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Religions & Christianity in Today's China

Vol. III 2013 No. 4

中國宗教評論



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Editorial

Today we would like to present to our readers the fourth 2013 issue of *Religions & Christianity in Today's China* (中国宗教评论).

As usual, it includes the regular series of News Updates with recent events and general trends regarding religions and especially Christianity in today's China.

In the first 2013 issue of *RCTC* we started with the publication of contributions to the symposium “Faith-based social services in China today,” conducted by Caritas Germany and Jinde Charities in cooperation with the China-Zentrum, Freiburg/Germany, October 18–19, 2012. Following Prof. Deng Guosheng's (Director of the Center for Innovation and Social Responsibility of Tsinghua University, Beijing) article “The Decline of Foreign Aid and the Dilemma of the Chinese Grassroots NGOs” in that issue, today we continue with the two other contributions offered by Chinese speakers: Prof. Wang Meixiu (Institute of World Religions at the Chinese Academy of Social Sciences in Beijing) gives an insight into “Church-State Relations and Their Impact on Christian Charity in China” and Fr. John B. Zhang (Jinde Charities, Shijiazhuang) in his presentation “Walking in Love and Service Together with China and the Chinese Church” stresses, among others, the importance of charitable awareness and a continued support for the development of faith-based NGOs. Cooperation in social services both in China and with international partners might be “also a way to resolve contradictions between Church and State in China, as well as to portray a positive image of the Church.”

Last but not least, with a little overview we want to introduce to our readers the work of the China-Zentrum on the occasion of its 25th anniversary since its foundation in the year 1988. Many people have helped to make it possible for the China Center to carry out its commitment in the past and on into the future to serve as a bridge to China and its churches and religions in the context of society and culture. Thus the brochure is also an expression of gratitude for their continuous support.

Religions & Christianity in Today's China is freely available on the website of the China-Zentrum, www.china-zentrum.de. Additionally, readers who subscribe to *Religions & Christianity in Today's China* will regularly receive e-mail updates providing web links to the contents of each newly published issue.

The China-Zentrum is a non-profit organization. For the publication of *Religions & Christianity in Today's China* we are dependent on the generosity of our friends and readers. In order to help us cover inevitable costs, we would be very grateful if you could consider sending in a voluntary contribution.

Sankt Augustin, November 2013

The Editors

News Update on Religion and Church in China June 18 – September 19, 2013

*Compiled by Katharina Feith and Katharina Wenzel-Teuber
Translated by David Streit*

The “News Update on Religion and Church in China” appears regularly in each issue of Religions & Christianity in Today’s China (RCTC). Since the editorial staff learns of some items only later, it can happen that there are chronological overlaps between “News Updates” of two consecutive issues of RCTC. In these cases stories referred to in earlier “News Updates” will not be repeated. All “News Updates” can be found online at the website of the China-Zentrum (www.china-zentrum.de). – The last “News Update” (RCTC 2013, No. 3, pp. 3-17) covered the period March 2 – June 15, 2013.

June 18, 2013:

Xi Jinping begins “mass line” campaign to realign the Party

According to the state news agency *Xinhua*, the Communist Party General Secretary said that the year-long campaign is intended to thoroughly root out unwanted work styles such as formalism, bureaucracy, hedonism and extravagance. He called on Party members to practice both criticism and self-criticism in the spirit of rectifying their style of working. *Xinhua* reports that the “Campaign on Mass Line [qunzhong luxian 群众路线] Education and Practice” is aimed at Party organs and cadres from the county to the top levels (*Asia Times Online* Aug. 13; *South China Morning Post* June 19; *Xinhua* June 18; qzlx.people.com.cn). See also the entry of July 30, 2013, in the “News Update” of this number.

June 20, 2013:

State Administration for Religious Affairs announces adjustment of electricity prices for religious sites

Until now, in calculating the price of electricity, sites for religious activities have been included in the category “industrial and commercial enterprises and others.” As part of a reorganization of the electricity price categories, on May 24, 2013, the National Development and Reform Commission ruled that, effective immediately, permanent and temporary residents of officially registered sites for religious activities (Buddhist and Daoist temples, mosques, churches, etc.) are to be included in the category of “resident population.” According to the Catholic news agency *UCAN*, this re-classification will reduce power costs by two-thirds. Five bishops belonging to the Political Consultative Conference had submitted an application in March (*UCAN* July 9; www.sara.gov.cn/xxgk/zcfg/21002.htm).

June 24 / August 19, 2013:

***The Economist*, *New York Times*: Internal “Document No. 9” sees “Western constitutional democracy” and “universal values” as threats to China’s Communist Party**

As *The Economist*, the *New York Times* and other media reported, a document issued at the highest Party level already back in April of 2013 warned that hostile Western forces and domestic dissidents are infiltrating the field of ideology. The document singles out as particular threats the propagation of “Western constitutional democracy,” “universal values,” “civil society,” “neo-liberalism” and “Western media values.” “Document (2013) No. 9 of the General Office of the Central Committee of the Communist Party of China” entitled “Circular on the Current Situation in the Field of Ideology” was not published outside the Party. *The New York Times* claims to have obtained a copy of the document and reports that since the adoption of the document state media have been denouncing “constitutionalism” and civil society. According to the *South China Morning Post*, since March of 2013, Chinese universities may no longer teach “universal values” such as freedom of the press and civil rights. On August 8 the *South China Morning Post* reported that at least sixteen persons involved in the “New Citizens’ Movement,” including Xu Zhiyong, have been arrested in recent months. According to the newspaper, the search for the phrase “constitutional rule” has been blocked on Chinese microblogs (*The Economist* June 24; *New York Times* Aug. 19; *South China Morning Post* Aug. 8; Sept. 4).

June 25–28, 2013:

100 representatives of Chinese house churches take part in evangelical “Asian Church Leaders’ Forum” in Seoul

According to a report on the website of the evangelical Lausanne Movement, following the government’s 2010 denial of exit permission to 200 representatives of Chinese house church leaders hoping to take part in the Third International Lausanne Congress on World Evangelism in Cape Town, South Africa (see *China heute* 2010, No. 4, p. 223), it was decided to organize a special meeting for this group in Asia. This time there were over a hundred leaders of unregistered Chinese house churches among the 300 participants at the meeting in Seoul. Professor Liu Peng of the governmental Chinese Academy of Social Sciences was one of the speakers at the conference. According to the report, he said that Christianity has the potential to gain immense influence in China, and could help to resolve the moral crisis in the country. He added that China must adapt its outdated religious policy to the modern era. Pastor Daniel Li from Beijing suggested that China is in debt to the world church and that by the year 2030 it should send 20,000 missionaries out into the world to “repay” the approximately 20,000 foreign missionaries who had evangelized China during the last 200 years. Under the leadership of Pastor Ezra Jing of the Zion Church in Beijing, the Chinese participants adopted the “Seoul Commitment,” in which they undertake to love and to spread the Gospel in Chinese society, to accept one another in a spirit of unity, to join the global evangelization and to raise a new generation of young leaders (“Asian Church Leaders Forum Report” and “Symbolic Moment as Chinese Gather in Seoul,” www.lausanne.org, date not given).

June 26 and 28, 2013:

Bloody incidents in Xinjiang – official religious leaders call for peace

According to *Xinhua*, on 26 June sixteen knife wielding “religious extremists” killed 24 people, including 16 Uyghur and 2 police officers in Lukeqin Town, in Piqan (Shanshan) County, located in the Prefecture of Turfan. The police shot and killed 11 of the attackers. The Party-affiliated newspaper *Global Times* reported that two days later “over 100 terrorists” on motorcycles attacked a police station in Hanerik Township, in Karakax (Moyu) County, in the Prefecture of Hotan (Hetian), following a gathering at a religious site. *Radio Free Asia (RFA)* reported that, according to a local source, the Uyghurs were outraged by an earlier police attack on a mosque.

In July *RFA* also reported on a police search for Uyghur suspects in connection with a previously unreported attack on May 20, in which seven Chinese dam workers were killed in Karakax County. Only on April 23, 21 people had been killed in a bloody clash in Bachu (see *RCTC* 2013, No. 3, p. 11). On July 29 *RFA* reported that at least 64 deaths had resulted from the violent confrontations in Xinjiang since June 26. According to articles in the foreign media, land confiscations by the authorities and by Chinese firms have also contributed to the unrest in Xinjiang.

Among the countermeasures taken by the Chinese authorities was the attempt to mobilize religious groups to issue their responses to the unrest. At a July 1 meeting, the patriotic representatives of Urumqi’s five religions (the fifth mentioned was not Daoism, but the Orthodox Church which has government recognition in the region) condemned the “terrorist acts of violence” and called on all to support the government’s measures to maintain stability.

On July 3 a spokesman of the Chinese Islamic Association fiercely condemned the killing “of government employees and innocent people, including Muslims” by “violent terrorists.” The chief factors responsible for the violence are the “three forces” [terrorism, separatism and extremism], which pervert religious teachings, disseminate extremist thinking and incite to “holy war,” the spokesman said. He added that according to the teaching of the Qur’an and the Prophet, every Muslim has a duty to protect the peace and to oppose violence. Declaring that the struggle against the “three forces” is not an ethnic or religious problem, but rather a great political battle for the unity of the nation, he called on all Muslims to support the government in the fight against the terrorists. In the Prefecture of Aksu the mullahs issued similar appeals on television, in the newspapers and over the internet (*Global Times* June 29; *South China Morning Post* July 4; *Die Welt* June 30; *Xinhua* July 1, 3; Aug. 12; Sept. 12; www.rfa.org June 28; July 29; www.sara.gov.cn July 2, 3, 4).

July 2013:

Points East reports on first formal conversion to Judaism of Chinese descendants of the Jews of Kaifeng in Israel

The group of seven Chinese men came to Israel in 2009 with the help of the organization Shavei Israel. According to the report, they are the descendants of families of the Jewish community of Kaifeng (Henan Province). Following two years of the study of Judaism in Efrat and a formal examination, six young Chinese took part in the conversion rites in February 2013. The seventh had already converted earlier. One of them reportedly wants to continue to study and become a rabbi in order to help other descendants of Kaifeng’s Jews to learn more about their heritage. Another hopes to open a kosher Chinese restaurant in Israel. According to the report, Shavei Israel had already brought a group of young women from Kaifeng to Israel in 2006. The young women completed their conversion process within a year.

The organization Shavei Israel has as its goal the aim of reaching out to “lost Jews” in an effort to facilitate their return to Judaism, if necessary with the help of immigration to Israel. The group maintains conversion and training centers in a number of different countries. The Jewish community of Kaifeng emerged in the early Song Dynasty (960–1126) and was eventually assimilated into the Chinese culture which surrounded it. The Chinese government does not recognize the Jews of Kaifeng as a distinct religious or ethnic minority (*Points East* July 2013, p. 6; *Points East* took the report from the website www.shavei.org).

July 1, 2013:

In Mainland China, “filial piety” is now required by law

A newly revised law on the Protection of the Rights and Interests of the Elderly, which came into force on 1 July 2013, among others, requires family members who live far away from their elderly relatives to visit them frequently and to stay in close contact with them. This paragraph was widely discussed on the internet and in the media with critics claiming that today’s heavy workloads and limited vacation days will make it very difficult for many people to pay regular attention to elderly parents who live far away. At the same time, it was said that the new law amounts to an admission that traditional values such as filial piety can no longer be taken for granted in modern Chinese society and that there is a growing number of elderly people living alone and neglected. However, the law also ensures a basic living and basic medical care for the elderly. According to statistics there are already 200 million people over the age of 60 in the PRC. A recent survey found that nearly a third of them are living in poverty. In addition, 33 million elderly are to some extent handicapped or disabled. It is expected that the proportion of the elderly will have doubled by 2030 to more than 30% of the population. One result of China’s “one-child policy” is that today a married couple between the ages of 30 and 40 might very well have to care not only for all four elderly parents, but sometimes even for one or more grandparents as well (*Global Times* July 7; *taz* July 3; *New York Times* July 7; *The Telegraph* July 1; *Xinhua* Dec. 28, 2012).

July 8, 2013:

Global Times: Chinese universities alarmed at rise of campus missionary activity

The Party-affiliated newspaper *Global Times* has reported that Marxist scholars, who conducted studies on the religious attitudes of students, have warned against the rapid growth of Christianity and against proselytization attempts disguised as cultural studies courses at universities throughout China. According to Ms. Xi Wuyi, a Marxism researcher at the Chinese Academy of Social Sciences, 60% of the students surveyed indicated that they had been approached and asked whether they would be interested in learning more about Christianity. The *Global Times* reported that the Marxist scholars were particularly concerned that foreign mission organizations seem to be promoting missionary activities under the guise of courses labeled cultural or religious studies. In this context, the US-based John Templeton Foundation was singled out by name. The researchers further criticized that some books published by university presses and some dissertations were theological in nature and did not properly belong to the realm of religious studies. The paper explained that public education institutions “technically” are not allowed to publish such books. It also reminded readers that there is currently a government ban in place on religious activities outside of approved religious sites, particularly in schools and universities. The article was referring to an internal circular issued by the Chinese government in 2011 warning against campus evangelism and against the foreign infiltration of the universities by means of

religion. The US-based organization ChinaAid had made public the text of such an internal document on Dec. 18, 2012 (see *RCTC* 2013, No. 2, pp. 7-8); the existence of that document has herewith been confirmed by the *Global Times*. The article concludes somewhat cryptically, saying that, although the concerns of the Marxist researchers were acknowledged, “it seems that for now the religious activities of students at authorized churches will not be affected” (www.globaltimes.cn/content/794610.shtml#.Ukm1HfPwDcs).

July 9, 2013:

Inner Mongolia: Ethnic Mongol ordained to the priesthood



The newly ordained priest with his relatives.
Foto: www.chinacatholic.org.

In the church of Meidiliang in Chengchuan, Banner Etuoke in Inner Mongolia, the Mongol Urnud Dubuxin Amur (Du Buxing) was ordained a priest. Bishop Ma Zhongmu (the sole ethnic Mongolian bishop), Bishop Du Jiang of Bameng and Bishop Li Jing of Ningxia took part in the ceremony in the presence of 36 priests, 20 sisters, 18 seminarians and over 500 of the faithful from various dioceses. The local television station covered the ordination ceremony in a live broadcast (www.chinacatholic.org July 12).

July 14–18, 2013:

Internet Corporation for Assigned Names and Numbers (ICANN) awards first top-level-domains in a non-Latin script – The Vatican has filed an application

ICANN, which coordinates names and addresses on the internet, has for the first time awarded two Russian, one Arabic and one Chinese domain endings at its session in Durban in mid-July (the domain ending is the last part of a URL or internet address which follows the period, for example, .org, .net, .de). The approved Chinese domain extension is .游戏 (*youxi*, “game”). In December 2012 ICANN had decided by lot on the order that it will follow in processing 2,000 pending applications for new top-level domains. The Pontifical Council for Social Communications’ application for the Chinese ending 天主教 (*tianzhujiao*, “Catholic”) then came in at first place at the top of the list. There was no news, however, on the recent status of this application (*Süddeutsche Zeitung* July 19; www.icann.org March 23).

July 15–25, 2013:

Summer course in Belgium on Catholic Social Ethics

53 Chinese priests, religious and laity studying in various European countries and in the U.S.A. have taken part in a ten-day intensive course organized by the Chinese College Leuven – an institute of the Ferdinand Verbiest Foundation. 16 priests and religious who had studied Catholic Social Ethics and Spirituality at the Canon Triest Institute in Belgium acted as teachers for the course. The aim of the course was to prepare the alumni for their future teaching positions in China. The content of the course was based on the *Compendium of the Social Doctrine of the Church* (Verbiest Update No. 24, July 2013).

July 20, 2013:

Eighteen-year old Tibetan monk dies after setting himself on fire

The monk, Kunchok Sonam, burned to death outside his monastery in Zoege County in the Autonomous Tibetan and Qiang Prefecture of Ngaba (Chinese: Aba) in Sichuan Province. Almost a third of the 120 or 121 self-immolations by Tibetans in protest against Chinese rule since 2011 have so far taken place in Ngaba Prefecture (www.savetibet.org and the website of the Tibetan government in exile, www.tibet.net, give different figures). Altogether, however, it seems that the number of self-immolations in Tibetan areas has been declining somewhat.

On August 6, 2013, a 38-year old Tibetan monk burned himself to death in Kathmandu. His was the third self-immolation of a Tibetan exile in Nepal since 2011.

Since the beginning of 2013 courts have convicted a number of Tibetans of murder in connection with self-immolations (charges of incitement, aiding and abetting, etc.). On July 12 a court in Xining found the monk Tsultrim Kalsang guilty of murder on similar charges and sentenced him to 10 years in prison (www.savetibet.org; www.tchrd.org July 18; www.tibet.net).

July 20, 2013:

First “citizen proposal” for a law on religion is presented at a conference in Beijing

The draft proposal for a law on religion (*zongjiao fa* 宗教法) was developed by a team led by Professor Liu Peng of the non-governmental Pu Shi Institute for Social Sciences in Beijing. Among other provisions, Professor Liu Peng proposes the voluntary registration of religious organizations as “religious legal persons.” The conference on “Religion and Rule of Law” was organized by the People’s Congress and Parliament Study Center at the Institute of Law, Beijing University, by the Institute of Law, Beijing Foreign Studies University, and by the Pu Shi Institute (*Jidu shibao* 基督时报 Aug. 15, www.christiantimes.cn/news/201308/15/11937.html; English translation: chinesechurchvoices.com/2013/09/04/draft-proposal-for-a-law-of-religion-unveiled/. See also the report in *China heute* 2013, No. 3, pp. 140-141 [in German]).

July 23, 2013:

Youth Catechism: YOUCAT appears in Chinese

In July the Chinese translation of the *Youth Catechism of the Catholic Church* (YOUCAT) in traditional Chinese characters was released by the Kuangchi Cultural Group in Taipei. The YOUCAT was

first distributed at the World Youth Day in Madrid in 2011. There are also plans to publish the Youth Catechism in Mainland China in simplified Chinese characters. *AsiaNews* reports that the 304 page Chinese edition, which also carries the foreword by Pope Benedict XVI, is enjoying great popularity among young Catholics of Taiwan, Hong Kong and Macao (*AsiaNews* Aug. 2).

July 23–28, 2013:

Chinese youth attend World Youth Day in Rio

Among the throngs who took part in this year's World Youth Day in Brazil, there was a specially assembled group of 16 young Chinese coming from 10 dioceses across China. The delegation was composed of young people from both the official and underground Church who had either themselves registered on a website or who had been recommended by their bishop or by a youth group. Hong Kong was represented at the event by 29 young people who had travelled to Rio after six full months of preparation. On July 7 more than 300 youths joined them in Hong Kong's Cathedral for a "sending forth" Eucharist presided over by Cardinal John Tong. During the course of the World Youth Day event the Diocese of Hong Kong organized a number of liturgies for young Catholics who had remained at home. A Catholic youth camp was also held to coincide with the Rio event (*Hong Kong Sunday Examiner* July 20; *UCAN* July 17).

July 24, 2013:

Statement of the Diocese of Hong Kong demanding free elections by 2017

On July 24 the Catholic Diocese of Hong Kong issued a statement calling for free, general elections by 2017 and pointing out that civil disobedience is justified within certain limits, as long as it takes place peacefully and without violence.

