinal Tarcisio Bertone, Vatican Secretary of State, issued a letter to all priests in China, calling for reconciliation inside the Church communities and for priestly vocations. Bishop Tong points out that some Church formators are preparing material for formation of the religious, based on the papal exhortation on Consecrated Life.

Mainland seminaries in 2009 and recent years have encountered lower numbers of enrollment. "It's worrying. Mainland seminaries are aware of the problem of low number of vocations too, especially under the one-child policy and the influence of materialism." "Local Churches on the mainland need to promote vocations among Catholic families. The priests who pursue further studies **could study spirituality and vocation formation training to improve the formation needs.**"

Since August 2008, Bishop Tong visited Beijing twice at the occasion of Beijing Olympics and China's 60th national day, but he did not meet Bishop Joseph Li Shan of Beijing. Bishop Tong said he was not at all upset: "Unless we could talk freely, a courtesy call might not be of any significance," he noted, adding that more mainland Catholics are visiting the Hong Kong Church.

Bishop Tong succeeded as the ordinary of Hong Kong in April 2009 after Cardinal Joseph Zen retired. "Like all bishops, I hope to do my best," Bishop Tong said. "The priests and Church members in the diocese are united, and eager to live out the spirit of evangelization. Certainly, I hope there will be more vocations and the formation will bear fruit," he said.

[AsiaNews]

# Church News

## China-Holy See Relations

China Church observers in and outside the mainland expect the country's dialogue with the Holy See to continue to develop slowly, in pragmatic ways, during 2010.

**Ren Yanli**, former research director on "the Catholic Church" for the Chinese Academy of Social Sciences in Beijing, says China is keen to keep a line of communication open with the Vatican but would not rush to establish official ties. "Compared with the Tibet or Xinjiang separatist movements, **the Catholic Church causes less trouble**, so the Chinese government has no urgency in establishing diplomatic relations," Ren said.

The Vatican sent delegations to China **at Beijing's invitation** in December 2008, and February and June 2009, he revealed. "We can deduce those closed-door talks did not yield any positive outcome," the retired researcher told UCA News. As an indication he cited the "strong-tone" of the Compendium the Vatican published last July to clarify points in the Pope's historic 2007 letter to Chinese Catholics. An appendix in the Compendium allows mainland bishops or diocesan administrators, **especially those in the underground community**, to ask the Vatican for special faculties "whenever particular situations so require," a practice the letter had revoked.

Nonetheless, Ren said China has adopted a more flexible approach in the past three years toward the ordination of bishops, turning a blind eye when candidates apply privately for a papal mandate and not pushing illicit ordinations. He admitted the matter remains delicate. China and the Vatican must negotiate with each other on the choice of bishop candidates **"to avoid the tension that arose in 2006**, when the mainland Church ordained three bishops without papal mandates," Ren said.

**Kwun Ping-hung**, a Hong Kong-based China Church observer, says China-Holy See relations progressed in 2009. He applauded the fact that the two sides avoided disputes. Beijing and the Vatican seemed to have similar choices on bishop candidates in recent years, Kwun added. But he said it would be premature to conclude the two sides had reached consensus on the issue, which he believes will be a focus of China-Holy See dialogue in the coming year.



Given the Church's situation in China, **the Vatican has little room to maneuver**, he said.

Kwun sees it as significant that an unnamed "authoritative person" in Beijing signaled last May in "*Wen Wei Po*," a pro-Beijing newspaper in Hong Kong, that **Beijing might propose an updated definition the Vatican could accept for an "independent, autonomous and self-managed" Church in China**. "This showed clearly the possibility of China making more compromises," Kwun said.

Ren suggested the statement in *Wen Wei Po* implied Chinese authorities may have already settled privately on a new definition of "independence." He said speeches of top government officials and the teaching materials for political studies in major seminaries over the past couple of years tended to support this view. They indicate **the independence principle would no longer apply to the doctrinal aspect of Church life, but would apply only to the political aspect of Church life**, he explained.