The governments in both Beijing and Hong Kong are concerned about "Occupy Central," a protest movement in the style of the "Occupy Wall Street" movement of 2011. Occupy Central, among others, was launched by a professor and a Protestant pastor, and is planning a series of peaceful protests and acts of civil disobedience in July of next year, aimed at paralyzing the financial district in central Hong Kong. In an interview with *Reuters*, Cardinal Zen expressed concern about the potential infiltration of pro-China protesters and about possible acts of violence that could serve as a pretext for the authorities to "crush everything."

According to the organizers, on the July 1 anniversary of the transfer of power to the People's Republic of China, 430,000 people gathered in Hong Kong to take part in a pro-democracy protest rally. As part of that event, around 450 faithful joined an ecumenical prayer service in Hong Kong's Victoria Park (*Hong Kong Sunday Examiner* July 6, 27; *South China Morning Post* July 2; *UCAN* July 8; *Vatican Insider* Aug. 27).

July 30, 2013:

Party newspaper calls controversial qigong grand master the "spiritual opium of some cadres"

Since the 1990s, 61-year-old Wang Lin, through his activities as a qigong master and healer, is said to have built up a network of contacts, among whom are to be found high-ranking cadres, businessmen

and other celebrities, including former railways minister Liu Zhijun, sentenced last July for corruption. Through this network he has allegedly accumulated great wealth. As the *New York Times* and others have reported, in July of 2013 there was a wave of accusations against Wang on Chinese websites and in the media, in which he was accused of swindle, tax evasion and connections with criminals and corrupt cadres. Wang Lin fled to Hong Kong, where he has a permanent residence permit.

On July 30 an editorial in the Party newspaper *Renmin ribao* attacked Wang and described him as a mirror of insatiable greed and the ugly spirit of some officials. They are weak-willed, unreliable at work and acting from a bad conscience they seek support in “feudal superstition,” the editorial said. It called for those officials who do “not believe in Marx and Engels, but in spirits and gods” to be brought to an abrupt awakening.

The *New York Times* opined that the attacks on Wang were to be understood in connection with the launch of President Xi Jinping’s “mass line” campaign for the ideological rectification of the Party (see the entry of June 18, 2013, in this “News Update”) (*New York Times* July 30; *Renmin ribao* July 30; *South China Morning Post* July 28).

August 2013:

Shanghai’s infamous Tilanqiao Prison to be relocated

After 110 years, the Tilanqiao Prison, located in the center of Shanghai’s Hongkou business district, is to be relocated to a site outside the gates of Shanghai. The existing building is to be converted into a housing and shopping complex. In the former British colonial prison – once the largest in the world and known as the “Alcatraz of the Orient” – many prominent Catholics were imprisoned over the years, including 200 members of the clergy. One of them was Cardinal Ignatius Gong Pinmei, who was a prisoner there for 25 years until his release in 1986. Another prominent Catholic prisoner was Bishop Aloysius Jin Luxian SJ who was interned there from 1960 to 1962 (*UCAN* Aug. 2; german.china.org.cn July 12).

August 2013:

Diocese of Fenyang opens first Family Services Center

With the support of Bishop Huo Cheng, the Diocese of Fenyang, Shanxi Province, has established a center specializing in family services. It will be among the first of its kind in the entire Chinese Church. The *Shangzhi xinling jiaoyu zhongxin* 上智心灵教育中心 (Sophia – “Sapience Intelligence Educational Center”) will be open to receive anyone from any level of society who comes to the door seeking assistance with family problems. The center will offer individual counseling, ongoing education in groups, marriage preparation, help for married couples to achieve “personal growth,” help in parent-child relationships, in crisis management, help with internet addiction, cancer, etc. It will also offer a “hotline” with telephone counseling for people in distress. The center’s Director is Fr. Yang Weijie, a diocesan priest who is a certified psychological consultant and lecturer for the education of youth in the Red Cross. He has already given courses on related topics in a number of provinces (www.chinacatholic.org Aug. 8).

August 1, 2013:

“Good Samaritan” law takes effect in Shenzhen

The Shenzhen Special Economic Zone in South China has adopted a special piece of legislation titled: “Good Samaritans’ Rights Protection Regulation of the Shenzhen Special Economic Zone.” The aim of the law is to provide legal protection to those who reach out to help people in need. In China, it often happens that people do not help those in need either because they were not protected from being sued for damages should the aid attempt fail or because of a general presumption in society that only the guilty helped. In recent years there have been frequent heated debates on this topic, especially following the case of a two year old girl who was twice run over in the southern Chinese city of Foshan in October of 2011. A surveillance camera recorded at least 18 passers-by who walked past the severely injured toddler without stopping. An elderly woman finally came to the child’s help, but the little girl died from her injuries eight days later. Among the law’s provisions, rescuers will be exempt from legal liability for unintentional injury or death unless grossly negligent; those making false claims face punishment; and there will be government compensation if a “Good Samaritan” dies or is injured while helping. In an editorial, the *South China Morning Post* expressed the opinion that once Shenzhen’s law is implemented, it could serve as a nationwide model (Aug. 4; www.stimmen-aus-china.de Aug. 7).

August 1, 2013:

Ningxia: New regulations on religious activities to take effect, including measures that prohibit participation in religious courses by school-age children

On June 3, 2013, the government of Ningxia, where many Muslim Hui live, adopted “Some Provisions on Religious Affairs in the Ningxia Hui Autonomous Region” (宁夏回族自治区宗教事务若干规定), which were to take effect on August 1. According to official reports, the provisions prescribe a “system for reporting for the [government] records” (in effect, a kind of registration) for any religious activities which extend beyond provincial boundaries. This measure applies to individuals and to groups, who come to Ningxia in order to carry out religious activities, and also to groups from Ningxia who leave the borders of the Autonomous Region in order to take part in religious activities elsewhere. In the case of individuals and groups coming into Ningxia, the measure is meant to put a stop to illegal proselytizing. “Scripture classes” (*jingwenban* 经文班) and other religious courses must also be reported for the record. The provision on “scripture classes” appears to be directed primarily at Qur’an lessons. Registration of children and young people in such courses is forbidden until after they have completed their nine years of compulsory education.

Although Chinese law stipulates the separation of religion and education, the “Regulations on Religious Affairs” do not forbid religious courses for children which are very common in other regions, such as catechism classes for children in the Catholic Church. So far, reporting for the record has been prescribed only for basic religious data like recognized religious personnel and holders of church positions, statutes, etc., not for individual religious activities (report on the website of the government of Ningxia, www.nx.gov.cn/zwxw/zw/zwdt/83333.htm; see also: www.guancha.cn/society/2013_07_31_162575.shtml for the text of the document).

August 4 and 31, 2013:

ChinaAid: Police take action against representatives of Protestant house churches in Xinjiang

The US-based organization ChinaAid, which supports house churches in China, has reported that in Xinjiang there was increased pressure during the summer on Protestant house churches which have not officially registered.

According to ChinaAid, on June 6 and on August 4, respectively, the police in Urumqi broke up services which were being conducted by Pastor Tan Wen. In June Pastor Tan had been sentenced to 10 days administrative detention and was fined RMB 500; following the August raid he was again sentenced to 15 days of administrative detention. On June 23 the police also broke into a house church meeting in Urumqi, whereupon one participant called Liu Xia was sentenced to five days detention. In all three incidents, the police officers who conducted the raids did not show official law enforcement identification.

In Xinjiang's Shaya County, according to ChinaAid, on August 31 four house church members were arrested for having organized summer courses for school children during the holidays. Each was sentenced to 15 days detention and a fine of RMB 1,000. In addition, says ChinaAid, the police and the schools also imposed fines on the parents of the children taking part (www.chinaaid.org July 22; Aug. 5; Sept. 4, 18; *South China Morning Post* July 24).

August 5, 2013:

South China Morning Post reports increasing “harassment” of Hong Kong Christians by the Mainland “Church of the Almighty God”

Immigrants from the Mainland brought the church to Hong Kong about 10 years ago, and there has been a push costing millions of dollars to expand the church beyond its 2,000 followers in Hong Kong, Kevin Yeung Tze-chung, Secretary General of the Concern Group on Newly Emerged Religions, was quoted as saying by the *South China Morning Post* (SCMP). Yeung said the origin of the money was unknown. He estimates that more than 200 Christians in Hong Kong have been harassed and have suffered mental injuries.

The Church of the Almighty God (*quanneng shen jiaohui* 全能神教会), which was known earlier as the Teaching of the Eastern Lightning, is said to have a million followers on the Mainland. It teaches that there has been a rebirth of Christ in the form of a Chinese woman and sees the Communist Party of China as Satan or the “great red dragon.” Reports have come out of Mainland China of the church's aggressive recruitment methods, which are rumored to include even kidnapping and extortion. However, Kung Lap-Yan of the Chinese University of Hong Kong, a scholar of religious studies, told the SCMP that until now there has been no hard evidence that the church has done anything illegal in Hong Kong and he prefers to refer to them simply as a new religion. According to him, the established churches call this new group an evil cult because they consider it as competition.

According to the SCMP, the Church of the Almighty God operates stands at various places in Hong Kong and distributes leaflets to passersby on the street. Meanwhile, Hong Kong's “mainstream” churches have been issuing warnings about the sect by means of lectures, brochures and on their Facebook pages. UCAN reports that the church has also gotten a foothold and is spreading in Macao and in Taiwan. This last spring, a coalition of Protestant churches in Macao purchased advertisements distancing itself from the group (*South China Morning Post* Aug. 5; UCAN April 10).

The National Assembly of Chinese Protestants adopted a resolution calling for resistance to heresies, and in particular for resistance to Eastern Lightning; see the entry of September 8-11, 2013, in this “News Update.”

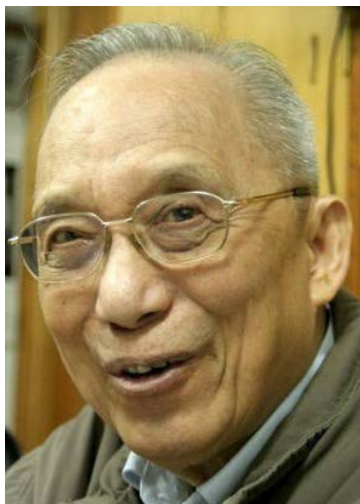
August 7, 2013:

Underground priest arrested in Hebei

Thirty-nine year old Fr. Song Wanjun, a priest of the Diocese of Xiwanzi in the north of the Province of Hebei, was arrested by 10 police officers while driving in his car in the early morning of August 7 and taken to an undisclosed place of detention. Three other priests from Hebei were also arrested in August. They are: Fr. Shi Weiqiang, Fr. Tian Jianmin and Fr. Yang Gang. Recent years have seen again and again arrests of underground priests in the province. As the Justice and Peace Commission of the Diocese of Hong Kong had already reported as early as April 13, 2011, since 2006 nearly 20 clergymen in the Zhangjiakou region (northern Hebei) have suffered illegal detention, physical and psychological abuse and were subjected to political re-education programs. In its report the Commission indicated that there had also been several cases of outright torture (*AsiaNews* Aug. 10; *UCAN* Sept. 3; www.hkjp.org/statement.php?id=109).

August 16, 2013:

Tens of thousands flock to funeral of house church leader Samuel Lamb in Guangzhou



Pastor Samuel Lamb.
Foto: Open Doors USA.

Obituaries called the late pastor, who died on August 3, 2013, “one of the most influential leaders” (*South China Morning Post*) and one of the “spiritual pillars” (*Jidu shibao*) of the house churches in Mainland China.

Samuel Lamb (Lin Xian'gao 林献羔) was born on October 4, 1924, in Macao. In 1945 he started to preach in Guangzhou (Canton, South China) and in 1950 founded the Damazhan Church – named after a street in Guangzhou. After an initial detention 1955–1957, in 1958 he was sentenced to 20 years in prison because he refused to join the Three-Self Patriotic Movement. After his release in 1978 he re-founded the Damazhan Church. His church became Guangzhou's largest house church, counting around 5,000 participants for the main church services each week at the time of his death. In recent years, the church was permitted to function largely without state interference, but only after two decades of harassment by the authorities with constant raids and arrests of church leaders.

Tens of thousands of mourners flocked to Guangzhou to take part in the funeral, which was brought forward by a day and held under heavy police presence in view of the crowds that were expected to attend. A report in the *South China Morning Post* said that even representatives of the official church came to pay their respects to the veteran Christian pastor (*The Economist* Aug. 24; *Jidu shibao* Aug. 16; *South China Morning Post* Aug. 17; www.chinesechurchvoices.com Aug. 29).

August 19, 2013:

Bishop Jin of Shanghai buried at sea

At the request of the late Bishop Aloysius Jin Luxian SJ, on April 27, 2013, his ashes were scattered at sea, in the waters of the port of Wusong, at the confluence of the Huangpu and Yangtze Rivers. Bishop Jin was the first Chinese churchman to have expressed the desire to be buried at sea. One hundred priests, Sisters and members of the laity accompanied the boat out into the harbor. A funeral Mass had been celebrated earlier in the chapel of the Bishop's residence, with Fr. Wu Jianlin as the main celebrant. In his homily Fr. Wu explained the Bishop's request by saying: "He wanted to fully unite with the love of God and to swim to his heart's content in the ocean of God's love." Following the scattering of the ashes at sea, there was a memorial Mass at the Cathedral of St. Ignatius in Xujiahui in which 200 priests, Sisters, members of the faithful and government representatives took part.

At the beginning of August, Fr. Francis Xavier Yao Jingxing, a former publisher of Guangqi Press in Shanghai Diocese, died at the age of 97 (*Xinde* Aug. 22; *UCAN* Aug. 19).

August 26, 2013:

The Chinese Buddhist Association (CBA) celebrates 60 years

Six hundred people, including high-ranking politicians, came together for a memorial ceremony at the Great Hall of the People. Yu Zhengsheng, Chairman of the Political Consultative Conference, congratulated the leaders of the CBA in the name of the government. Liu Yandong, Communist Party Politburo member and Vice Premier, called on the members of the CBA to exercise their role as a bridge between the Party, the government and Buddhist believers, and to promote "humanistic Buddhism," economic development and stability. On August 27, to commemorate its 60th anniversary, the CBA conducted a blessing prayer for world peace and the welfare of the State and nation in Da'an Temple in Xianghe County, Hebei Province. The ceremony was led by Master Xuecheng, Vice Chairman of the CBA, with representatives of the Han Chinese, Tibetan and Theravada Buddhism participating.

In the 1950s the communist leadership of China prompted the formation of mass organizations of the five major religions. The CBA was founded on June 3, 1953 (www.chinabuddhism.com.cn [official website of the CBA] Aug. 26, 27).

August 30, 2013:

The Chinese Islamic Association (CIA) celebrates 60 years

The memorial service took place in the Great Hall of the People with the participation of high-ranking politicians, including Yu Zhengsheng, Chairman of the Political Consultative Conference, and Liu Yandong, Communist Party Politburo member and Vice Premier. Liu called on the CIA to exercise their role as a bridge between the Party, the government and Muslims, and to promote patriotism, unity among ethnic groups and stability. The CIA was founded on May 11, 1953 (*Xinhua* Aug. 30; www.chinaislam.net.cn [official website of the CIA]).

August 31, 2013:

Pope Francis names Archbishop Parolin to Vatican's second highest post

On October 15, 2013, Archbishop Pietro Parolin replaces 78-year old Cardinal Tarcisio Bertone as Secretary of State of the Holy See. Parolin, born in Northern Italy in 1955, is a Vatican career diplomat with a Ph.D. in Canon Law. Since 1992 he has been assigned to the Vatican's Secretariat of State, where he filled the post of undersecretary in the Section for Relations with States, a post which would be equivalent to that of vice-foreign minister. In 2009 he was appointed Papal Nuncio to Venezuela. His appointment as the Vatican's Secretary of State is generally seen as a confirmation of Pope Francis' intention to reform the Curia and to strengthen Vatican diplomacy.

During his time as undersecretary for relations with states Parolin, along with others, was responsible for negotiations with Vietnam's Communist regime, which led in 2009 to the creation of a high ranking bilateral commission and in 2011 to the appointment of a non-resident papal representative to Vietnam. Relations with China were also part of his portfolio. *Vatican Insider* wrote that in 2005, after the beginning of the pontificate of Pope Benedict XVI, there had been a resumption of direct contacts with China and that Parolin led Vatican delegations involved in talks with the Chinese side between 2007 and 2009, talks which reportedly made progress at the time, but which came to a standstill soon after Parolin's 2009 transfer. According to Robert Mickens' account in *The Tablet*, the transfer to Venezuela took place after some critics claimed that Parolin was agreeing to too many compromises in his dealings with Beijing. In his article, Mickens wrote that under Parolin's successor in the Secretariat of State, Monsignor Ettore Balestrero, the Chinese side had been informed that the Pope would not sign an accord that had already been worked out. From 2010 onwards, Sino-Vatican relations have deteriorated drastically.

Many observers now expect that under the direction of Secretary of State Parolin it will be possible to resume the talks. An anonymous Catholic commentator from Mainland China, whose words were reported by *UCAN*, pointed out that the many fundamental problems between China and the Vatican, which had been building up over the last 50 years, will not be solved simply by the new appointment (*Radio Vatican* Aug. 31; *The Tablet* Sept. 7; *UCAN* Sept. 5; *Vatican Insider* Aug. 30, 31; Sept. 1).

September 1 and 7, 2013:

World Day of prayer for peace to also include China

On September 1 Pope Francis announced that September 7 would be a day of worldwide prayer and fasting for peace in Syria and for other regions in the world which are experiencing conflict. He also invited members of non-Christian religions as well as all people of good will to join in this initiative. In Mainland China, the Catholic newspaper *Xinde* printed an appeal by Chinese clergymen and faithful to all Chinese dioceses, parishes, convents, seminaries and charitable works as well as to the Catholic faithful to join the Holy Father in praying for peace with liturgies, fasting and personal prayer. Believers in many places throughout Mainland China responded to the Holy Father's appeal.

Apparently by mere coincidence, in an open letter on August 28 the Patriotic Association and the official Chinese Bishops' Conference had also called for a day of prayer for peace to be observed on September 1. They cited the 68th Anniversary marking the end of the Second Sino-Japanese (anti-Japanese) War and of the Second World War as the reason for this day of prayer. In announcing this measure they were responding to an initiative by the Commission of the Chinese religions for world peace, urging the five official religions to pray for peace, each according to their own traditions, on the

anniversaries of these events. It was requested that reports on the outcome of the initiative should be sent to the offices of the Patriotic Association and of the Bishops' Conference (www.chinacatholic.cn Aug. 29; www.chinacatholic.org Sept. 6, 8, 13).

September 2, 2013:

Hong Kong's Justice and Peace Commission asks UN to check on freedom of religion in China

For the first time the Justice and Peace Commission of the Diocese of Hong Kong has presented a petition to the UN Human Rights Council in Geneva on the eve of the October 22 date fixed for the "Universal Periodic Review of China's Human Rights Record." With this petition, the Commission is urging that China should adhere to the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights, which include in their provisions the right to freedom of religion. Among other things, the request states: "The Chinese authorities have imposed political and religious policies that have been against the principles and practices of the Catholic faith, and that they have gravely violated human rights. This has caused the Catholics in Mainland China to split into the so-called 'Official Church' and 'Underground Church' communities. This brings pain and suffering within the Church." The request to the UN gives many examples of oppression and interference for both clergy and laity; of a lack of freedom of association and of demands to join organizations authorized by the government; of unlawful detention and house arrest up to inhuman treatment like torture (*Hong Kong Sunday Examiner* Sept. 14; *Radio Vatican* Sept. 4; *UCAN* Sept. 3).

September 8–11, 2013:

Ninth National Assembly of Protestants meets in Beijing

At the convention of this highest assembly of official Chinese Protestantism, Elder Fu Xianwei said in his report that the number of Protestant Christians in China has now increased to 24 million. Fu Xianwei and Pastor Xu Xiaohong were re-elected to their respective offices as Chairman and Secretary General of the Committee of the Three-Self Patriotic Movement of the Protestant Churches in China. For the China Christian Council, Pastor Gao Feng was re-elected as Chairman and Pastor Kan Baoping was re-elected as Managing Director. The 315 delegates adopted a resolution calling for "resistance to heresies and cults," which is specifically directed against the Church of the Almighty God (Eastern Lightning). They issued an appeal to all Protestants "to develop positive energy in order to complete the Chinese dream together." The delegates also approved a "Letter to the brothers and sisters in the Lord throughout the country." In addition, they revised the statutes of the Three-Self Movement and of the China Christian Council. On 12 September the delegates were received in the Great Hall of the People by Yu Zhengsheng, Chairman of the Chinese People's Political Consultative Conference (www.ccctspm.org/201309/; see the report in *China heute* 2013, No. 3, pp. 141-143).

September 10, 2013:

Memorial plaque dedicated to Jesuit Father Jacquinot in Berlin

The French Jesuit priest Father Robert Emile Jacquinot de Besange (1878–1946) in 1937 saved the lives of about 360,000 civilians, including 80,000 children, through the establishment of a security zone – the "Shanghai Safe Zone" – during the course of the Second Sino-Japanese war (1937–1945). Jacquinot



Memorial plaque dedicated to Jesuit Father Jacquinot.
Foto: Jiang Yuchun.

sons.” He died there in 1946 and is buried in Berlin’s Heiligensee cemetery. Following his death, in 1949 his concept of “security zones” was formally inserted into the protocols and commentaries of the Geneva Conventions. In honor of Fr. Jacquinot’s humanitarian achievements – who during his Shanghai years was in contact with John Rabe, “the good German of Nanking,” and helped him to establish a similar safety zone in Nanjing – on September 10, 2013, a memorial plaque was dedicated at Jacquinot’s grave.

This was done at the suggestion of Jiang Yuchun, director of the newly founded “Jacquinot-Rabe Friendship Association” (China) and International Communications Manager of the “John Rabe Communication Centre” (Heidelberg) (<http://klauspegler.de/texte/frohnau-frohnau/robert-jacquinot-de-besange> ; www.berliner-partner.de Sept. 11).

came to China as a missionary in 1913 where, among other things, he worked as a professor of English language and literature at the Jesuit run Aurora University. At the beginning of the war he was able to convince the warring parties that the organization of a safety zone and the provisioning and care of refugees would be beneficial for all sides. In June of 1940 his Jesuit superiors transferred him back to Europe. In 1945 he was appointed head of the “Vatican delegation in Berlin for the aid of refugees and displaced persons.”

September 11, 2013:

Survey in Asia: A quarter of all men admit to having raped

Nearly a quarter of all men who were interviewed in a UN study on violence against women in some parts of Asia, admitted to having committed a rape at least once. Rape is particularly common within existing relationships. Ten thousand men from six countries participated in the survey. The island of Bougainville in Papua New Guinea ranked in first place at 62%. In China, the percentage of men who admitted at least one rape was estimated at 22.2% (*BBC* Sept. 11).

September 17, 2013:

China Disabled Persons’ Federation: Many of China’s disabled live in poverty

On September 17, at the Sixth National Congress of the China Disabled Persons’ Federation, Zhang Haidi, the Federation’s chairwoman, said that people with disabilities are among the poorest in China, with 15 million disabled people in rural areas and more than 2.6 million in cities living below the poverty line. Moreover, according to Zhang, about 2.8 million disabled people in rural areas either have no home or live in unsafe houses. The Association wants to make sure that within the next few years

all people with disabilities will be included in social security programs and will receive a minimum wage. The disabled should also benefit from appropriate rehabilitation therapies. At the same time the chairwoman acknowledged the progress that has been made in the last five years in these areas. The Disabled Persons' Federation is also working to promote a better social standing of disabled people in Chinese society (*Xinhua* Sept. 17).

September 19, 2013:

Pope Francis donates mooncakes to Hong Kong jail inmates

Pope Francis gladly responded to Cardinal Joseph Zen's request for a symbolic donation for mooncakes for the more than 10,000 inmates in Hong Kong's municipal jails. The Pope's participation in Cardinal Zen's project triggered a wave of cash donations in Hong Kong. The Cardinal, who for the last several years has been overseeing the distribution of the traditional mooncakes to prisoners for the Chinese Moon Festival – which this year fell on September 19 –, made his request to the Holy Father in August. Pope Francis replied with a greeting card in Italian: "Dear Faithful, I gladly join with you to donate mooncakes to our brothers and sisters in the prisons of Hong Kong. Jesus will recognize us at the door of Heaven. Happy Moon Festival! I cordially bless you, PP Francesco." The Pope included a contribution for the fund. About 15,000 mooncakes were distributed to inmates in all of Hong Kong's 23 prisons, correctional facilities, rehabilitation centers and addiction treatment centers (*UCAN* Sept. 11; *Vatican Insider* Sept. 18).

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Church-State Relations and Their Impact on Christian Charity in China — Retrospect and Preview

Wang Meixiu

Church-State relations are a big and complicated subject and vary from one country to another. According to experts in the field of law from China and other countries, three or four patterns of Church-State relations prevail in the world today. These are (1) one Church or religion as the State Church or religion such as in Great Britain and the Scandinavian countries; (2) the State and religion are taken as one; (3) separation of Church or religions and State, also called a secular State; (4) the State guides or dominates or controls the religions – various scholars prefer different verbs to describe the situation;¹ this is mainly the Church-State pattern in China now and in Eastern European countries before the early 1990s, as well as in a small number of other countries.

My presentation will concentrate on the Church-State relations, the government institutions administering and supervising religions in China in the past and in the present and their impact on Christian charities today. My paper will include the following four parts:

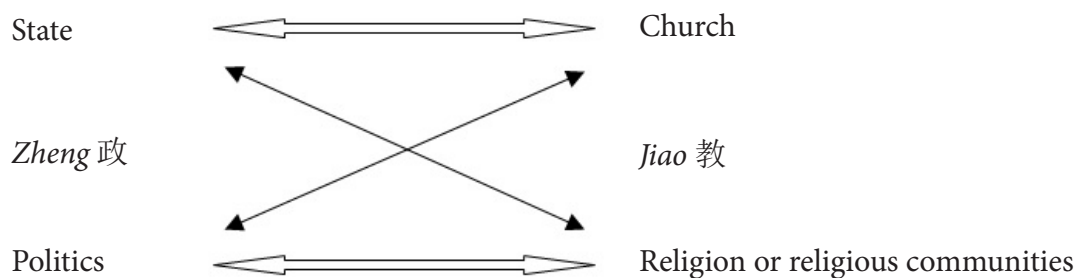
The following text is the contribution of Prof. Wang Meixiu (Institute of World Religions at the Chinese Academy of Social Sciences in Beijing) to the symposium “Faith-based social services in China today,” conducted by Caritas Germany and Jinde Charities in cooperation with the China-Zentrum, Freiburg/Germany, October 18–19, 2012. A German translation has been published under the title “Die Beziehungen zwischen Kirche und Staat und ihre Auswirkungen auf die Arbeit der religiösen Wohltätigkeitsorganisationen in China – Rückblick und Vorschau,” in: *China heute* 2013, No. 2, pp. 93–103. Additions by the editors are in square brackets. The editors are thankful to Fr. Dr. Zbigniew Wesołowski SVD (Monumenta Serica Institute) for his help with editing and editorial additions for Part B which deals with the historical development. Another contribution to the symposium in Freiburg by Deng Guosheng, “The Decline of Foreign Aid and the Dilemma of the Chinese Grassroots NGOs,” has been published in *Religions & Christianity in Today's China* III (2013) 1, pp. 24–31. John B. Zhang's contribution to the symposium, “Walking in Love and Service with China and the Chinese Church,” is also published in this issue of *RCTC*. [Ed.]

- 1 See Chen Fenglin 陈凤林, “Cong zheng-jiao guanxi de yanjin lishi kan wo guo zongjiao fazhan” 从政教关系的演进历史看我国宗教发展 (From Evolution of the Church-State Relations to Religious Development in China), in: *Hebei sheng shehuizhuyi xueyuan xuebao* 河北省社会主义学院学报 (Journal of Socialist College of Hebei Province) 2009, No. 2, pp. 12–14; Liu Peng 刘澎, “Jinri Zhongguo de zheng-jiao guanxi: wenti yu zouxian” 今日中国的政教关系: 问题与走向 (The Church-State Relations in China Today: Problems and Tendencies), www.21ccom.net/articles/zgyj/ggzhc/article_2011062538010.html (accessed September 1, 2012); Mo Jihong 莫纪宏, “Lun wo guo zongjiao zuzhi de falü diwei” 论我国宗教组织的法律地位 (On the Legal Status of Religious Bodies in China), in: *Jinling falü pinglun* 金陵法律评论 (Jinling Law Review), Spring 2009, pp. 36–47; Ma Ling 马岭, “Xianfa zhong de zongjiao wenti” 宪法中的宗教问题 (The Issue of Religion in the Constitution), website Zhongguo shehui kexueyuan wangzhan 中国社会科学院网站, www.cssn.cn/news/153693.htm (accessed December 26, 2012); Jieruimi · Guning 杰瑞米·古宁 (T. Jeremy Gunn), “Zheng-jiao guanxi moshi” 政教关系模式 (Models of the Church-State Relations), www.pacilution.com/ShowArticle.asp?ArticleID=1480 (accessed October 8, 2012).

- A. First, I will briefly explain what the Chinese characters for Church-State relations mean in the Chinese language context and why confusion arises in this area because of a loose usage of these characters and a lack of mature study of political science, law, and religion.
- B. The second part will discuss the Church-State relations and government institutions to monitor religions from a historical perspective.
- C. The third part will concentrate on the same topic with reference to the present time, as well as on some positions and criticism of Chinese scholars today.
- D. The last part will briefly talk about how government policies influence Christian charities today.

Part A

Modern academic studies on religion and political science have been introduced to China as have many other disciplines. Today the most commonly used Chinese characters for the translation of “Church-State relations” are *zheng-jiao guanxi* 政教关系 instead of *guojia yu jiaohui de guanxi* 国家与教会的关系, which immediately becomes problematic, as the character *zheng* 政 placed together with other characters may compose various terms, like political party (*zhengdang* 政党), politics (*zhengzhi* 政治), or government (*zhengfu* 政府). As a result, *zheng-jiao guanxi* may also mean relations between politics and religion. The diagram shows what is meant by *zheng-jiao guanxi*. The term *guanxi* (关系), a very commonly used expression, means relation or relationship. So we may read the following four relations with regard to the Chinese term *zheng-jiao guanxi*:



When we talk about Church-State relations in English or other international languages, we know clearly what is meant. However, if one says in Chinese *zheng-jiao guanxi*, ambiguities come about at once. As a result, one may find varieties of meaning under the umbrella of *zheng-jiao guanxi*, such as relations between a political party and a religion or religious groups, between politics and religion, between political power and religion or religious groups, between the State and religion, etc., all of which are today discussed loosely in popular as well as academic articles, papers, and even books. E.g., Director Wang Zu'an of the State Administration of Religious Affairs (SARA, also known as Religious Affairs Bureau) authored two articles respectively titled “*Zheng-jiao guanxi* in China in Light of

the Functions of the SARA” and “On *zheng-jiao guanxi* in China Today.”² Prof. Liu Peng, who is known for advocacy of a law on religion [*zongjiao fa* 宗教法] published the article “*Zheng-jiao guanxi* in China Today: Problems and Tendencies.”³ Prof. Zhuo Xinping in his article “On ‘*zheng-jiao guanxi*’” also spoke about these relations.⁴ So it is better to translate the English term Church-State relations as *guojia yu jiaohui de guanxi* 国家与教会的关系 [literally: relations between State and Church] or *guojia yu zongjiao zuzhi de guanxi* 国家与宗教组织的关系 [literally: relations between State and religious organizations] to avoid ambiguities.

Part B

The history of Church-State relations in China is complicated as might be expected since it covers millennia. Generally speaking, the attitude and position of the State towards religious communities on the one hand was to control and utilize them and on the other hand to let them go their own way. This does not mean, as is claimed by some, that the State just dominated religious communities while the religious communities could only obey and follow, that is, in Chinese, *zheng zhu jiao cong* 政主教从 or *zheng jiao zhu cong* 政教主从.⁵ Certainly, the pattern of the State dominating or deciding and the religious obeying is preferred by the present authorities and quoted by Wang Zuo'an, Director of the SARA,⁶ and a National congressman, Prof. Dr. Zhuo Xinping, Director of the Institute of World Religions, Chinese Academy of Social Sciences.⁷

China was and is a country of multiple religions, both in form of institutionalized religion as well as of diffused religion, to use a term of the American sociologist of religion C.K. Yang in his book *Religion in Chinese Society*.⁸ In the Chinese context, institutionalized religions are Confucianism, Daoism, Buddhism, Islam, Christianity, while popular or folk religions are *diffused religions*. Or using terms of other scholars, the former are “big traditions” and the latter are “small traditions.” The very basic beliefs of the majority of the Chinese, the Han Chinese, were the belief in [Tian (Heaven) or] *tianming* (the Mandate

- 2 Wang Zuo'an 王作安, “Cong guojia zongjiaojie zhineng kan zhongguo zheng-jiao guanxi” 从国家宗教局职能看中国政教关系 (*Zheng-jiao guanxi* in China in Light of the Functions of the SARA), in: *Zhongguo zongjiao* 中国宗教 (Chinese Religion) 2009, No. 11, pp. 5-7; Wang Zuo'an, “Guanyu dangdai Zhongguo zheng-jiao guanxi 关于当代中国政教关系” (On *Zheng-jiao guanxi* in China Today), in: *Xuexi shibao* 学习时报 (Study Times), November 23, 2009, p. 1.
- 3 Liu Peng, “Jinri Zhongguo de zheng-jiao guanxi: wenti yu zouxian.”
- 4 Zhuo Xinping 卓新平, “Lun ‘zheng-jiao guanxi’ 论“政教关系” (On the Church and State relations), website Fojiao zaixian 佛教在线, www.fjnet.com/fjlv/200905/t20090518_121082.htm (accessed June 15, 2013).
- 5 Zhang Jian 张践, “Zhongguo chuantong shehui zheng-jiao guanxi de lishi tedian” 中国传统社会政教关系的历史特点 (Some Historical Features of the Church-State Relations in Chinese Traditional Society), in: *Zhongguo zongjiao* 中国宗教 2009, No. 3, pp. 32-35; Zhang even claimed that the religious communities must absolutely obey the power of the State in China's history and under such a context religious communities only played a role of assistance and help.
- 6 Wang Zuo'an, “Guanyu dangdai Zhongguo zheng-jiao guanxi,” p. 1.
- 7 Zhuo Xinping, “Lun ‘zheng-jiao guanxi.’”
- 8 [Under *diffused religion* C.K. Yang understands “a religion having its theology, cultus, and personnel so intimately diffused into one or more secular social institutions that they become a part of the concept, rituals, and structure of the latter, thus having no significant independent existence,” in: C.K. Yang, *Religion in Chinese Society*, Berkeley – Los Angeles 1961, pp. 294ff.]

of Heaven)⁹ as well as worship or veneration of the ancestors. China was an agricultural country with a patriarchal clan system and a hierarchical society, so that the practice of religious worship was hierarchical as well. For instance, the emperors and their family members worshiped the Tian (Heaven) at the Temple of Heaven and local officials were allowed to perform such a practice at the Temple of the Town God (*chenghuang miao*), ordinary people were permitted to worship the village gods in small temples (*tudi miao*). Such traditional and popular beliefs were deeply rooted and wide-spread, parts of them are still influential and visible today though their meaning has changed more or less. This presentation, however, will mainly concentrate on the relations of institutionalized religions with the State rather than speaking about features of Chinese religions.

In imperial China [221 B.C.–1911] the Church-State relationship was a relation between the imperial power and the power of the religious leaders. According to retired Prof. Huang Xinchuan of the Chinese Academy of Social Sciences, from ancient times in China under the Dynasties of Xia, Shang, and Zhou to the last Dynasty of Qing, an absolute monarchy imposed the patriarchal clan system as institutionalized central power in fields of politics, ethical teachings, and religion. Prevalent beliefs of ancient times were used to prove that the power of the emperor and prosperity or transformation of the country came from the divine god.¹⁰ [Religious] Daoism, having undergone some changes, came to terms with the rulers after the Southern and Northern Dynasties (420–589). Buddhism also made efforts to adapt to the local context, because some monks believed that it would be difficult for Buddhism to exist without submitting to the monarch. As a result, beginning with the Southern and Northern Dynasties, the rulers started to support and encourage Buddhism by rewarding and promoting it for their own purpose on the one hand and to take strict precautions and control of it on the other hand. After Islam, Nestorian Christianity, Judaism, and Catholicism as well as other religions had come to the country, the State predominantly adopted policies of control through conciliation, protection, tolerance, and assistance, as well as policies of restriction as supplementary measures in

9 [The God Tian (Heaven) with its mandate (*tianming*) stems from the Zhou-Dynasty (1046–221 B.C.). The Shang-Empire (1600–1046 B.C.) declined due to a rebellion of the Zhou tribes under King Wen. Various Chinese classical writings as well as bronze inscriptions describe how the Zhou kings tried to legitimize their rebellion against the Shang with the help of the concept of *tianming* (Mandate of Heaven) (see footnote 10). The Shang Kingdom despite polytheism believed in an ultimate being, a supreme God called Shangdi (most probably forefather or Lord from above) who was above all deities. To his pantheon belonged deities of nature and deified kingly ancestors.]