It is now a decade since Cardinal Angelo Sodano, then the Vatican secretary of state, signaled a willingness to establish diplomatic ties, saying the Holy See was ready to move its diplomatic mission from Taipei to Beijing overnight. [UCA News]



## New Vatican Representative

The Vatican has appointed a new representative to handle relations with the Church in China. Msgr. Ante Jozic, a Croatian native who previously worked at the Vatican nunciature in Moscow, has been appointed as head of the Holy See Study Mission in Hong Kong. His assignment there will include responsibility for communications between the Chinese dioceses and the Vatican.

Msgr. Jozic replaced Msgr. Eugene Martin Nugent, who was recently named by Pope Benedict XVI to become the apostolic nuncio to Madagascar. Msgr. Nugent-- who will have the title of Archbishop as he takes his new assignment-- had headed the **Holy See Study Mission in Hong Kong** since 2001. His effectiveness in communicating with the Chinese dioceses was curtailed, however, by the refusal of the Beijing government to allow him to travel regularly on the mainland.

[The Bangkok Post]

## China Religious Policy

For over 2000 years, China has had a relatively continuous state system with some persistent patterns of state regulation and management of religion. The modern term religion, *zongjiao*, was only introduced at the end of the nineteenth century as a neologism modeled after the Japanese term *shukyo* to render the Western concept of "religion."

In 1911, the **post-imperial nationalist state** with its progressive goal of modernizing Chinese society and the nation introduced a radical reorganization of the traditional Chinese religious situation through administrative regulation. The state was made "secular" by disestablishing the imperial state cult. But in addition the state became pronouncedly "secularist" through aggressive intervention in the sphere of religion by differentiating between a) "religion" (*zongjiao*), b) "superstition" (*mixin*), and c) "reactionary sects," "secret societies" and "evil cults" (*fandong huidaomen* and *xiejiao*).

**After 1949**, only five "religions" (Buddhism, Daoism, Islam, Catholicism and Protestantism) have been officially recognized by the Communist state and protected by constitutionally recognized "freedom of religion." But all five religions became heavily regulated and controlled by the state and reorganized into **centralized national religious institutions modeled after the European national churches**. Religious diversity is in this respect severely circumscribed within the officially recognized religion. Every other form of religion is in principle illegal, and must lead an "underground" (*dixia*) existence, subjected to repeated repression through violent campaigns which culminated in the Cultural Revolution. Today, the violent anti-superstition campaigns have been lifted and one can witness a revival of community religion, particularly in Southern China.

Although state practice has become much more relaxed and de facto tolerant, in principle the Chinese state maintains its prerogative to authorize certain practices and teachings as "orthodox" and to proscribe others as "heterodox." Particularly, the revived category of *xiejiao* ("evil cult") has incorporated the modern Western socio-political categories of "sects" (Europe) and "cults" (United States). In the last two decades one can witness a remarkable growth of religion and increasing religious diversity in Chinese society. **Since 2002, under the leadership of Hu Jintao and Wen Jiabao, with the new emphasis on the construction of a new "harmonious society"** there has been a clear shift from the old secularist anti-religious state ideology to a more

favorable attitude toward religion as a positive factor in the organization of civil society.

Since the promulgation by the State Council in Beijing of the 2005 "Regulations on Religious Affairs" there has been a significant improvement in state recognition, protection and even promotion of freedom of religion. But all these undeniable improvements remain restricted by the continued official recognition of only five legitimate religions. They are also restricted by the separation between the categories of *zongjiao*, *mixin*, and *xiejiao*. All three of them would tend to fall under the constitutional protection of the "free exercise of religion" in the United States. One of the consequences of this system of classification is the characterization of China, in contrast to the United States, **as a non-religious society and of the Chinese as a non-religious people**, given the low level of affiliation to any of the five official religions.

Looking to the future, the ongoing globalization and increasing contacts with the various modes of religious pluralism in the Chinese diasporas and in Taiwan may go hand in hand with a greater relaxation of the state management of religion in China and a greater appreciation of the positive value of religious pluralism for social order.

[José Casanova, Berkley Center, Georgetown U.]