10 According to Prof. Huang, the concept of the emperor's power from a god [Shangdi/Tian] appears in China as early as during the Xia Dynasty. Its emperor Yu claimed that during his conquest of a tribe named Youhushi "the Tian used me to kill them," and he "punished them as it was pervasively done" (see "Yushi" from *Mozhi*). This notion was systematically articulated during the Shang Dynasty and took on a new meaning. As official teaching and literature the book *Shangshu* mentioned *tianming* or order from Shangdi seventy-three times. And in the *Shijing* (Book of Songs) it says "From the Heaven came the great command to make Lord Wen king of the land." "Magnificent is the god on high, surveying mankind from the sky, the god inspected the world beneath to see people live in peace." The great Confucianist of the Han Dynasty Dong Zhongshu (199–104 B.C.) created a theology called correspondence between man and heaven to set Confucianism on a track of theology. Dong thought "the king acted by will of the heaven," the heaven used auspicious signs or disasters to guide the king [...]. See Huang Xinchuan 黄心川, "Lun Zhongguo lishi shang de zongjiao yu guojia de guanxi" 论中国历史上的宗教与国家的关系 (On the Relationship between Religion and the State in Chinese History), in: *Shijie zongjiao yanjiu* 世界宗教研究 (Studies in World Religions) 1998, No. 1, pp. 1-9, esp. pp. 2-3.

order to solidify its own power until the times of the Qing Dynasty. Therefore, the power of the State was stronger than that of the religion.¹¹

For example, [religious] Daoism originated among the peasants from the end of the Eastern Han Dynasty (25–220) and played a role in a large scale peasant uprising called the “Yellow Turban Uprising.” Their political ideal was to realize peace on earth which, however, never came true.¹² To look down upon the worldly power was also part of its early ideas.¹³ Since the Southern and Northern Dynasties the monks had been under pressure to readjust (their convictions) by placing a stronger emphasis on supporting the monarch and on practices aiming at longevity and immortality. Gehong, a well-known Daoist, stated that “the emperor is the Tian (Heaven) and father”; if one wished to have a longer life, one needed to understand loyalty and filial piety as a precondition, or else one would not live longer by relying alone on the practice of Daoist immortal skills.¹⁴ In return for their support, some emperors believed in Daoism, granting it their favor and various forms of assistance, and even invited the priests to perform religious rituals and services in imperial palaces.¹⁵

Buddhism came to China from India at the beginning of the first century or even earlier. It was strongly condemned by the Confucians because the monks left their parents to live in sacerdotal celibacy in temples, which was contrary to Confucian ethics and tradition, and did not kneel before the emperors. However, during the frequent changes and instabilities of small kingdoms, during the Southern and Northern Dynasties, some Southern emperors started to believe in Buddhism for spiritual protection and were in favor of Buddhism. An important Confucian scholar called Hengxuan attempted to have the monks kneel before the emperor but was strongly rejected by the monks. One of them, Huiyuan, argued that if the monks did more charitable work and became a Buddha, they could help the emperor put the world in good order, even without having to kneel before the ruler. Later on many emperors were in favor of Buddhism, claiming that they were told by the Buddha to rule the country and assist the building of temples, help translate and print Buddhist books, make Buddhist sculptures, and provide a living for the monks. Twenty-one emperors of the Tang Dynasty out of the twenty-two were followers of Buddhism. Emperor Wendi of the Song Dynasty, according to Prof. Huang Xinchuan, spent one third of the country’s savings to assist Buddhism.

11 Huang Xinchuan, “Lun Zhongguo lishi shang de zongjiao yu guojia de guanxi,” pp. 1-9.

12 *Ibid.*

13 Wang Shengduo 汪圣铎 – Liu Kunxin 刘坤新, “Cong daojiao nei daochang kan Song chao de zheng-jiao guanxi” 从道教内道场看宋朝的政教关系 (On the Church-State Relations of Song Dynasty Seen from Inner Daoist Rites), in: *Shixue jikan* 史学集刊 (Collected Papers of History Studies), July 2010, No. 4, pp. 65-71, esp. p. 70.

14 See Ge Hong 葛洪, *Lianggui* 良规 (Good Regulations), *Weizhi* 微旨 (Minor Ethos), requoted from Huang Xinchuan 黄心川, “Lun Zhongguo lishi shang de zongjiao yu guojia de guanxi,” p. 3.

15 Wang Shengduo – Liu Kunxin, “Cong daojiao nei daochang kan Song chao de zheng-jiao guanxi,” pp. 70-71. The article points out that the reasons for having Daoist ritual celebrations inside the imperial palaces were to pray for rain, sunny days, and good harvests, to pray for the rulers to recover from deadly illness, for the rulers to go to heaven after their death, to pray for their health and for the country to prosper, etc. There were no fixed places for the imperial ritual ceremony within the palace, but in some palace buildings such ceremonies were often held. Some buildings in the royal palaces were constructed particularly for Buddhism and Daoism. The Daoist ritual sites inside the imperial palaces were strongly directed towards serving the society, the State, and politics. Daoist monks felt proud about having chances to serve there.

Nevertheless, the State also made efforts to monitor and control Buddhism. As early as during the Southern and Northern Dynasties, the State began to establish a special section and name officials to be in charge in case restriction, banning, or suppression was needed. The Buddhists were severely suppressed several times in the course of history, twice during this period. But the most serious suppression of Buddhism took place during the reign of Emperor Wuzong (841–846) of the Tang Dynasty, when over 4,600 temples were demolished, more than 260,000 monks and nuns returned to secular life, 40,000 small temples were pulled down, and thousands of pieces of land were confiscated.¹⁶ This happened partly because Emperor Wuzong preferred Daoism to Buddhism, resulting in conflicts between them so that the Daoist priests convinced the emperor to ban Buddhism; another reason was that the emperor believed there were so many monks and temples that it took a large amount of labor and gold/money to build and support them, so that no other religion hurt the people as much as Buddhism did. It has to be noted that the monks' communities were tax free and free from military service, too.

The State institution to manage Buddhist affairs started from the Northern Wei period (386–534). It was called *zhaoxuan si* 昭玄寺 (Office for the Clarification of Buddhist Profundities)¹⁷ and was established in the central government, its official being a monk. In the Tang Dynasty, this section was called *cibu* 祠部 (Bureau of Sacrifices) and was located under the rites department in the *shangshu sheng* 尚书省 (Department of State Affairs). Its official was a layperson, but who had to be approved by the *cibu* before appointment, which meant the management of Buddhist affairs was part of the secular administration. (There was a special section called *honglu si* 鸿胪寺 [Court of State Ceremonial] to deal among others with the Nestorians.) In addition, to control the population of monks and priests, the Tang (618–907) and Song (960–1279) Dynasties continued with a pass distribution measure and set up a special registration procedure for Buddhist monks and Daoist priests.¹⁸ The State also applied land distribution measures to control their occupation of land and restrict economic activities of the temples and to restrain annexing of land by monk landlords and limit their expansion. Nevertheless, in the opinion of Prof. Huang Xinchuan, such economic interference was only partly successful.

In the Song Dynasty, as more Arabic merchants came for trade, the government in Guangzhou and other places set up the *fanfang* 蕃坊 (an office to deal with the foreigners) with a Muslim in charge. In the Yuan Dynasty (1279–1368), the Muslims were the second class among four classes of inhabitants, lower than the Mongols, but higher than the Han Chinese and those living in Southern China. The State established various offices to deal with the Muslims and set up a *chongfu si* 崇福司 (Commission for the Promotion of Religion), which was later changed to the *chongfu yuan* 崇福院 to deal with the Christians.

16 It's difficult to determine the exact general population of the Tang Dynasty. According to the website wikipedia.org (Weiji baike 维基百科), the population in the year 637 was 12,351,681; and during the reign of Emperor Xuanzong it was around 80 million, zh.wikipedia.org/wiki/%E4%B8%AD%E5%9B%BD%E4%BA%BA%E5%8F%A3%E5%8F%B2#.E7.9B.9B.E5.94.90 (accessed June 10, 2013).

17 [For the English translation of the office names in imperial China here and in the following see Charles O. Hucker, *A Dictionary of Official Titles in Imperial China*, Stanford, California 1985.]

18 Long Xianzhao 龙显昭, "Zhongguo gudai zongjiao guanli tizhi yuanliu chutan" 中国古代宗教管理体制源流初探 (Preliminary Study on Origin and Development of Ancient Chinese Administration of Religion), in: *Zhonghua wenhua luntan* 中华文化论坛 (Forum of Chinese Culture), 2000, No. 4, pp. 91–98.

The Ming (1368–1644) and Qing (1644–1911) Dynasties continued with these management and administration systems and established the *ciji si* 祠祭司 (Bureau of Sacrifices) within the Rites Ministry; they also extended the systems to the provincial and county levels for similar purposes. It has to be noted that some dynasties dealt with the religious communities with one common section and others with a different section for each religion.

Although the State established sections to monitor and manage the religious communities, it was also very interested in their function of helping to keep society in order and in their teaching of their followers to be good persons, which would ultimately benefit the country and the regime. So the authorities only cared about important and influential religious masters and leaders, not common monks and nuns or priests who either had or did not have a pass from the authorities. This is partly the reason why since the Tang Dynasty Buddhism developed some major denominations, such as Huayan, Pure Land, Tiantai, Chan; each grew well and had its own followers and bases which were called holy mountains. During the early years of Emperor Kangxi's reign around 1662, according to statistics of the Ministry of Rites, there were 6,073 officially built large temples and 6,409 small temples; and there were 8,458 unofficially built large temples and 58,682 small temples. There were 110,792 monks and 8,615 nuns. In 1736 (fourth year of Emperor Qianlong), the Rites Ministry distributed 340,000 official passes to the monks and nuns. And towards the end of the Qing Dynasty, their number grew to 800,000.¹⁹

One of the government measures to control and restrict religious growth was to limit the number of passes issued to the religious personnel. For example, in the early years of the Ming Dynasty, the emperor permitted distribution of the official passes only once in three years, and then only once in five years, later on even only once in ten years. Emperor Chengzu stipulated that in the capital cities of the provinces only forty official passes were to be given out, in each prefecture (*zhou*) only thirty were to be distributed, and in each county only twenty were allowed. According to this regulation, 36,000 official passes were possible, which was far from reality. So there were great numbers of monks, nuns, and priests without official passes. The official Codex of Great Qing published during Emperor Kangxi's reign mentions that Buddhism and Daoism were useful and not to be banned, but needed to be restricted, otherwise they might spread. In 1667, according to official statistics, there were 110,291 Buddhist monks, 21,286 Daoist priests, 8,615 Buddhist nuns, giving a total of 140,192. During the 60 years from Emperor Kangxi to Emperor Yunzheng (1676–1735), no official passes were given out in order to limit the number of Buddhist monks and Daoist priests, with the result that some became professional religious in popular religions such as LuoJiao or the religion of Eight Trigrams, and some later even became involved in uprisings like the Taiping Rebellion or Muslim rebellions.

During the Republic era (1911–1949), the Constitution prescribed that the citizens enjoyed the rights of freedom of religion, freedom of speech, of publication and of association. The great Confucian Kang Youwei attempted to introduce Confucianism as State

19 Jin Ze 金泽, "Qing dai zongjiao wenhua zhong de ru shi dao san jiao" 清代宗教文化中的儒释道三教 (Confucianism, Buddhism, and Daoism in the Religious Culture of the Qing Dynasty), www.fjnet.com/fjlw/200905/t20090519_121333_4.htm (accessed June 9, 2013).

religion but failed. He was strongly criticised by the Catholic ex-priest Ma Xiangbo. Certainly, the Republic years were a good time for Christians.

In conclusion, during most of the time before 1949, institutionalized religions in China were weaker than the State and tended to collaborate with it, and the State took advantage of them, assisted and controlled them at the same time. In such a context the religious communities grew and were transformed and even developed beyond what was expected. The religious professionals either practiced their faith without official passes or developed various denominations or even combined it with popular faith and practice. Some former Buddhist monks or Daoist priests became involved in popular and sectarian movements because of being unable to get the official permission to be professionals. Meanwhile, it is obvious that there are many other negative effects brought about by the Church-State relations in the past besides those mentioned above, such as politicizing, corruption, loss of esteem for the religious masters and leaders, loss of vitality and renewal of the communities, which can be felt even until today.

Part C

There has been both great continuity and discontinuity in the relations between Church and State in China since 1949. Although the Constitution of the People's Republic of China has been changed several times, freedom of religious belief has always been there, except for some minor changes of wording. But as some Chinese law experts have claimed, the Church-State relationship in China is a particular case unique in the world today.

It is clear that the Chinese Communist Party (CCP) claims to be and also is the leader of the country in terms of creation of the government, the National People's Congress, the National Political Consultative Conference, the military, and even the so-called democratic parties and non-governmental organizations. The Party and the governmental structure in charge of religious affairs, according to my personal and humble understanding which may not be correct, is the following: the United Front as a department of the CCP is responsible for policy-making and plays a leading role within this structure. The SARA as a section of the State Council has to carry out the policies and to speak on religious affairs to religious and non-religious audiences alike, both at home and abroad. Some other ministries also share responsibilities in this area, to keep society in order and prevent any social disorder. It is certain that the SARA, being most frequently mentioned in the media, is the major office to deal with the religious communities acknowledged by the government, namely the five big religious organizations Buddhism, Daoism, Islam, Protestant churches, and Catholic Church.

The Church-State relationship has changed from time to time as the CCP's understanding of religion shifted from religion as people's faith in the early 1950s to the concept of opium of the people from the late 1950s to the late 1970s, and then to religion as a social reality and a need of the people since the early 1980s. This is a development from an ideological counter-religious attitude to the pragmatism of guiding the religious adherents to adapt to the Socialist society, while freedom of religious belief has been at all times written

into the Constitution.²⁰ So the question is raised, what is meant by freedom of religious belief in Article 36 of the Constitution? Does this mean the Chinese are free to believe in a religion according to their own mind or that they may believe in a religion and practice it accordingly? After the study of the Constitution and various national and local regulations, the experts of civil law and constitutional law stated that there are no laws on religion and no articles on religion in the Constitution except Article 36. Other official documents on religion are either regulations by the State Council or by the governments or People's Representative Conferences of provinces, metropolitan cities, or autonomous regions or other local levels. One will not find wording such as separation of the Church from the State in these documents and regulations or in the Constitution. It is clear that there are many reasons for this, one among them is that it is so difficult to define the legal status of what a religion or a religious legal representative or a religious body or entity enjoys. Or to put it simply, the question is, what is the legal status of a religious body in China and could a law possibly define it. If it did, could one imagine how many religious organizations or bodies, in addition to the five officially recognized religious groups, would come up and apply for registration based on it?

That is partly the reason why the "Regulations on Religious Affairs" were passed by the State Council in late 2004 and took effect in March 2005. Wang Zuo'an, present director of the SARA, said in his review and reflection on legislation of religion:

*It must be above all clear what relationship the Party and the government have with religious bodies and religious meeting places before legislation of religion may take place. That is to find a solution to the issue of the Church and State relations [...] Document 19 of the Central Committee of the CCP passed in 1982 did not clearly raise this issue [...] but brought forward some important principles regarding it. E.g., "the crux of the policy of freedom of religious belief is to make the question of religious belief a private matter, one of individual free choice for citizens. The political power in a Socialist state can in no way be used to promote any one religion, nor can it be used to forbid any one religion, as long as it is only a question of normal religious beliefs and practices. At the same time, religion will not be permitted to meddle in the administrative or juridical affairs of state, nor to intervene in the schools or public education."*²¹

He continued quoting the document saying that

All places of worship are under the administrative control of the Bureau of Religious Affairs, but the religious organizations and professional religious themselves

20 Wang Zuo'an 王作安, "Wo guo zongjiao lifa de huigu yu sikao" 我国宗教立法的回顾与思考 (Review and Reflection on Legalization of Religion in China), in: *Shijie zongjiao yanjiu* 世界宗教研究 (Studies on World Religions) 2008, No. 3, pp. 1-11. In his article [on the development in the 1950s] he writes: "Unfortunately, due to serious changes within the political situation a further discussion of the question of adapting the relationship Church-State to Socialism was stopped. At the end of the 1950s wrong influences from the 'left' began to spread within the Party's way of thinking with regard to religious work. In order to 'foster the drop in religion,' 'religious free zones' were established on a trial basis. The Cultural Revolution resulted in extreme administrative decrees and even measures of violence in order to put an end to religion."

21 Wang Zuo'an, "Wo guo zongjiao lifa de huigu yu sikao," p. 1. English quotation in the text from Donald E. MacInnis, *Religion in China Today. Policy & Practice*, Maryknoll, New York: Orbis Books 1989, p. 15.

*are responsible for their management. [...] All patriotic religious organizations should follow the Party's and government's leadership. Party and government cadres in turn should become adept in supporting and helping religious organizations to solve their own problems. They should not monopolize or do things these organizations should do themselves.*²²

He concluded that these important principles have made clear that the separation of the Church from the State is a main feature regarding the Church-State relations in China. Beginning from 1991 after Document 6 was published, the SARA and local governments started to make regulations for religions. Some local governments and local People's Representative Conferences passed official regulations first and then the State Council passed two regulations in 1994. One of them is to regulate religious activities of foreigners in China; the other is on places of religious activity. According to Wang Zuo'an, these two documents were the first official regulations on religion [on a national level] since the P. R. China was established, marking a breakthrough in the area. Later in 2004, national "Regulations on Religious Affairs" were published, which can be regarded as the most important governmental legal document [on religion] so far.²³

Wang Zuo'an stated that the aim of the "Regulations on Religious Affairs" is to protect the freedom of religious belief of the citizens, defend the religious and social harmony, and regulate the administration of religious affairs. They describe the rights, responsibilities, and duties of the religious on the one hand and what the government departments are supposed to do on the other hand. He called them a milestone on the long road in the process of the legislation of religions by the State.²⁴ He added that in addition there were 55 regulations regarding religion passed by 30 provinces, autonomous regions, and municipalities such as Beijing, Shanghai, and Tianjin, concerning religious organizations, sites for religious activities, religious personnel, activities, publications, properties, and religious communication with foreigners.

The "Regulations on Religious Affairs" by the State Council have 6,000 characters, composed of seven chapters and 48 articles. They prescribe that the citizens enjoy freedom of religious belief (Art. 2). The State, in accordance with the law, protects normal religious activities and safeguards the lawful rights and interests of the religious bodies, sites for religious activities, and religious citizens (Art. 3). All religions shall adhere to the principle of independence and self-governance. Religious bodies, sites for religious activities, and religious affairs are not subject to any foreign domination. The religious bodies and personnel may develop external exchange but without any preconditions (Art. 4). The religious affairs department of the people's government at or above the county level shall, in accordance with the law, exercise administration of religious affairs that involve State or public interests, and the other departments of the people's government at or above the

22 Zhong Gong Zhongyang wenxian yanjiushi zonghe yanjiuzu 中共中央文献研究室综合研究组 (Document Study Section under the Chinese Communist Party Central Community) *et al.* (eds.), *Xin shiqi zongjiao gongzuo wenxian xuanbian* 新时期宗教工作文献选编 (Selected Documents for Religious Work During the Opening-up New Period), Beijing: Religious Culture Publishing House 1995, pp. 60 and 64-65. English quotation from Donald E. MacInnis, *op.cit.*, pp. 18 and 19.

23 Wang Zuo'an, "Wo guo zongjiao lifa de huigu yu sikao," pp. 1-11.

24 *Ibid.*

county level shall, in accordance with the law, be responsible for the administration of relevant affairs within the limits of their respective functions and duties (Art. 5). The establishment and alteration of religious bodies, the internal publication of religious readings, the establishment of institutes for religious education, the collective religious activities, the establishment of sites for religious activities, the leadership selection for religious places, the selling of religious articles, artworks, and publications in the sites for religious activities, the building of large-size outdoor religious statues outside the sites for religious activities are all to be regulated by the governments. Only religious personnel who are determined qualified as such by a religious body and reported for the record to the religious affairs department of the people's government at or above the county level may engage in professional religious activities.²⁵ In a word, after studying the "Regulations" and other basic policies, one may find that the main feature of the Church-State relationship is a government dominated style, since it regulates so many aspects of religious communities and organizations.²⁶

Prof. Liu Peng called it a typical government controlling pattern, since the administration of religious affairs is run by the government departments for religious affairs. At the same time the officially approved religious organizations are responsible for the control of the religious personnel, religious sites, and activities. Religious issues in society are dealt with mainly by government sections for religious affairs. And religious believers take part in religious activities guided by the officially approved religious organizations.²⁷ In this State controlling Church pattern, Liu Peng argued, the government and the religious organizations are not separated and not independent from each other. In his opinion, their relation is that the State administers and controls and the religious organizations are to be controlled. The government religious affairs sections not only guide through political directions but also supervise personnel arrangement, finances, and religious activities, clergy education, exchange with international groups, and the growth of the faithful within these organizations.²⁸ In this Church-State relationship pattern, the life of the religious organizations is interconnected with the work and interests of the religious affairs departments, good or bad. The religious organizations follow the government guidance, and in return they are given political and legal legitimacy, even financial support and other conveniences.

Some scholars also pointed out that the Constitution and other regulations contain wording of freedom of religious belief, without mentioning the freedom of religious practice. And religious freedom also means freedom to choose religions, but right now there are only five approved religious organizations to choose from, which is far from what freedom means. Therefore, there is a lot to be improved.

25 Quotations from the "Regulations on Religious Affairs" according to www.sara.gov.cn/zcfg/xzfg/507.htm.

26 Mo Jihong, "Lun wo guo zongjiao zuzhi de falü diwei," pp. 36-46.

27 Liu Peng, "Jinri Zhongguo de zheng-jiao guanxi: wenti yu zouxiang."

28 *Ibid.*

Part D

Religious charities have a long tradition in China. The Buddhists began with organized charities named House of Mercy as early as in the Northern Wei Dynasty, and in the Song Dynasty it became a nation-wide charity and the name changed to House of Joyfulness, running shelters for the elderly, the orphans, the sick, for the homeless, and doing disaster relief work. During the Ming and Qing Dynasties, the charity institutions of Buddhism, Daoism, and Christianity did great service in this area. After 1949, however, all religious charities were thought to be means of the ruling class to cheat the people. By the end of 1953, there were 419 charitable institutions and more than 1,600 welfare and relief groups, which were taken away and turned into institutions affiliated with the government departments. There were no non-governmental and faith-based charitable groups until the 1980s.²⁹

Since China's opening up to the outside world, the religious charities became alive again, first at the individual level and then institutionally, from individual help to systematic and permanent relief. Maybe it was Catholic female congregations who first started charities and social service when they gradually recovered or were newly set up in various dioceses, doing their traditional work of caring for the orphans and disabled. In the 1980s Buddhist, Catholic, and Protestant charitable institutions reappeared; among them the Amity Foundation set up in April 1985 under the influence of Bishop K.H. Ting is well known at home and abroad. Because there were no official policies or regulations from the Central government to support or discourage such religious social services, local religious affairs officials did not know how to respond to faith-based social services because they had no instructions and guidance to follow. However, the faith-based social service institutions and foundations gradually took shape and were welcome at the grass-root level. For example, the Beifang Jinde group led by Fr. John Baptist Zhang was established in May 1997, and the Shaanxi Catholic Social Service Center of Xi'an Diocese was founded in 2002. The former, under the umbrella of the Catholic Patriotic Association and the Catholic Church Affairs Committee of Hebei Province, was approved by the provincial government the following year and became the first Catholic NGO/NPO approved officially. In 2006, it was permitted to register with the Section of Civil Affairs of the province. In 1994, the Nanputuo Charity in Fujian Province registered with the provincial Section of Civil Affairs and became the first Buddhist charitable organization in Mainland China. By June 2006, according to Qi Xiaofei, Vice Director of the SARA, who spoke on November 20, 2008 at the conference "Disaster Crisis and Buddhist Charities," there were over sixty Buddhist charity organizations; among them over ten were on the provincial level, the others were on the county level. He believed that there were many more unregistered Buddhist institutions engaged in charity work.³⁰ The same could be said about other religions, in-

29 Cao Siyuan 曹思源, "Zongjiao cishan yu shehui baozhang zhidu gaige" 宗教慈善与社会保障制度改革 (Religious Charity and Institutional Reform of Social Security), www.fjnet.com/fjlw/201006/t20100628_159441.htm (accessed October 2, 2012).

30 Qi Xiaofei 齐晓飞, "Guanyu fojiao cishan huati de ji dian sikao - Qi Xiaofei fujuzhang 2008 nian 11 yue 20 ri zai 'zainan weiji yu fojiao cishan shiye' luntan kaimushi shang de shumian zhici" 关于佛教慈善话题的几点思考——齐晓飞副局长2008年11月20日在“灾难危机与佛教慈善事业”论坛开幕式上的书面致辞 (A few Thoughts

cluding the Catholic Church. Obviously, the lack of official policies and regulations from the Central government and the Party is the main barrier. As Mr. Cao Siyuan, President of Beijing Siyuan Center for the Study of Social Sciences, stated, it was difficult to understand why nothing was said about religious charities in mainland China in the official “Guiding Outline of Charity Development in China (2006–2010)” published by the Ministry of Civil Affairs in November 2005.³¹

I checked the website of the SARA on its reports on charities from when it started in August 2005 up to now and found something very interesting. On December 7, 2005 the website released its first news reports on charity from the Hubei provincial Ethnic and Religious Affairs Committee regarding local Buddhist monks’ donations and a visit led by local officials of the same section to a few high school students who were hurt during an earthquake a month before.³² And then, over two years later on February 3, 2008, it gave a second report on Chairman Jia Qinglin’s talk on the previous day to leaders of the five religious organizations at their annual meeting before the Spring Festival. In his speech, Chairman Jia of the People’s Political Consultative Committee called on them and religious communities to make contributions, among several other issues, to people hit by snow and frost in the Southwest provinces and help to win this battle.³³ And the same day, the Party branch of the SARA had an emergency meeting to make relief arrangements for the disaster areas and to encourage the religious believers to give donations to them.³⁴ Thus followed the first wave of donations and reports of religious relief work during the disaster.

The second wave of religious relief donations and reports took place when the big earthquake happened in Sichuan Province on May 12, 2008. The SARA also gave a call to the religious communities and made various arrangements. The religious believers at home and abroad made unprecedented contributions, heavily covered by the media. Of course, even if the SARA had not made the call, the religious communities would have done the same voluntarily.

Then on November 20–21, 2008, the Chinese Religious Culture Exchange Association of the SARA, the Chinese Buddhist Association, and the Buddhism and Religious Theory Study Institute sponsored a forum “Disaster Crisis and Buddhist Charities” in the Nanpu-

on Buddhist Charity – Opening Speech at the “Disaster Crisis and Buddhist Charities” Forum Held on November 20, 2008, by the Vice Director of the SARA Qi Xiaofei), website State Administration for Religious Affairs of P.R. China, www.sara.gov.cn/xwzx/xwj/2374.htm (accessed September 1, 2012).

31 Cao Siyuan, “Zongjiao cishan yu shehui baozhang zhidu gaige.”

32 Hubei minzongwei 湖北民宗委 (Ethnic and Religious Affairs Committee of Hubei Province), “Hubei Yangxin xian zongjiaojie renshi qingxi dizhen zaiqu shoushang xuesheng” 湖北阳新县宗教界人士情系地震灾区受伤学生 (Religious Professionals from Yangxin County, Hubei Province, Closely Connected with the Wounded Students in the Earthquake Area), December 7, 2005, www.sara.gov.cn/xwzx/xwj/3831.htm (accessed August 2, 2012).

33 “Jia Qinglin yu quanguoxing zongjiao tuanti fuzeren juxing yingchun zuotan” 贾庆林与全国性宗教团体负责人举行迎春座谈 (Jia Qinglin Had a Regular Pre-Spring Festival Talk with Those in Charge of the National Religious Bodies), February 3, 2008, www.sara.gov.cn/xwzx/xwj/4104.htm (accessed August 3, 2012).

34 Jiguan dangwei 机关党委 (Party Committee) “Guojia zongjiaojie dangzu zhaokai jinji huiyi bushu jiuzai juankuan gongzuo” 国家宗教局党组召开紧急会议部署救灾捐款工作 (The Communist Party Committee of the State Administration for Religious Affairs of the P.R. China Called an Urgent Meeting to Make Arrangement for Disaster Relief and Donation), April 2, 2008, www.sara.gov.cn/xwzx/xwj/4097.htm (accessed September 2, 2012).

tuo Temple, Xiamen, Fujian Province. The Vice Director of the SARA, Qi Xiaofei, gave an opening speech, highly praised the religious contributions and reflected on religious faith resources in promoting such relief. He pointed out that many foundations and charities had not registered yet, there were many problems in terms of system and standard. The charities in China were just beginning and could not be compared with overseas organizations in light of depth and width.³⁵ In early January 2009, when a national work meeting on religion was held in Beijing, Jia Qinglin also praised the contributions of the religious communities in 2008 and made positive remarks. But when he talked about religious work of the country in 2009, he mentioned four points but regrettably without further promotion and encouragement of religious charities and social relief.³⁶

The third wave of news coverage of religious charities took place from May 10, 2010 after the earthquake on April 14, 2010 in Yushu, Qinghai Province. On that day when some religious charities had been doing relief work there for a few days already, the SARA sent an open letter to the religious communities and praised their work and contribution there and called on them to beware of dividing the effectiveness and to work under the leadership of local governments.³⁷

The fourth wave of news coverage on the website of the SARA on religious charity and social work began from September 17, 2012 when a so-called Charity Week [of religions] originated with a call from the five recognized religious organizations. At the opening ceremony of the Charity Week, Wang Zu'an said that within the last five years, the religious communities across the country donated about 3 billion RMB.³⁸ After the Charity Week guided by the SARA opened, the five organizations of each province, autonomous region, and municipality countrywide started their own Charity Week led by local branches of the SARA.

A review of these news coverage, reports, and speeches gives the impression that the religious charity actions reported, besides those reported by religious communities, were partly started by themselves and partly were promoted, encouraged, and permitted by the governments. If the SARA had not given a call, they would have done it on a small scale and in an unnoticed way. Therefore, the SARA still played a dominant role anyway, like it or not.

As to the laws and regulations for charities and social service, before publication on February 27, 2012 of the "Views on Encouraging Religious Groups to Carry Out Charitable Activities and the Regulation of the Same" by five government ministries and the United Front of the CCP, there were no particular regulations for faith-based charities or social service. The "Regulations on Religious Affairs" published in 2004 have only Article 34 on this subject, saying

35 Qi Xiaofei, "Guanyu fojiao cishan huati de ji dian sikao."

36 "09 nian quanguo zongjiao gongzuo huiyi zhaokai, Jia Qinglin fabiao zhongyao jianghua" 09年全国宗教工作会议召开, 贾庆林发表重要讲话 (Jia Qinglin Gave an Important Talk at the National Meeting on Religious Work Held 2009), January 7, 2009, www.sara.gov.cn/xwzx/xwj/2506.htm (accessed September 2, 2012).

37 "Zhi zongjiaojie de gongkai xin" 致宗教界的公开信 (An Open Letter to the Religious Believers), May 10, 2010, www.sara.gov.cn/ztzz/ysdzzjzt/ysdzbwzg/282.htm (accessed September 2, 2010).

38 "Zongjiao cishan zhou' huodong qidong" "宗教慈善周" 活动启动 (Religious Charity Week Started), www.sara.gov.cn/xwzx/mtjj/16531.htm (accessed September 4, 2012).

A religious body or a site for religious activities may operate public undertakings according to law, and the proceeds and other lawful income therefrom shall be subject to financial and accounting management, and be used for the activities that are commensurate with the purpose of the religious body or the site for religious activities, or for public undertakings.

But even cadres from the SARA mentioned that this is not workable.³⁹ Other regulations demand from the NGO/NPOs two million RMB to register in order to prevent small faith-based organizations from registration. But as mentioned above, many faith-based organizations, registered or not, small or big, have been involved in charities and social service in the field, and have made contributions. It would appear good to make it less difficult for them to register so that the authorities can know better who they are and where they are and what they do in case anything unexpected happens. In such a context, after years of work and two special meetings sponsored by the SARA on investigation of faith-based charities, one in the North, the other in the South, the “Views on Encouraging Religious Groups to Carry Out Charitable Activities and the Regulation of the Same” came out. Certainly, this document may help many small charities to solve the registration problem that troubled them for many years. And it may also help them implement the systems of the State for the administration of financial and accounting affairs and taxation. They may also enjoy preferential treatment in terms of tax reduction or exemption in accordance with the relevant provisions of the State on taxation. Another purpose of the document is to guide the faith-based charities to emphasize their social service and public undertaking and give less emphasis to their religious orientation.⁴⁰

In conclusion, after the above-mentioned review, one may still find in the area of social service in connection with the Church-State relations, that the religious bodies are the main players, but the State is the decision-maker that is capable of opening the door wider and making the job less difficult. Anyway, the document is still a good sign and may even this far offer many opportunities. But, we will have to remember although the encouraging document has been published, it will take time for the local governments to implement it. So far it seems that the SARA's work is still a political movement style in the area as shown above. And then we'll have to ask ourselves, will this Charity Week be cooling down after a while? Will the local officials of the local SARA branches support the religious to do faith-based social service when the SARA of the central government does not constantly push them to do so? Let's wait and see.

39 “Guojia zongjiao shiwuju zhengfasi: wo guo zongjiaojie kaizhan gongyi cishan huodong de huigu yu zhanwang” 国家宗教事务局政法司: 我国宗教界开展公益慈善活动的回顾与展望 (Section for Policies and Regulations under State Administration for Religious Affairs of P.R.C.: Review and Prospect of Charity Activities by the Religious Believers in Our Country), in: *Zhongguo zongjiao* 中国宗教 (China Religion) 2011, No. 4, pp. 11-17.

40 Han Song 韩松, “Wo guo zongjiao beijing de gongyi cishan zuzhi moshi he weilai zouxiang” 我国宗教背景的公益慈善组织模式和未来走向 (Models of Faith-Based Charity Organizations and Their Tendencies in China), website Foyan wangzhan 佛缘网站, www.foyuan.net/article-383032-1.html (accessed September 12, 2012).

Concluding Remarks

After review and reflection, we find that there's much continuity in the Church-State relations from the imperial past to the present. The religious bodies are weak, the State is still playing a dominating role in its so-called guiding and supervising religious bodies, including faith-based social services as well. The Constitution guarantees freedom of religious belief for all Chinese. But official policies on religion require that the five religious bodies and communities officially recognized must be independent from foreign powers. They may have free worship, but must be regulated in other aspects of religious life such as the registration of Christian congregations and religious personnel and sites, the appointment of the clergy, the setting up of schools, building churches, and publishing newspapers as well as printing books, etc. It is good that the door was opened even wider for faith-based social services in February 2012 and that a real Spring may hopefully come for them soon so that they can assist more people in urgent need that will benefit them and the Chinese society at large.

Walking in Love and Service Together with China and the Chinese Church

John B. Zhang

Foreword

Ever since China launched its open-door policy in 1978, Chinese society has achieved rapid and comprehensive development, but some problems remain unresolved in society and the Church. They include a downward slide in morality, the wide gap between rich and poor, and conflicts in Sino-Vatican relations. These issues have grown more severe, often even giving rise to new quarrels. One way to resolve conflicts of state and religion could be love and service, which bear witness to the Gospel and help solve some social problems. For a Catholic NGO in China such as Jinde Charities, which for a time was called into question, the journey to achieve legal registration as a foundation was especially slow and arduous. This was caused by society's lack of understanding and sensitivity toward Sino-Vatican relations as well as by the Church's own restrictions.

I. Unbalanced Development: Economic, Cultural and Moral Construction¹

After the heavy blow of the ultra-left period (1950s) and the decade-long calamity called the Cultural Revolution (1966–1976), China's economy was nearly paralyzed. In 1978, when China's reform was launched to improve the country's seriously underdeveloped economy, Deng Xiaoping, who had just resumed political power, proposed the goal of “let some people get rich first” and an “economic construction” approach. Deng viewed developing the economy as a political task. He stressed that economic development should

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1 This part is mainly taken from my paper “Strengthening Cultural Construction, Playing Prophetic Role.” It was presented during the colloquium on “Asian Cultures in Dialogue” at Assumption University in Bangkok, January 11–13, 2011.

be the overriding concern, and demanded that all be subject to economic construction.² After years of sparing no effort to advance economic growth, China finally achieved the goals and objectives proposed by the late national leader Deng Xiaoping, but it had to pay a heavy price.

For example, the gap between rich and poor in China continues to widen, and instances of corruption and fraud keep surfacing. At the same time, the uncertainty of belief systems and the blind pursuit of money and other material benefits only worsen social morality and dampen the development of religion and culture. In fact, even though rapid economic development has made China quite visible on the world stage, charitable enterprises in China still lag behind, charitable services sharing and sympathy are still rare, and the negative images reflected by some state-based charitable foundations have only produced questions and suspicions around the world in the last two years.

The time has come for China to engage in some deep soul-searching and reflection. What, after all, has happened to China over the years? Striving for economic development is necessary, but if it becomes a one-sided development solely focused on the economy and GDP, if it neglects people's spiritual and emotional needs and denies the purifying and uplifting belief systems and worldviews inherent in both religion and traditional Chinese culture, social crises and problems are bound to arise.

In making economic construction the central premise of its development, China has achieved sustainable development for many years. Its total economic output in world rankings keeps rising. In per capita terms, however, most Chinese people are far from rich, and millions of ordinary Chinese people suffer great hardships and difficulties. Data from the World Bank in 2009 reported that China's per capita GDP ranked No. 124 among 213 countries and regions worldwide. One could take "medical care" as an example. According to the World Health Organization's ranking based on member states' integrated assessment scheme, such as collecting and fairly distributing funds for health care, China ranked 188 among the 191 member states – fourth from the bottom.³

The unbalanced development of China's economic growth has created a huge, ever more severe rich-poor gap. The latest research data indicates that the current social gap between rich and poor in China will further expand, close to the limit of social tolerance. The Gini coefficient provides an example. China's Gini coefficient at the start of the 1980s was 0.275, but it reached 0.438 in 2010. At the same time, the income ratio between China's urban and rural residents is now 3.3:1 – the highest is about 2:1 internationally. The difference between the highest and lowest wages for various industry workers in China is a multiple of 15. The income gap between state-owned enterprise executives and front-line workers is a multiple of about 18. As for the difference between the wage of executives in

2 Deng Xiaoping 邓小平, "Guanyu jingji gongzuo de ji dian yijian" 关于经济工作的几点意见 (Some Comments on Economic Work) (October 4, 1979), in: *Deng Xiaoping wenxuan* 邓小平文选 (Selected Works of Deng Xiaoping), vol. 2, p. 194. Deng Xiaoping 邓小平, "Muqian de xingshe he renwu" 目前的形势和任务 (The Present Situation and the Tasks before us) (January 16, 1980), in: *ibid.*, p. 250.

3 Wang Xiaozong 汪孝宗, "GDP ju shijie di er bei zhi yi yi bu da, duo ling huo luohou" GDP居世界第二被指意义不大, 多领域落后 (GDP's Second Rank in the World Demonstrates Little Significance and Multi-field Backwardness), in: *Zhongguo jingji zhouban* 中国经济周刊 (China Economic Weekly), March 1, 2011, <http://finance.huanqiu.com/roll/2011-03/1529791.html>.

state-owned enterprises and the average wage across Chinese society, the difference is a multiple of about 128. The gap between the 10% highest-paid citizens and the 10% lowest-paid grew from a multiple of 7.3 in 1988 to 23 in 2007.⁴

Economic construction has become the central guide and doorway to development. This economic wave has impacted all levels of Chinese society and accelerated the process of secularization. The blind pursuit of economic interests is corrupting people's minds and leading China into a difficult transition. As the gap between rich and poor constantly expands, relationships between people have become materialistic and indifferent. The insensitivity and indifference of some people has shocked Chinese society. The tragedy of Yueyue in October 2011 was a typical case evidencing the lack of compassion and conscience.⁵

Material conditions are important, but the pursuit of spiritual development and beliefs is also vital. If a society neglects or lacks the latter two, the consequences would be unthinkable. In the pursuit of economic and material interests and the drive for money, some people even dare to take and make money by going against human conscience and to carry out criminal acts. For instance, they would add melamine to milk and blend in an alcohol mixture, and collect and sell waste oil discarded from restaurants, etc. From various food adulterations (honey, pasta, meat, rice, dried sea cucumber, etc.) to the contamination of ordinary commodities (washing liquid, shampoo, shower gel, gasoline, etc.) and the production of fake drugs, fake diplomas, and fake invoices, adulteration and fraud have penetrated all walks of life and become a common phenomenon.