## China Encourages Buddhism

Chinese Buddhists are being urged to use the doctrines of Buddhism to promote social stability and development. The calls were made during the national congress of the Buddhist Association of China. This was a national event for China's most important Buddhist organization. The theme was to study the organization's achievements under the current leadership, and promote ways for future development. Wang Zuoan, Director of State Administration of Religious Affairs, said, **"We should promote the Buddhist doctrines and culture that are beneficial to social harmony and progress.** And encourage the Buddhist believers to practice Buddhism and contribute actively to society."

Buddhism has a long history and wide influence in China. Today, it receives full support from the government, as **its concept of harmony coincides with the government's call for social justice and unity.** This congress is getting a lot of attention as it will elect the new leadership of the Buddhist Association of China. They will not only be the spiritual leaders for the Buddhists in the country, but will also play a key role in maintaining a harmonious relationship between religion and politics. [CCTV]

# Social Issues

## Human Rights

## Google™ and China

Human rights protections in China faced significant setbacks in 2009. The Chinese government, emboldened by increasingly weak international criticism of its rights record, pursued politically-motivated attacks against dissidents, human rights defenders, and civil society advocates. This is what **Human Rights Watch** said in its annual World Report.

Rather than relaxing restrictions imposed for the 2008 Beijing Olympic Games, the report points out that the government imposed severe penalties against groups and individuals perceived as threats, ranging from Tibetans and Uighurs to legal aid workers. The report also details restrictions on the freedoms of expression and religion, the slow pace of legal reform, and the Chinese government's ongoing relations with abusive regimes.

Emboldened by China's newfound economic prowess but **insecure about its standing at home**, the Chinese Communist Party has been tightening Internet censorship further. It has also been cracking down on legal rights defenders and brushing aside foreign leaders who seek to influence the outcome of individual cases.

During President Obama's state visit to China in November, the plight of a pro-democracy advocate, **Liu Xiaobo**, was reportedly at the top of his list of concerns. A few weeks later, on Dec. 25, Mr. Liu **was given an unexpectedly harsh 11-year sentence for publishing an online petition** that sought expanded liberties.

**John Kamm, a veteran American human rights campaigner**, said that during three decades working in China he had rarely seen such a hard line toward dissidents - and such unbridled defiance against pressure from abroad. "China right now doesn't feel like it owes anyone anything on human rights. I've never seen a downward spiral like this." said Mr. Kamm, the founder of the Dui Hua Foundation, which seeks clemency for political prisoners through quiet diplomacy. [The New York Times]

*John Kamm is a former member of the US Catholic China Bureau Board of Directors. - Editor*

The controversies that erupted in recent days between Google and China, and then between Washington and Beijing have an important message for the entire international community. Mid month, the internet giant discovered that its systems in China had been violated by local hackers (perhaps on the orders of the Beijing government). They had managed to steal email addresses and information on Chinese dissidents. For Google this was too much. The American company had already accepted the filtering of news critical of the Communist Party; cancellation of issues related to Tibet, Taiwan, Falun Gong practitioners, **religious persecution**, etc. ... In 2006, Google's decision had then been criticized by surfers of the web as a betrayal of the freedom of the network, one of the principles touted by the same company which defended itself by saying that "**a bit of free information is better than nothing.**"

Frustrated by the insatiable Chinese censorship, Google now wants to reconsider its relationship with the authorities. It took down all filters to its information, to the delight of millions of Chinese, who finally found news easily of the Tiananmen massacre, violence against the Dalai Lama and the Uyghurs, and allegations of corruption in the party. However among Chinese there is concern that Beijing will not give up easily and would force Google to submit to censorship or even abandon the Chinese market. Google decided to move its email address to Hong Kong where there is less Chinese censorship.