At present, both the Chinese government and society at large have begun paying attention to these social problems and trying to solve them properly. Not only do the legal system and management as well as transparent supervision mechanism need to be strengthened, the spiritual needs, cultural construction, and religion's role must also be given due attention. In other words, China needs to pay attention to constructing traditional culture, social charities, and the moral system as much as the economy.

II. Complex State-Church Relations and the Social Services of the Catholic Church in China

At present, the Chinese political map is divided into "two sides / banks (Mainland and Taiwan) and three regions (Mainland, Hong Kong, and Macau) or four regions (Mainland,

4 The International Institute for Urban Development, Beijing 北京国际城市发展研究院 and the Social Sciences Academic Press, China 中国社科文献出版社 on September 14, 2012, co-issued the "Shehui guanli lanpishu - Zhongguo shehui guanli chuangxin baogao" 社会管理蓝皮书—中国社会管理创新报告 (Annual Report on the Innovation of China's Social Administration, 2012. Blue Book of Social Administration), www.ssap.com.cn/zw/220/19602.htm. The article "Wo guo pin fu chaju zheng bijin shehui rongren xian" 我国贫富差距正逼近社会容忍线 (The Gap between Rich and Poor in China Is Approaching the Line of Social Tolerance), September 15, 2012, was widely reported in China, www.zj.xinhuanet.com/newscenter/InAndAbroad/2012-09/15/c_113089772.htm.

5 On October 13, 2011, on a street in Foshan City, Guangdong Province, 2-year-old girl Little Yueyue was hit and run over by two vehicles. Within 7 minutes after the incident, 18 individuals went past Yueyue's body, but not even one tried to help her. Finally, a garbage-collecting woman came to her rescue. In the following days, the video and photos of this tragedy shocked all Chinese society, and it became the center of public news media and the focus of attention that caused a nationwide discussion.

Taiwan, Hong Kong, and Macau).” Sino-Vatican relations have not achieved normalization over the past half century. The complicated political landscape and State-Church relations have hampered the full development of the Catholic Church in China and her social services.

1. Taiwan and the Church

The Republic of China was established on January 1, 1912. When the Communists defeated the Nationalists in 1949, the capital of the Nationalist government was moved from Nanking (Nanjing) to Taipei. On October 1 that same year, the Chinese Communist Party established the People’s Republic of China. Since then, there has been no common governance between the Mainland and Taiwan. Taiwan’s President Jiang Jingguo, the son of former President Jiang Kaishek, died in January 1988, and the independence-minded Li Denghui succeeded him as president until 2000. Thereafter, Chen Shuibian of the Democratic Progressive Party (DPP, founded in 1986) was president until 2008 and the Nationalists became the opposition party. Due to the Taiwan independence issue, cross-strait relations were very tense during that period. In 2008, Ma Yingjiu was elected president – the “Taiwan regional leader” – and the Nationalists returned to power.⁶

The Mainland government adopted strategies to isolate Taiwan’s DPP government. However, once unification-minded Ma Yingjiu became president, Beijing ceased isolating Taiwan and instead deliberately provided convenience and protection for the current Nationalist government. The stabilized cross-strait relations brought new opportunities for development to all sides. Toward the end of 2008, for example, the two sides for the first time achieved the historical “three direct links” – namely “direct postal services, direct commercial activities, and direct flights.”

After the Second Vatican Council, local Churches around the world set up bishops’ conferences, and 16 bishops met in Taipei to establish their own conference in 1967. Since most participants originally came from dioceses in the Mainland, they called it the Chinese Bishops’ Conference. In 1998, it was renamed the Chinese Regional Bishops’ Conference (CRBC), Taiwan. At present, there is a friendly diplomatic relationship between Taiwan and the Vatican. The CRBC is recognized by the Holy See. Caritas Taiwan, which is under the Social Development Committee of the CRBC, is an official member of Caritas Asia (CA) and Caritas Internationalis (CI).

2. Hong Kong, Macau, and the Church

Following the First Opium War (1839–1842), Hong Kong became a British colony. In 1887, the Portuguese took over Macau. Mainland China resumed sovereignty over Hong Kong in 1997 and over Macau in 1999. Under the “one country, two systems” policy proposed by Deng Xiaoping for both places, the original capitalist system and life style were to be unchangeably maintained for 50 years.

⁶ Taiwan uses “president” when referring to its national leader, but the Mainland avoids using this term and instead uses “leader of Taiwan regional authority” or “Taiwan leader.”

Except for sovereignty, diplomacy and military affairs, the governance and other civil matters, such as charitable services and exchange activities conducted by religious communities with the outside world, Hong Kong and Macau enjoy the same kind of freedom. At the same time, the relationship of all other aspects of these two special regions with those corresponding aspects in Mainland China abides by the rule of “non-affiliation, non-interference, and mutual respect.”⁷ They can join certain international events, such as the Olympic Games, and international organizations, like the World Health Organization, in the name of China-Hong Kong and China-Macau. The Holy See Chargé d'affaires (China Study Mission) office responsible for Mainland Church affairs was also set up in Hong Kong.

The Church in Hong Kong keeps direct communication channels but has no bishops' conference of its own. The same is true of Macau. The bishops of these two regions usually go together for *ad limina* visits to the Vatican. The diocesan Caritas organizations of both Hong Kong and Macau are official members of Caritas Asia as well as Caritas Internationalis.

3. Mainland China and the Church

When the New China began in 1949, only the former Soviet Union and the Vatican did not close their embassies in the Mainland. However, following many instances of Sino-Vatican conflict, the papal nuncio to China, Archbishop Antonio Riberi, was expelled in 1951. No formal diplomatic relations have existed between China and the Vatican since then.

Since 1989, four monsignors have served as the head of the China Study Mission of the Holy See in Hong Kong, which is equal to the “Chargé d'affaires.”⁸ Their task has been to facilitate Mainland Church affairs and its relationship with the Holy See but they could not enter the Mainland and openly work there directly with the native Chinese clergy and faithful.

In 1980, the “open” Church community established the Chinese Catholic Bishops' Conference (CCBC) in Beijing. Toward the end of 1989, the “underground” Church community set up the Mainland China Catholic Bishops' Conference in a small village, Zhang'erce, of Sanyuan Diocese in Shaanxi Province. To this day, the Holy See has recognized neither organisation. After dialogue and negotiations between China and the Vatican started in 1996, Sino-Vatican relations improved, but as conflicts about electing, appointing, and consecrating bishop candidates arose in recent years, Sino-Vatican relations and dialogue have cooled to the freezing point.

No matter what happens or how it develops, once Sino-Vatican relations are normalized, we will be happy to hand over Faith Weekly (a national, widely read Catholic newspaper started in 1991) and Jinde Charities Foundation (launched

7 “The Basic Law of the Hong Kong Special Administrative Region of the People's Republic of China,” www.basiclaw.gov.hk/en/index/, chapter VI, articles 141, 148, and 149.

8 They are Jean-Paul Aimé Gobel (1989–1992, now Archbishop), Fernando Filoni (1992–2001, now Cardinal), Eugene Nugent (2001–2010, now Archbishop), and Ante Jozic (2010–today). See my paper “Papal Envoys to China: Strategies, Contributions and Influences,” prepared and presented at the 11th International Symposium, Verbiest Institute, Leuven University, Belgium, September 6, 2012.

in 1997), both belonging to the Catholic Church in China in reality, to the Chinese Catholic Bishops' Conference. Certainly if the future bishops' conference would like to take it over.

As founder of both entities, I have openly made this declaration on various occasions when facing questions and concerns both within and outside China. The reason is that under normal circumstances, Jinde Charities, based in Hebei but serving all over China, should be under the leadership of the Social Services Committee of the CCBC. In this way, the bishops' conference can coordinate internal disaster relief works and, at the same time, cooperate with overseas Church communities for the same activities in the name of the Catholic Church in China. The Holy See could also work with Church foundations like Jinde Charities through the CCBC or the responsible persons in charge of its Social Services Committee. Nevertheless, due to Church-State stalemate, the Holy See still cannot work with either of the above-mentioned bishops' conferences in China, nor can Jinde Charities be under either one.⁹ This situation has hampered Jinde's fund-raising efforts in various local Church communities and limited further cooperation with them. For example, local parishes in many countries collect donations on at least one Sunday or several times a year for the emergency funds of the national Caritas. It is impossible to do this in China for the time being. If Jinde Charities were now affiliated with the bishops' conference in Beijing, many clergy and faithful would refuse to send donations to us. If it were under the unofficial bishops' conference (underground Church community), Jinde could not work and do fundraising openly as it now does. In other words, no matter with which bishops' conference Jinde were now affiliated, its cooperation with the Mainland clergy and faithful would be affected.¹⁰ Meanwhile, lacking affiliation with any episcopal conference that the Holy See regards as licit, Jinde Charities also cannot establish normal relations with CI.

As regards disaster relief, Caritas Germany and others have worked with Jinde Charities since 2001 and helped it to grow.¹¹ In other projects, CCFD-Terre Solidaire (France) and Misereor also have cooperated with Jinde Charities since 1999 and 2001 respectively.¹² Several times since 2008, His Holiness Pope Benedict XVI and Cor Unum have directly cooperated with Jinde.¹³ At the same time, countless clergy and faithful from the open Church community and the underground Church community have cooperated with Jinde Charities for relief work privately or in the name of a parish or diocese as well as NGOs. All of them are blessings from God through human hands. Regarding overseas emergency aid, Jinde has also taken part in disaster relief activities abroad, such as the Indian Ocean tsunami in 2004 and earthquakes in Haiti, Italy, and Japan, through CI and Cor Unum, and helped disaster-stricken areas in Taiwan in cooperation with Caritas Taiwan.¹⁴ This

9 From the start, Jinde Charities has belonged to the regional bishops of Hebei Province, never to a single diocese, because it would be hard to ask other dioceses to donate if it belonged to just one diocese.

10 Certainly, Jinde Charities in the Mainland also absolutely cannot be affiliated with Taiwan's bishops' conference.

11 See Appendix: Cooperation of Caritas Germany and Jinde Charities (2001–2012).

12 See Appendix: Cooperation of CCFD and Jinde Charities (1999–2012).

13 See Appendix: Cooperation of Cor Unum and Jinde Charities (2008–2010).

14 See Appendix: Cooperation of Jinde Charities and Overseas Partners (1999–2011).

number is small, but hopefully the future Church in China can help overseas more. The Church in China is not only a local Church that receives help from others, but also a local Church that can offer help for others today and in the future.

4. Relations among Churches in the Mainland, Taiwan, Hong Kong, and Macau

The cooperative relationship between Churches in the Mainland, Taiwan, Hong Kong, and Macau has had a long history. As early as 1950, a considerable number of Mainland clergy, brothers, and nuns went to Taiwan, Hong Kong, and Macau, and strengthened the local Church in each place. Catholics in Taiwan, for example, grew from 15,000 in 1949 to 200,000 in 1970. God mysteriously protected some bishops, priests, and nuns. While rendering their contributions to the local Churches of Taiwan, Hong Kong, and Macau, they also considerably helped the Church in Greater China. In 1978, when Mainland China started its open-door policy, the clergy and Catholics of Taiwan, Hong Kong, and Macau could visit the Mainland as tourists and help Church communities there.

During the *ad limina* visit of Taiwan's seven bishops on February 28, 1984, Pope John Paul II urged them as well as overseas Chinese Catholics, "It is to you Catholics of Taiwan and the *diaspora* that is entrusted this wonderful task of being a bridge-church for your mainland compatriots."¹⁵ Therefore, "the Bridge Church Service Committee" (1988–2010) was set up by the CRCB in 1988. Some religious orders and lay associations set up some Mainland Church Care Groups as well. After Bishop John Baptist Wu of Hong Kong became a cardinal in 1988, Archbishop Paul Shan of Gaoxiong (Kaohsiung) in Taiwan became a cardinal in 1998, and Bishop Joseph Zen of Hong Kong became a cardinal in 2006, the role and task of the bridge-church were given more consideration. Bishop John Tong of Hong Kong Diocese was appointed by His Holiness Benedict XVI as a cardinal on January 6, 2012, once again affirming the role of the bridge-church of Hong Kong and the new cardinal.

During the 1980s and 1990s, both the Vatican and the overseas Churches kept contact with the Mainland Church communities via the bridge-church. The bridge-church provided much needed material and spiritual help to the Mainland Church and enabled its further development. For this, the Mainland Church will always be grateful.

According to this year's *Directory of the Catholic Church in Taiwan*, the Bridge Church Service Committee no longer exists. It has been replaced by the "Catholic Care Group for the Cross-strait Churches," whose task is to help the Holy See with the education and formation of priests, seminarians, and sisters. This shift indicates that cross-strait communications and cooperation have become much smoother and more direct. For instance, Mainland students presently studying at Fu Jen Theologate outnumber those from Taiwan itself.

With Mainland China's further openness and reform, ever more foreigners can now not just visit China, but also live and work there. Some overseas organizations such as Cor Unum have started direct cooperation with the Mainland Church communities and social

15 "Address of Pope John Paul II to the Bishops of the Regional Conference of China in Taiwan," February 28, 1984, www.vatican.va/holy_father/john_paul_ii/speeches/1984/february/documents/hf_jp-ii_spe_19840228_vescovi-taiwan_en.html.

service organizations, and some even set up offices in the Mainland. The liaison office of Misereor in Beijing is but one example. By choosing to enter into China's front-lines, these overseas organizations and friends can work without having to go through a third party. This strategy, however, has challenged the Church's social service organizations not only overseas, but also in the Mainland. It has compelled some overseas organizations, such as Macau Catholic Social Services, to halt their services on the Mainland,¹⁶ and challenged those in the Mainland to improve their capacity building and become professional.

Though the Caritas organizations in Hong Kong, Macau, and Taiwan are official members of both Caritas Asia and Caritas Internationalis, none of them can replace Mainland Church social service organizations. Due to their special circumstances of political background, economic development, and religious freedom, the Church communities in these four areas also follow the rule of non-affiliation, non-interference but mutual respect. This situation makes it hard for these Church communities to cooperate in social services, especially when disasters strike and mutual cooperation is sorely needed.

5. The Case of Cooperation

During the Sichuan earthquake relief, the Caritas Network Members in Europe, Asia, and America happily cooperated with Jinde Charities. With the blessing of the Holy Father through Cor Unum and the support of Caritas Internationalis, Caritas Germany not only called on the Caritas organizations from 14 nations to work together with Jinde Charities in China, but also sent professionals to the disaster areas to provide a variety of technical support.¹⁷ Meantime, the Archdiocese Crisis Coordination Team of Singapore and many other overseas Social Service organizations, communities, and individuals also participated in this joint relief effort. Pope Benedict XVI also gave his loving support to the people in China while offering his prayers for the disaster-stricken areas.

At that time, the US\$ 100,000 for Wenchuan earthquake of Sichuan province and the US\$ 25,000 for Yushu earthquake of Qinghai Province donated by Pope Benedict XVI were also put to good use. Both the Holy Father and Cor Unum were very satisfied with the successful relief work and follow-up reports. This needs to be recognized and promoted.

III. Challenges and Opportunities Currently Facing Faith-based NGOs

In this time of globalization and secularization impacting China's social situation, Sino-Vatican relations, and the political division of the Mainland, Taiwan, and Hong Kong, faith-based NGOs such as Jinde Charities and some of its partner organizations face nu-

16 It is said another reason is that Macau Catholic Social Services and Caritas Macau duplicated services, so the late bishop of the Macau Diocese decided to eliminate the former.

17 Caritas Germany invited more than 10 Caritas Network Members from Europe, Asia, and Oceania to collaborate with Jinde Charities for the earthquake relief works in Sichuan. These Caritas Network Members are: Australia, Austria, Belgium, Canada, Croatia, Czech Republic, France, Germany, Korea, Italy, Luxembourg, Poland, Spain, and Switzerland.

merous difficulties and challenges, but they also have been given new opportunities for development and collaboration.

1. In the present political and religious relationship, the Catholic Church in China needs to pay more attention to witnessing faith by loving actions.

As is well known, China and the Vatican have not forged formal diplomatic ties, and frequent conflicts have recently occurred between them. Dialogue has worsened to the extent that they criticize each other publicly and – even worse – engage in condemnation and excommunication.¹⁸ Sino-Vatican relations have fallen to their lowest point and the Catholic Church in China once again is in a dilemma.

What can the Catholic Church in China do in China's current situation? How should the Church act to be accepted by the general public and recognized by China's government? What must be done to develop the Church and advance Sino-Vatican relations? Besides evangelization, pastoral care, and the formation of male and female religious, what else can the Church do? Obviously, the loving action of witnessing the Gospel and practicing the faith can contribute to society and help purify the public. Such deeds can be more easily accepted by the Chinese government and the Holy See as well as Chinese society. Therefore, charitable work is one way to develop the Catholic Church in China.

In the past, the local Church and charitable organizations like Jinde Charities have served and worked for orphans, handicapped children, the elderly and lepers, and provided medical care and disaster relief. These initiatives beautifully witnessed to the faith and showed that making such choices and paying close attention can be prompt and correct responses. The Church's love witness can reshape the image of the Church, soften/ease the tension of Sino-Vatican relations, defuse disagreements and resolve conflicts, remove/eliminate misunderstandings, serve as a bridge, and play a socially inspiring role. The witness of the Church also can promote values such as justice, peace, democracy, charity, forgiveness, dialogue, and reconciliation in society. All will have a long-term effect and convey deep meaning.

2. Change of political policy about religion brings new opportunities.

Facing serious moral problems and the loss of religion in society, China needs religion and its values in order to develop. The Chinese Communist Party in principle does not support religion as a policy, but it has been adjusting its policy on religion. Some changes are very obvious – for example, from regarding religion as opium in the past, it now sees religion in terms of culture, and from worrying about religious infiltration in the past, it now encourages religions to contribute to society.

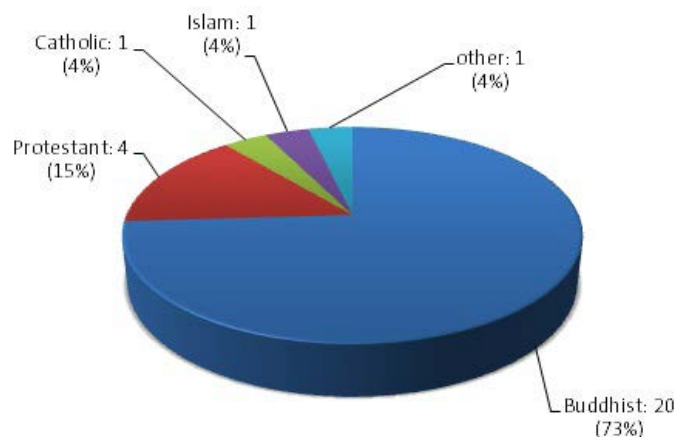
Therefore, the government issued a call to “guide religions to adapt to socialist society” (1990s) and encouraged all religions to “play active roles in society” and “contribute more

18 For example, licit bishop candidates in Leshan (June 29, 2011), Shantou (July 14, 2011), and Harbin (July 6, 2012) were consecrated without the Holy See's approval. All three were excommunicated. Also, the newly ordained bishop in Shanghai (July 7, 2012) was not accepted by the government and has been put under house arrest in Sheshan Seminary.

to society” (2000s). Charitable work and services done by religions gradually gained recognition and acceptance as well as importance in China. In February 2012, China’s State Administration for Religious Affairs (SARA) joined five other ministries and commissions of the State Council in issuing a statement, “Opinions about Encouraging and Regulating Charity Work Done by Religious Communities” (No. 6, 2012, SARA).¹⁹ It provides a platform for religions to do social service and charitable work, and also offers opportunities for the development of each religion.

In the past, only governments at all levels or their related departments could set up foundations. As a result, more or less all past foundations had a sort of government background. Each reflected a strong government-run color and deep official influence. In 2004, the State Council issued new “Regulations for the Management of Foundations” that distinguish public funding foundations from non-public funding foundations. The new regulations built a platform for individuals, enterprises, and organizations, including religions, to establish non-public funding foundations. As a result, non-public funding foundations promptly emerged and gradually became an important and indispensable force in the field of social service and charitable work in China.²⁰

Distribution of Faith-Based Foundations in China 2012



Now, 2,794 foundations are registered in China – 1,265 public funding foundations and 1,529 non-public funding foundations.²¹ Faith-based foundations number 27, of which 20 have a Buddhist background (73% of the total) and four a Protestant background (15%). Only Hebei Jinde Charities Foundation has a Roman Catholic link, while another has an Islamic background, and there is one other (4% each).²²

19 For a German translation of the document, see *China heute* 2012, No. 2, pp. 98-102. [Ed.]

20 In 2005, there were 253 non-public funding foundations, and 349 in 2006 (38% increase). In 2007, there were 436, an increase of 25% since 2006. In 2008, there were 643, 47% more than in 2007. In 2009, there were 846, 32% more than in 2008. In 2011, there were 1,279, an increase of more than 200 in just one year. These data are from Su Tingting 苏婷婷, “Jijinhui ‘guan ban’ secail bian dan – fei gong mu jijin cheng zhuban jun 基金会“官办”色彩变淡, 非公募基金成主力军 (Official Aspect Diminished in Foundations, Non-public Funding Foundations Became a Main Force), in: *Gongyi Shibao* 公益时报 (China Philanthropy Times), June 4, 2012, <http://wenhua.cccvic.com/gongyi/gyyw/2012/0604/199861.shtml>.

21 As of October 2012, see “Zhongguo jijinhui zhongxin wang” 中国基金会中心网 (China Foundation Center), <http://foundationcenter.org.cn>.

22 “Dalu zongjiao beijing jijinhui shuju fenxi zhi yi” 大陆宗教背景基金会数据分析之一 (Data Analysis of Mainland China Faith-based Foundations), see China Foundation Center, <http://crm.foundationcenter.org.cn/html/2012-07/239.html>.

The charitable works of Chinese religions have already started, but compared to public funding foundations that enjoy a monopoly position and official background, the role played by Chinese religious circles in philanthropic enterprises and the impact they provide remain very limited, and their voice is quite weak. The spirit of expounding, initiating, and promoting charity to Chinese society from religious perspectives has not yet solidified, and the role of religions in charity has not fully played out in society. So the potential and capabilities of faith-based foundations need to be further developed.

Meanwhile, Buddhism and Daoism are obviously protected and supported by the Chinese government in various ways since both religions are considered indigenous. Deeply influenced by the political orientation and traditional culture, the Chinese wealthy class is fond of contributing and supporting their temples and foundations. Influenced by traditional culture, Buddhism-based foundations have developed rapidly. Due to historic reasons, current political and religious conflicts, and the Chinese Church's own problems, the development of Catholic charitable work in China remains restricted.

Mainland China has about 5.7 million Catholics (2009), about 0.44% of the country's 1.3 billion people.²³ Catholics account for 1% of Taiwan's 23.16 million people (2010).²⁴ Hong Kong has about one-half million Catholics – 170,000 immigrants and 353,000 locals – together representing roughly 7% of the territory's 7 million people.²⁵

Comparing the percentage of Catholics to the total population in each of the three regions, Mainland China has the lowest ratio. Moreover, its religious environment is far from satisfying, and the power to do charitable works is also the weakest among the three. As noted in a statistical report issued by Faith Institute for Cultural Studies (FICS), as of August 2012, only 19 charitable organizations exist at diocesan level, not including the registered foundation Jinde Charities. One of them is registered as a community, two as NGOs, and one newly established foundation exists without registration. The 19 charitable organizations are in Handan, Hengshui, and Cangzhou in Hebei Province, Beijing, Tianjin, Shanghai, Xi'an in Shaanxi Province, Nanning in Guangxi Province, Chongqing, Wanzhou, Jilin Province, Liaoning Province, Taiyuan and Xinzhou in Shanxi Province, Linyi and Zhoucun in Shandong Province, Lanzhou in Gansu, Kunming in Yunnan, and Chifeng in Inner Mongolia.²⁶ Compared with the Greater Church in China, the number is too small, and their management and practice also need to be improved.

Meanwhile, there are three overseas NGOs or foundations that have opened branch or liaison offices in China since 2000. They are Asia Bridge Development Association in Guizhou; BRICKS, The Great Wall Appeal; and Misereor (with a liaison office) in Beijing (see Appendix "2012: Overseas Registered NGOs or Foundations in China").

23 "Zhongguo tianzhujiao ziliao tongji: 2009 yu 1948" 中国天主教资料统计: 2009与1948 (Chinese Catholics Statistics: 2009 and 1948), in: *Xinde 信德 (Faith 10-Day, now Faith Weekly)*, December 20, 2009, No. 36, page 1.

24 *Taiwan tianzhujiao shouce* 台湾天主教手册 (Catholic Church Directory Taiwan), Taipei 2012; and "2010 nian Taiwan diqu tianzhujiaohui jiaowu tongji biao" 2010年台湾地区天主教会教务统计表 (Taiwan Catholic Church Statistics in 2010), www.catholic.org.tw/catholic/2012/New%20Book/2012HandBook/2010Statistics.pdf.

25 *Xianggang tianzhujiao shouce* 香港天主教手册 (Hong Kong Catholic Church Directory), 2010 and 2004 editions.

26 Appendix: Statistics of Catholic NGOs / Foundations in China, by Faith Institute for Cultural Studies, up to August 2012.

How can each diocese be helped to pay attention to establishing its own social service center? This needs great attention by local and overseas Churches and their partners, since it is also a good opportunity to walk together with the Catholic Church in China in the transitional period.

3. Opportunities for overseas partners? What can be done in China?

Ever since Christianity entered China in the 16th century, the Catholic Church in China has gone through various ups and downs. During the Qing Dynasty, the 300-year-long Chinese Rites Controversy hit the Church hard across Europe and Asia. After the First Opium War (1839–1842), the Catholic Church in China was labeled a “foreign religion” due to its links with Western colonization. Later, the Church went through the Boxer Rebellion (1898–1901), the demise of the Qing Dynasty (1644–1911), the birth of the Republic of China (1912), the warlord period (1916–1928), the Anti-Japanese War (1937–1945), the Chinese civil war (1945–1949) between the Nationalist Party and Communist Party, and various movements after the Chinese Communist Party took over the Mainland.

On January 28, 1979, at the home of Jimmy Carter, the late Chinese national leader Deng Xiaoping told the then U.S. president: “In China, Freedom of Worship, OK! Bible, OK! Foreign Missionary, No!”²⁷ This basically laid the foundation for the Chinese government’s policy toward Christianity for the past 30 years. The Chinese people can believe in and worship Christ, and the Bible can be printed and distributed in China. At present, some missionaries do enter the Mainland via different channels, but they are not legally permitted to evangelize openly or perform education-related work. Deng had worked and studied in France (1920–1926), but he had no confidence in the Church. This had much to do with Western colonization and foreign missionaries in Chinese history.

An expression was once current in China: “One more Christian, one less Chinese.” Today, however, there is a new expression: “One more Christian, one more good citizen.” This change of impression indicates that Chinese society has gained a new understanding and acceptance of the Catholic Church in China. Not only is the Church there changing, so is its relationship with Chinese society. Nevertheless, China’s government and society do not have the same measure of trust and confidence in Christianity that they have in Buddhism and Daoism. The Church in China still has a long way to go.

Now, the question is: Given such circumstances, what can the Universal Church, especially its charitable organizations and friends with a genuine concern for the Catholic Church in China and her NGOs, do in China? How should we act to win the recognition and acceptance of the Chinese government and society at large, and promote the development of the Catholic Church in China and benefit the poor and both China and the Vatican? Works of charity and social services are one obvious option, and some faith-based NGOs have openly launched their services.

Sino-Vatican relations are now in a difficult period. Putting aside the political and dip-

27 “Ye Xiaowen juzhang zai yatelanda shengjing kaimu shi shang de zhici” 叶小文局长在亚特兰大圣经展开幕式上的致辞 (Speech of Director Ye Xiaowen at the Opening Ceremony of the Bible Ministry Exhibition in Atlanta), May 19, 2005, see website of SARA: www.sara.gov.cn/gb/jqgy/jld/ldjh/yexiaowen/0d8814a8-eeee-11da-9a60-93180af1bb1a.html.

lomatic aspects, charity, sports, culture, music, and art can all serve as good means to break the ice. A loving gesture from the Holy Father could serve as a touchstone. It would not violate any Church principles. It could garner international esteem, win over Chinese people's hearts, and express greater respect, admiration, and understanding within China and overseas.

In China, countless poor individuals, families, and communities need help, but there also is need to improve and promote other great concerns: social justice, a proper appreciation of charity, legal concepts, awareness of human rights, democracy and citizenship, particularly to have the Kingdom of God's values of justice, peace, and joy rooted in Chinese society (Romans 14:17). In reaching out to Church NGOs in China, we may be able to open the gate of Sino-Vatican relations with the hands of charity and become a loving bridge that reduces misunderstanding and tension while welcoming a new era.

Conclusion

Amid rapid development and great transition in a period preceding the normalization of Sino-Vatican relations, contemporary Chinese society still needs the international community and universal values, and the international community also cannot do without the participation and contribution of 1.3 billion Chinese people. Regardless of the past or what will happen in the future, cooperation in social services both at home and abroad continues to be a most effective way for the Church to witness to the Gospel and fulfill its important mission of serving society's disadvantaged groups. It is also a way to resolve contradictions between Church and State in China, as well as to portray a positive image of the Church.

Therefore, we suggest that three areas be given great consideration:

- a) continue to educate and awaken charitable awareness;
- b) strengthen cooperation with faith-based NGOs in China in conducting projects; and
- c) support the development of faith-based NGOs in China.

Appendix

Cooperation of Caritas Germany and Jinde Charities (2001–2012)

Year / Project type and location
2001: Snowstorm Inner Mongolia / General emergency
2003: Hebei winter emergency program; Flood response / Hunan; First trainings / Jinde
2004: Drought relief / Inner Mongolia; Floods / Chongqing
2005: Floods / Hunan; Floods / Guangxi
2006: Snowstorm / Xinjiang; Floods and earthquake / Yunnan and Hunan
2007: Flood relief / Chongqing
2008: Snowstorm / Guizhou; Earthquake / Sichuan; Program for elderly
2009: Administration support / Jinde; Floods relief / Guangxi; Rehab after Typhoon Morakot / Fujian
2010: Earthquake relief / Qinghai; Floods / Sichuan and Guangxi
Total donation of Caritas Germany over the years: € 4,451,163.00

Cooperation of CCFD and Jinde Charities (1999–2012)

Year	Project
1998	Well project
2001	A school building project
2001	Well project
2002	Training and exchange program
2002	Well project
2002	Eye clinic
2002	Training for young people
2002	Training program for environment protection
2003	School building
2003	Network development
2003	Training program on media and rural development
2004	Training program on media and rural development
2003	Equipment for an elderly home
2005	“Religion and Ethics” academic seminar
2005	Registration & organization development
2005	Staff training
2006	Religion and Charities Forum
2006	Handan youth orchestra (entrusted project)
2006	Capacity building: home for the aged
2006	Summer volunteers outreach teaching
2006	Conference on Christian Faith and Media Today
2006	Yunnan Zhaotong Vocation Training Center
2007	Free medical treatment project of a hospital
2007	Workshops on Elderly Care Project
2008	A Catholic Center
2008	Rural area development
2008	Well project
2008	Handan Dazhong Hospital project
2008	Handan Pastoral Care Center project (entrusted project)
2008	Youth (World Youth Day)
2008	Earthquake – psychological aid
2009	Cataract surgery project for elderly patients in the rural area
2012	Sandstorm Control Project
	Total donation of CCFD: € 572,927.00

Cooperation of Cor Unum and Jinde Charities (2008–2010)

Disaster area / Time
Snowstorm, South China, February 2008
Earthquake, Sichuan, China, May 2008
Earthquake, Yushu, Qinghai, China, April 2010
Mudslide (Gansu Province) and flood disaster (South China), August 2010
Total donation of Cor Unum: US\$ 185,000.00

Cooperation of Jinde Charities and Overseas Partners (1999–2011)

Disaster area / Time	Overseas partners
Earthquake, Taiwan, September 1999	Caritas Taiwan
Tsunami, Southeast Asia, December 2005	Caritas Asia (India)
Earthquake, Abruzzo region, Italy, April 2009	Cor Unum
Typhoon Morakot, Taiwan, August 2009	Caritas Taiwan
Earthquake, Haiti, January 2010	Cor Unum
	Caritas Internationalis
	Caritas Germany
Earthquake, Japan, March 2011	Caritas Internationalis
Total donation of Jinde Charities: US\$ 202,482.05	

Statistics of Catholic NGOs / Foundations in China

by Faith Institute for Cultural Studies, up to August 2012

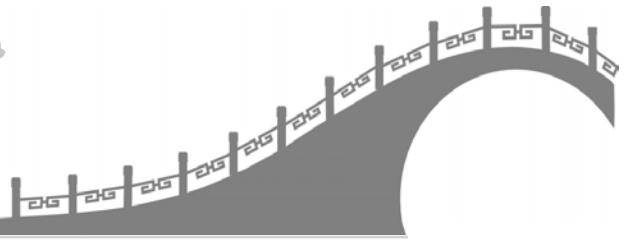
Province	Name	Since	Nature
Beijing	Beijing Diocese Social Service Office 北京教区社会服务办	1984	NGO
Hebei	Hebei Jinde Charities Foundation 河北进德公益基金会 http://www.jinde.org	1997.5	Registered
	Handan Diocese Social Service Center 邯郸教区社会服务中心	2006.1	NGO
	Hengshui Diocese Social Service Center 衡水教区社会服务中心 http://shetu7155245.blog.163.com	2005	NGO
	Cangzhou Xianxian Diocese Xian'ai Foundation 沧州献县教区献爱基金会	2012.7	Not Registered
Tianjin	Tianjin Diocese Social Service Center 天津教区社会服务中心	2009	NGO
Shaanxi	Xi'an Diocese Social Service Center 西安教区社会服务中心 http://www.caritasxian.org	2002.7	NGO

Province	Name	Since	Nature
Guangxi	Catholic Church Guangxi Diocese Loving Heart Foundation 天主教广西教区爱心会 http://www.tzjgxjq-axh.com	2003.8	Registered as a community
Jilin	Jilin Diocese Social Service Center 吉林教区社会服务中心 http://www.tj-ssc.org	2006.2	NGO
Liaoning	Liaoning Diocese Social Service Center 辽宁教区社会服务中心 http://www.sjraln.org	2004.4	NGO
Shanghai	Shanghai Guangqi Social Service Center 上海光启社会服务中心	2005.5	NGO
Chongqing	Chongqing Wanzhou Catholic Holy Love Service Center 万州天主教圣爱服务中心	2004	Registered NGO
	Chongqing Catholic Social Service Office 重庆市天主教社会服务办	2007	NGO
Shanxi	Taiyuan Aide Social Service Center 太原爱德服务中心	2003	Closed 2007
	Xinzhou Joseph Aimin Service Center 忻州若瑟爱民服务中心	2005	NGO
Shandong	Linyi Diocese Social Service Center 临沂教区社会服务中心	2003	NGO
	Zhoucun Diocese Social Service Center 周村教区社会服务中心	2009	NGO
Gansu	Lanzhou Diocese Social Service Center 兰州教区社会服务中心	2006.6	NGO
Yunnan	Kunming Diocese Social Service Center 昆明教区社会服务中心	2008	NGO
Inner Mongolia	Chifeng Diocese Social Service Center 赤峰教区社会服务中心	2008.3	NGO

On September 23, 2012 Shantou City Catholic Morning Star Charities and Social Service Center 汕头市天主教晨星公益慈善与社会服务中心 was established in Guangdong province.

2012: Overseas Registered NGOs or Foundations in China

Province	Quantities	Name	Since	Identities
Guizhou	1	Asia Bridge Development Association 亚桥发展促进会	2000	Registered as NGO in Hong Kong
Beijing	2	BRICKS, The Great Wall Appeal 砖, 长城呼吁	2007	Registered as NGO in Ireland
		Misereor Liaison Office Beijing 德国米苏尔社会发展基金会	2001	Misereor was founded 1958 in Germany



25 Years China-Zentrum, Sankt Augustin

衷心感谢

Thank you

A great many people have helped to make it possible for the China Center to carry out its commitment during 25 years – and on into the future – to be a bridge to China and its churches and religions in the context of society and culture. We thank them sincerely for their fidelity to and solidarity with the people of China and the China Center.

Members

The basically stable “structure” of the bridge is provided by the members of the Incorporated Association China-Zentrum e.V. (China Center) in Germany, Austria, Switzerland and Italy, on behalf of whom the team of the China Center works, and who also provide the financial basis for this activity:

Funding Agencies: Aid to the Church in Need, Königstein; Austrian Catholic Youth / Katholische Jungschar Austria (until 2013); Caritas International, Freiburg; German Bishops' Conference, Department for International Church Affairs and Migration (guest); Misereor, Aachen; Missio Aachen; Missio Munich; Pontifical Missionary Childhood of Germany, Aachen.

Religious Orders: Capuchins Germany; Capuchins Switzerland; Divine Word Missionaries (German and Italian Provinces); Franciscans Germany; Franciscan Missionaries of Mary, Italy; Franciscan Sisters of Münster – St. Mauritz; Jesuits Austria; Jesuits Germany; Missionary Benedictine Sisters of Tutzing; Missionary Benedictines of St. Ottilien; Missionary Sisters of the Immaculate Conception of the Mother of God, Münster; Missionary Sisters of the Sacred Heart of Jesus of Hilstrup, Münster; Missionary Sisters Servants of the Holy Spirit, Germany; Salesians of Don Bosco, Bonn; Sisters of Mercy of the Holy Cross, Ingenbohl-Brunnen, Switzerland; Steyl Mission GmbH, Sankt Augustin.

Dioceses: Diocese of Essen; Diocese of Rottenburg-Stuttgart.

Individual Persons: Prelate Heinrich Haug; Prof. Dr. Roman Malek SVD; Fr. Andreas Müller OFM; Dr. Hermann Schalück OFM; Prof. Dr. Dr. Hans Waldenfels SJ.