[AsiaNews]

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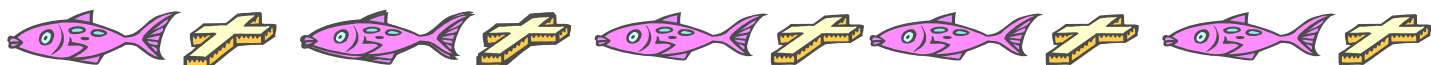
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## Foreign Media on China

China's legislature and advisory body ended their annual sessions in mid March. The media from overseas and foreign experts and scholars alike have highly commended the annual sessions of the National People's Congress (NPC) and the National Committee of the Chinese People's Political Consultative Conference (CPPCC). Dr. Surin Pitsuwan, Secretary General of the **Association of Southeast Asian Nations** (ASEAN), said on Sunday that the NPC and CPPCC 2010 sessions have reaped a lot of significant outcome. They indicate the direction of China's future development and provide a policy support to help the Chinese government solve practical issues to obtain the sustainable development of the Chinese economy.

The "Millennium Newspaper" in **Mexico** has reported that the Chinese government cites the maintenance of economic stability as a most crucial task for the coming year. A visiting professor of international strategic issues from **Brazil's** supreme military academy and director of China-Asia Pacific Institute said: "China's greatest challenge in the economic field, however, is to maintain a stable and relatively fast (economic) growth after the eruption of the global financial crisis." Chinese leaders take precautions transforming the mode of economic development. They have to enhance the environmental protection, develop the low-carbon economy and narrow the urban-rural gap, which is conducive to China's sustainable economic growth.

"China Business Daily" in the **U.S.** noted in a commentary on the in-depth reporting page that China's annual NPC and CPPCC sessions have drawn global attention. The Chinese government reaffirms that it would unswervingly push forward the reform. It would also further expand the opening-up, so that the world once again could feel the nation's firm resolve to open itself further to the outside world.

Mainstream media overseas have also reported the Chinese Premier's press conference. **Reuter news agency** quotes Premier Wen saying that China would maintain the currency stability. But Reuter's article centers more around the world economy, China's stabilized pick-up, the trade issue and other related topics. In its reports, the **Associated Press (AP)** stresses the latest sign of China's greater government vigilance on global financial crisis and efforts of expanding the hard-won economic recovery. The hope is to stabilize the situation with an indication that development remains the focus of attention in the country.

China will maintain a smoother, faster economic growth and stimulus policy measures. The **Agence France-Presse (AFP)** writes: Beijing would not cede to foreign pressure to boost the value of its currency.

Meanwhile, **Russia's Information Agency Novosti (or RIA)** quoted Premier Wen as saying that "We oppose mutual accusation between countries, and even using coercion to force a country to raise its exchange rate. Doing so is not conducive or favorable to the reform on the RMB exchange rate.

**Kyodo News** in Japan has quoted Premier Wen as saying that the RMB yuan is currently not undervalued, and stressing that the RMB exchange rate would basically be maintained in the future. Japan's **NHK** reported that Premier Wen highlighted the structural adjustment of China's economy, the change of economic development mode and the efforts to contain inflation.

**Agencia EFE**, a national news agency in Spain, also reported that the Chinese government has sought to conduct more contacts or engagement with overseas investors. China would continue its policy of opening-up. This third largest global economy would welcome foreign companies and high-tech firms in particular.

Mohan Guruswamy, president of the center for policy alternatives, **New Delhi**, said that Premier Wen underscored the determination of the Chinese government to alter China's economic development mode and set the long-term direction for sustained development of the Chinese economy.

Mr. Keynes, of **Ottawa, Canada**, said that Premier Wen voiced his deep concerns and great interest in the production and living conditions of Chinese farmers. And he also expressed the belief that China, as Premier Wen stated clearly, has long resolved to gradually eradicate the rich-poor gap and seek the common prosperity.

[People's Daily]



# EDUCATION

## The Religious Potential of Chinese Children

A few years ago, USCCB board member Mary Sluka first walked into a Good Shepherd atrium in North Carolina. Possessing a solid liturgical and theological background, she was amazed at what she saw. A group of 18 four-year-old children was sitting on a rug in reverent silence around a little table with a Bible and a lit candle on it. A catechist with sparkling, loving eyes sat facing the children, quietly and solemnly reading a short parable of Jesus to them. The children listened and watched the diorama materials with total attention (already a miracle). Then they quietly but excitedly responded to the well-designed questions of the catechist. They exhibited a deep understanding of the text, then spoke and sang (prayed) with spontaneous joy to God. Then they “went to work” with a freely chosen material, making the lesson “their own”.



After Mary spent many hours in formation (90 hours required for each of the three Levels) and worked with different ages of US children, a desire grew in her to introduce this method to Chinese children. (She had an Asian Studies background and had taught in a Taiwan university years ago.) She had discovered that this method, begun in Rome in 1954 by theologian and Scripture scholar Sofia Cavalletti and Montessori-educated teacher Gianna Gobbi, had now spread to 33 countries, but had not yet traveled to China.

In essence, what is this approach? The Catechesis of the Good Shepherd is a Christian formation process for children (of any culture and socioeconomic background) in which they experience and form an authentic, faithful relationship with God. It is framed by Dr. Maria Montessori's principles of education which allow children to hear the Gospel through the use of sensory-rich materials, carefully designed to be age-appropriate for children ages 3-6, 6-9, and 9-12. The children are free to work with materials which represent essential proclamations of the Christian message.

In an atrium (a specially prepared room), the youngest child, unable to read, ponders a biblical passage or a prayer from the liturgy by taking the material for that text and working with it: they place wood figures of sheep in a sheepfold of the Good Shepherd, or set sculpted apostles around a Last Supper table, or prepare a small altar with the furnishings used for the Eucharist. Older children read and reflect together, and may copy and draw, parables from the New Testament, and prophets from the Old Testament. Or they assemble in order the parts and prayers of the Eucharist, or label a long time line showing the history of the kingdom of God from Creation to Redemption to Parousia.

The founders of the CGS are Catholic, and many of the atria in the world are Catholic, but since this catechesis is grounded in scriptural and liturgical study, and uses no other “textbook”, it is ecumenical, and many Christian denominations are happily using it.

Mary pondered how this CGS could be offered as a gift to China? She had heard Tao Beiling (English name Cecilia) speak at the USCCB National Conference in Atlanta, and was deeply moved by her story of the experience and suffering of Catholics in China. (Tao Beiling is the vice-chief editor of the Shanghai Diocese Guang Qi Research Center, and had received her MA in Theology from the University of Notre Dame.) At the Conference Mary spoke with Cecilia, and afterwards they began conversing across the ocean via email, and became wonderful friends. When Mary asked Cecilia if she could come to Shanghai and “show and tell” the CGS story and materials, Cecilia pondered how she could help this foreigner with a religious topic speak in her country, skittish about that very thing. Cecilia expressed her fear to Mary, who waited and prayed for a time. Then she asked Cecilia if, instead of a formal presentation, having a simple conversation among a circle of friends might be acceptable. Cecilia asked her parish pastor if such an event was possible. He responded that China is in great need of religious education materials. He graciously called together several catechetical leaders from a few hundred miles around Shanghai. In her suitcase Mary packed her “talk” and some atrium materials for her trip to China

(her first to the mainland). The last stop on her tour was Shanghai. After Mary introduced the CGS (translated by a friend from Taiwan) to over 25 Chinese priests, sisters and parents, the leaders present were very interested. A PhD professor/mother of a young son was extremely enthusiastic, quickly seeing how children would respond. But the inviting pastor sadly noted that the written materials were in English, not Chinese. Cecilia immediately and generously offered to translate some texts, if Mary would obtain copyright permission. Upon returning to the US, Mary directly wrote to Sofia Cavalletti in Rome, now 92 years old, asking both her permission, and where to start. Sofia responded that she was overjoyed to hear that China was now allowing some religious education, and recommended beginning with the simplest book, The Good Shepherd and the Child: A Joyful Journey, well aware of the difficulties of translating theological terms into any language, especially one like Chinese. Cecilia commenced with the translation of A Joyful Journey. Funds were raised by the children, ages 4-8, in Mary's atria in Immaculate Conception Parish in Durham, NC, to be sent to "the children in China." The 3<sup>rd</sup> grade leaders entitled their Lenten project, "Christ around the world". After they sent the several hundred dollars they raised to China, they asked, "Now (that Asia is done) can we start on Africa?!"

After two years, Cecilia wrote to Mary, saying that she had completed the translation, Guang Qi had published it, and she had sent two copies to every diocese in China, one for its bishop and one for its diocesan catechetical leader! As Sofia exclaimed, "Magnificat!"

Now much more work is vitally needed. Chinese diocesan and parish leaders need to send a few catechists to CGS training offered in Singapore in English, with Mandarin-speaking catechist to assist. Parents will need to make the atrium materials. Much translation of background texts and lesson plan pages will be needed. If the tiniest mustard seed (a favorite parable in the CGS) can be planted in China, one day Chinese children and adults hungering for more spiritual riches ("falling in love with God") and also for deeper moral formation than their society can provide, will joyfully find them in the CGS.

**Hopefully the Chinese priests, sisters and lay people presently studying in the US or other countries where there are CGS atria would "come and see" one, and become so attracted to this treasure in today's Church that they would return to China and joyfully ask who in their**

**parish would help them start one? The US website, which lists the locations of atria here, is: [cgsusa.org](http://cgsusa.org). Or, try googling Catechesis of the Good Shepherd in \_\_\_\_\_(name of country).**

We pray mightily, "Come, Holy Spirit, empower the leaders and people of China to gift their millions of children with the joy and peace of knowing, loving and belonging to the Good Shepherd!"

[Mary Sluka, USCCB Board]

*For more info on this training, please contact Mary at [marysluka@gmail.com](mailto:marysluka@gmail.com), or Christina Ying at [cgssgp@gmail.com](mailto:cgssgp@gmail.com).*



## US Jesuits in China

For many years now, China has been a stated apostolic preference for the Universal Society of Jesus. In light of this fact a new California Province initiative, the **Malatesta Program**, is now being announced. While the Province initiated this program and provided its initial funding, Loyola Marymount University, Santa Clara University and the University of San Francisco have agreed to join the Province in sponsoring it. This program represents a cross-sector initiative in Jesuit international ministries and in higher education.

The **Malatesta Program** is envisioned as a person-to-person exchange based on Fr. Ricci's model of establishing friendships among Chinese and American scholars. It provides opportunities for intellectual and cultural exchange through lectures, academic conferences, and joint research and publications. The objective of the program is to promote academic collaboration through an exchange between faculty and graduate students at the three California Jesuit universities and those at selected Chinese universities. In particular, it seeks to support the **development of religious studies programs in China and to enhance the state of theological investigation** there and at the California Jesuit universities.

The idea for such a program began in the 2006-07 academic year after two faculty members from the Jesuit School of Theology (JST) were invited to lecture in China. There they met faculty from some of the most prestigious universities in China who expressed enthusiasm for **an exchange program with the three Jesuit universities that would emphasize religious studies and theology.**

# Reading Notes



- **Making Religion, Making the State: The Politics of Religion in Modern China.** Yoshiko Ashiwa and David L. Wank. (2009) Stanford University Press. 294pp.

The authors combine cutting edge perspectives on religion with rich empirical data to offer a challenging new argument about the politics of religion in modern China. The volume goes beyond extant portrayals of the opposition of state and religion to emphasize their mutual constitution. It examines how the modern category of "religion" is enacted and implemented in specific locales and contexts by a variety of actors from the late nineteenth century until the present. With chapters written by experts on Buddhism, Protestantism, Catholicism, Daoism, Islam, and more, this volume will appeal across the social sciences and humanities to those interested in politics, religion, and modernity in China.

*Prof. Richard Madsen, member of our USCCB Board of Directors from 1999 to 2007, is the expert who wrote the chapter on Catholicism. - Editor.*

- **Back to the Future: Pre-modern Religious Policy in Post-Secular China.** Richard Madsen. Foreign Policy Research Institute (FPRI). The Templeton Lecture on Religion and World Affairs. March 2010.

Richard Madsen authored or co-authored many books on China and religion. The lecture can be found on the internet: <http://www.fpri.org>. Look for FPRI articles, click on "By author", then click on "letter M" and go to Madsen, "Back to the Future".



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**Bishop of Shengyang, China**

\* We have invited a Bishop, a priest, a sister and one lay couple from China to update us on the Church in China and to explore with us possible partnerships in mission.



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