The very list of members of the Association shows the China Center's close connection to the Church funding agencies, religious orders and dioceses.

Sustaining Members and Benefactors

A circle of sustaining members – still identifiable – and many benefactors contribute in their own way to establish a reliable financial basis.

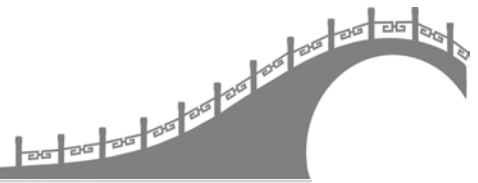
Management Board

The China Center has always enjoyed committed and competent board members and presidents. The presidents are named here to represent all the board members: Prelate Heinrich Haug, Prelate Bernd Kaut, Prelate Norbert Herkenrath, Prelate Dr. Konrad Lachenmayr, Dr. Hermann Schalück OFM, Fr. Eric Englert OSA, Prelate Dr. Klaus Krämer.

Advisory Board

Competence and continued solidarity with China are ensured by the China Center advisory board in which experts in church, academic and social fields bring their knowledge and experience to the discussions on China, thus contributing to professional work at the China Center.

To one and all: a very sincere thank you! 衷心感谢大家



The directors of the Association's office: Prof. Dr. Roman Malek SVD (1988–1998); Fr. Paul Raabe SVD (1998–2004); Fr. Anton Weber SVD (2004–2012), with Sr. Hildegard Maria Hau SSPS as vice director (2004–2009); and Fr. Martin Welling SVD (since 2012).

Origin

Hoped and prayed for over a long time but then still a surprise: with the end of the Cultural Revolution (1966–1976) and the almost total isolation from the outside world, China's opening to the West under Deng Xiaoping was unexpectedly rapid. The people of China sensed a gentle breeze of ever increasing economic and personal freedom. For the Church – unfortunately a divided Church – in spite of many lingering limitations there was scope after such a long time of persecution to organize itself anew and build up new Christian life. Contacts with other countries were again possible after the long isolation.

On September 29, 1988, the China-Zentrum e.V. was officially founded by members of the German Catholic Mission Council – as a response of the German Church to the reform and opening up policy of China in the 1980s. The office is based in Sankt Augustin on the campus of the Divine Word Missionaries.

The China Center fulfills its original purpose, namely encounter and exchange with China in the field of culture and religions, in many ways: through information and raising awareness of religions and churches in China, through dialogue and promotion of social and academic collaboration with Chinese partners – especially in relation to the Chinese Catholic Church – and through the study of Christianity and its history in China, as well as of the other religions in the Chinese cultural area. This research is done mainly in cooperation with the neighboring Sinological Monumenta Serica Institute, whose work contributed to the foundation of the China Center.

Left: Board of the China Center 2012–2015: Vice President Dr. Thilo Esser (Pontifical Missionary Childhood); Treasurer Jürgen Knieps (Steyler Bank Sankt Augustin); Board President Prelate Dr. Klaus Krämer (Missio Aachen and Pontifical Missionary Childhood); Johannes Scholz (Caritas International); Abbot President Jeremias Schöder OSB, Sankt Ottilien (also in the photo: Katharina Feith, staff member of the China Center). Right: China Center team with representatives of Monumenta Serica.



on the way from understanding to helpful solidarity



Publications

Information on Christianity, religions and religious policy in China is provided by the German periodical *China heute*. *Informationen über Religion und Christentum im chinesischen Raum*, and – within the context of greater internationalization – the English language e-Journal *Religions & Christianity in Today's China*, founded two years ago, as well as publication of books, articles in newspapers and magazines and info brochures on the Church in China.



The periodical *China heute* and the e-journal *Religions & Christianity in Today's China*.

Seminars, Talks, Interviews

Questions relating to social-political developments, religions and churches in China are the focus of the annual seminars of the China Center, of lectures at conferences and in parishes, in contacts with State offices and the media.



Prof. Dr. Barend ter Haar (University of Leiden) speaking at the annual seminar in 2012 on “The Persecution of Religious Groups in Old and New China.”

Catholic, Protestant and Ecumenical Church Congresses

These major events are a good opportunity to arouse interest in China and its Christians. The China Center participates in these events in cooperation with ecumenical partners like the Protestant China Information Desk in Hamburg – also with the collaboration of Chinese theologians – with information booths and occasionally also with panel sessions.



Meeting with Wolfgang Thierse, former vice president of the German Parliament, at the Catholic Congress in Saarbrücken in 2006.

Project Mediation

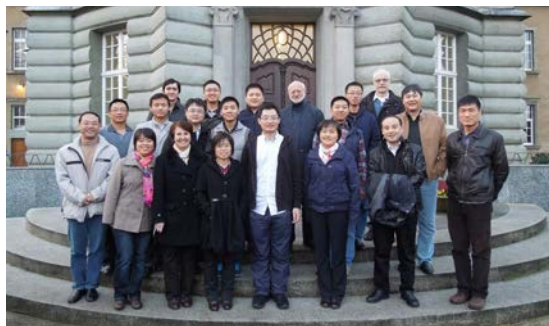
At the wish of Chinese partners and members of the China Center, the office plays an important role in translating and mediating Chinese Church project requests to aid agencies, dioceses and religious orders – from church construction and social projects to training for catechists, seminarians and religious sisters.



Church construction project in the Province of Hebei.



Excursion during a students' encounter in Würzburg in 2010 with the theme "The Search for Orientation in the Mirror of the Cinema."



Departure of a student, Sankt Augustin 2012.



Cardinal John Tong of Hong Kong with Chinese sisters, May 2011.



Working groups at a workshop organized by the China Center in St. Ottilien in 2007.

Chinese-German Students' Encounters

At German universities Chinese students from the People's Republic of China are the largest foreign group. For these students the China Center organizes annual encounters with German students. In 2013 the 28th Chinese-German Students' Encounter took place, an event that originated from the work of Monumenta Serica. During these encounters the students and young academics discuss current questions.

Education of Chinese Priests, Seminarians and Sisters

For the past 20 years, at the request of Chinese bishops and religious superiors, the China Center has invited young priests, seminarians and religious sisters from the People's Republic of China to Germany for theological studies. The majority study theology at the Philosophical-Theological Faculty S.V.D. St. Augustin; some take Religious Education at the Catholic University of Applied Science of North Rhine-Westphalia in Paderborn, others do doctoral studies at various German universities.

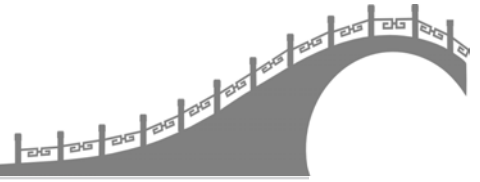
By now several dozen young theologians from different dioceses of China have had further training. During their studies they are also made aware of social problems and get to know life in German parishes, while the latter learn something of the situation of Chinese Christians. At the end of their studies they return to China where they teach in Chinese seminaries and sisters' convents, contribute to the development of the local Church and act as a bridge in contact with the universal Church.

The project is sponsored financially and with personnel commitment by many congregations, dioceses and funding agencies.

Workshops

For many years, two-week summer workshops with retreats included have been held at a European level in various countries for Chinese priests, seminarians and sisters studying in Europe. The China Center co-organized these meetings. Today, more specialized courses are being offered on matters such as pastoral ministry or questions of Christian social doctrine.

Collaboration: Bridges with many arches



Ecumenism

The China Center also feels committed to ecumenical work with Protestant partners. For many years the Ecumenical China Working Group has been meeting twice a year for joint discussion on religion, churches and society in China and to cultivate ecumenical contacts with partners in China. The group is composed of representatives of different Protestant institutions and the China Center advisory board. It also has close contact with the Ecumenical Society Switzerland-China.



In 1996 the Ecumenical China Working Group organized the conference on "Christianity and Culture in the Face of Challenges of the Modern Spirit."

Cooperation on the European and International Levels

Networking and European and international cooperation regarding China are a significant field of work. Especially the big European Catholic (and until a few years ago ecumenical) China Conferences, co-organized by the China Center, are to be mentioned here. The 8th European Catholic China Colloquium in Freising in September 2010, for instance, took up the situation of the Chinese in Europe. The e-journal *Religions & Christianity in Today's China* also serves this process of Europeanization.



European partners for many years: Fr. Angelo Lazzarotto PIME (Italy), Edmond Tang (England), Fr. Jean Charbonnier MEP (France), Fr. Jeroom Heyndrickx CICM (Belgium), Fr. Roman Malek SVD (photo 1991).

Chinese Catholic Community in the Rhine Area

The Chinese Catholic Community in the Rhine Area, currently directed by Fr. Welling, meets regularly in the Mission House of the Divine Word Missionaries in Sankt Augustin for the Eucharist, catechetical groups, recollection days and festivals such as Chinese New Year. The China Center has good contacts with the Community and also with the Chinese Catholic Community of Munich.



Archbishop Hon Taifai SDB, Secretary of the Congregation for the Evangelization of Peoples in Rome, with members of the Community in the Rhine Area, St. Ottilien, May 2012.

World Day of Prayer – Encouragement to Pray

Through Church services, informative material and prayer leaflets the China Center supports the World Day of Prayer for the Church in China proclaimed by Pope Benedict XVI in his letter to the Catholic Church in China in 2007.



The faithful at prayer in a Chinese church.



Dialogue and Collaboration with Chinese Partners

Since the time of the foundation the possibilities for direct meetings and collaboration with Chinese partners have increased greatly. Today the China Center is in contact with many bishops, priests, sisters and lay persons in the most varied dioceses of China. Dozens of visits by delegations from China enabled the establishment of contacts in Germany and neighboring countries. The China Center accompanies its partners to aid agencies, religious communities and dioceses and also to State offices and media representatives. In this way many contacts and friendships have developed over the years. The pioneer was Bishop Aloysius Jin Luxian SJ of Shanghai who died this year. He visited the China Center almost annually for many years.



Accompanying German Church Delegations to China – Some Highlights

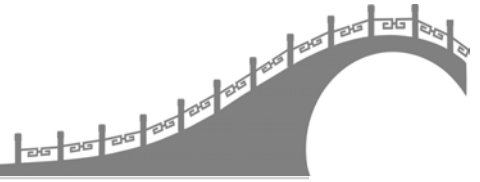
Photos, upper row, from left to right:

1. In 1993 the China Center organized the first big trip to China – for members, religious and journalists –, here with Bishop Dong Guangqing in Wuhan.
2. In 1997 Bishop Dr. Josef Homeyer of Hildesheim went to China. He visited Bishop Li Du'an in the Diocese of Xi'an.

Photos, bottom row, from left to right:

3. In 2009 Archbishop Dr. Ludwig Schick, President of the Commission for International Church Affairs of the German Bishops' Conference, went to China with a delegation. Here the encounter with faithful in a Chinese village.
4. In 2012 representatives of the Ecumenical China Working Group went on a study trip to China. Among others they visited a project in the village of Shangluo, Shaanxi Province.
5. In 2013 Dr. Hans Langendörfer SJ, General Secretary of the German Bishops' Conference, visited China. Seen here with Bishop Josef Li Liangui in the Diocese of Xianxian. In the background is a former Jesuit station.





Snapshots of Visiting Delegations from China

Photos, upper row, from left to right:

1. In 1995, invited by the Konrad-Adenauer-Foundation in conjunction with the China Center, the four Bishops Jin Luxian (Shanghai), Zong Huaide (then President of the official Chinese Bishops' Conference), Fu Tieshan (Beijing) and Li Du'an (Xi'an) came for a three-week visit to Germany (in the photo with Fr. Werenfried van Straaten of Church in Need, and an African and an Indian bishop).
2. In 1998: Christianity researcher Prof. Dr. Liu Xiaofeng was a frequent guest in Sankt Augustin (on the right Fr. Malek).

Photos, bottom row, from left to right:

3. In 2003: The artist Qian Zhusheng visited Sankt Augustin.
4. In 2003: Cardinal Joseph Zen of Hong Kong visited the then Apostolic Nuncio Archbishop (now Cardinal) Dr. Giovanni Lajolo in Berlin.
5. In 2011: Cao Bin, Director of the Bureau of Religious Affairs in Shanghai, visited Sankt Augustin (here with Dr. Piotr Adamek SVD, Monumenta Serica, and Fr. Weber).

Visits followed by bishops from Beijing, Xi'an, Hebei Province, Manchuria or Xinjiang, to name but a few. Today it is frequently priests and sisters who come to visit the China Center, among them many who are studying in other European countries or in the USA.

The China Center is also in contact with the growing number of researchers in Chinese universities and academies who study religions and Christianity and occasionally with representatives of Religious Affairs Bureaus. Contacts exist not only with Mainland China but also with Taiwan, Hong Kong and Macao.

The China Center also has an intermediary role in the organization and accompaniment of Church representatives' visits to China. These are significant moments of encounter and exchange. Such bridges to China in the Church-religious field will also be needed in the future.





On the Way to the Future

The China Center wanted to be a bridge, a bridge to a China that is opening up to the world. Countless people have crossed this bridge over the past 25 years – in both directions. They have all given and received, enriched each other mutually and come closer together.

In precisely these past 25 years China has become a highly visible global player and is taking an ever more active role in the development and shape of the world. Without doubt, in this development the religions also gain rapidly in significance. In this context bridges are more necessary than ever to promote encounter and understanding. The China Center wishes to continue and expand this bridge function into the future.

Against the background of social change, the China Center wants to continue offering reliable information and in intensive dialogue with Chinese partners to continue its task effectively, especially in the field of culture and religion, as well as supporting the Christian churches in their development towards more authenticity and greater freedom. In this it feels encouraged by the realization that the local Church is carrying out its mandate of proclaiming the gospel and its social responsibility in Chinese society with growing commitment.

In our focus on this aim we gratefully recognize how united we are with all the institutions and persons who have so generously supported and accompanied the China Center throughout the past years. We will still be dependent on your trust and help in future. We will endeavor to carry out our goals and the activities connected with them in close collaboration with our friends and benefactors and in continued exchange of ideas and experience.

The China Center Team

Photos: China Center Archives

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Little Sister, Big Sister – Cooperation between the China Center and the Monumenta Serica Institute

On the occasion of the 25th anniversary of the China Center we look back here at the varied and fruitful cooperation of two institutions that complement one another in an ideal manner: Both are concerned with China and are located right next door to each other on the campus of the Divine Word Missionaries in Sankt Augustin.

Traditional and Modern China

The “big sister,” the Monumenta Serica Institute, grew from the editorial work on the periodical *Monumenta Serica* first published at the Catholic Fu Jen University in Beijing in 1935; the Institute is concerned with Sinological publications on traditional Chinese culture. The China Center was born as the “little sister” in 1988 to take over the compilation of the periodical *China heute*, which the Monumenta Serica Institute had founded six years previously, and to intensify the contact of the German Catholic Church with China. The different focus of the two “sisters,” on “traditional China” on the one hand and the “modern” on the other, enabled close cooperation in many areas to mediate as broad an image of China as possible for the general public. Cooperation was further stimulated by the fact that the founder-director of the China Center, the Sinologist Prof. Dr. Roman Malek SVD, was at the same time a member of the Monumenta Serica Institute and from 1992 to 2012 was also its director.

The reading room.



Both Institutes worked and still work closely in the following areas: library, magazine data bank, conferences, exhibitions and publications.

Library

The extensive specialized library (approx. 89,000 volumes and 340 current magazines) and the Institute’s reading room are available to visitors of the China Center for research. Books and periodicals acquired by the China Center are integrated into the library and complement the classical Sinological stock by their relation to the present. The data bank based on current magazines is used equally by both Institutes for their research and publications.

Conferences

Several jointly arranged conferences in Sankt Augustin served to promote research on China, two of which merit special mention: the International Symposium on Adam Schall von Bell and the International Colloquium on Jews in China.

1992: Group photo of participants and organizers of the Schall symposium, including Count Schall-Riauour with a portrait of Schall.





A China Missionary from Cologne

In May 1992, 70 scholars from 14 countries took part in the international Symposium on the China Missionary born in the vicinity of Cologne, Johann Adam Schall von Bell, on the 400th anniversary of his birth. The composition of the participants – Sinologists, historians, missiologists, scientists and theologians – underlined the interdisciplinary approach of the event and the complexity of the research into that significant missionary, who was appointed Director of the Astronomical Office in China and played a key role in the early European-Chinese cultural exchange.

The conference input totaling 54 articles in English, German and Chinese was published in two volumes jointly by the Monumenta Serica Institute and the China Center in the Monumenta Serica Monograph Series.



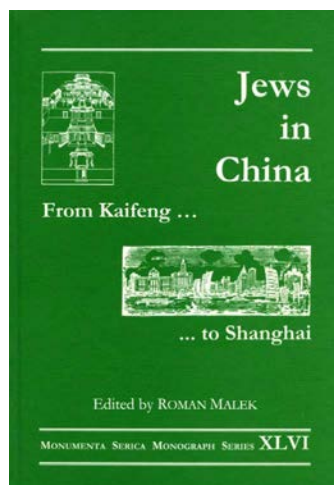
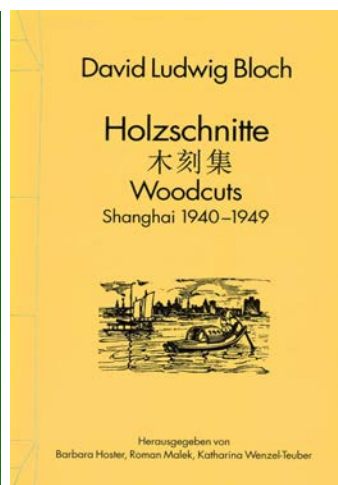
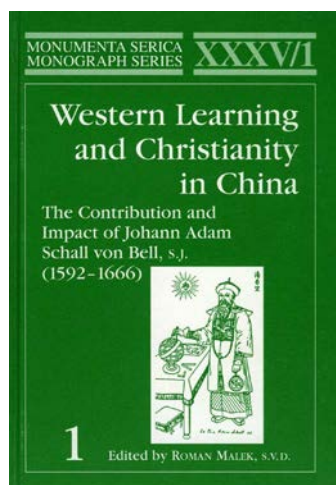
1997: The artist David Ludwig Bloch (right) signing his book for Ignatz Bubis, President of the Central Council of Jews in Germany.

Jews in China

The International Colloquium “From Kaifeng to Shanghai – Jews in China” in September 1997 was concerned with the Jewish presence in China during the imperial times and in the 20th century. A companion exhibition documented Jewish life in the city of Kaifeng from the Song period (around 1000 AD) as well as in Harbin, Tianjin and Shanghai. In the 19th and beginning of the 20th centuries Sephardic traders from Bagdad and Russian Jews had settled in these Chinese cities. During the time of National Socialism thousands of persecuted Jews from central Europe took refuge especially in Shanghai. The woodcuts of the German artist David Ludwig Bloch from time of his exile in Shanghai 1940–1949 were a high point of the exhibition and gave a fascinating insight into Chinese daily life of that time.

The collection of these woodcuts in book form, jointly published by the Monumenta Serica Institute and the China Center, came out in time for the exhibition and was presented at the opening of the exhibition in the Ethnological Museum House of Peoples and Cultures in Sankt Augustin by the then President of the Central Council of Jews in Germany, Ignatz Bubis. The input of the Colloquium as well as further articles on the topic of Jews in China also appeared as a joint publication of both Institutes in the Monumenta Serica Monograph Series.

Cover pictures of joint publications by Monumenta Serica and China Center.





Exhibitions

Macao

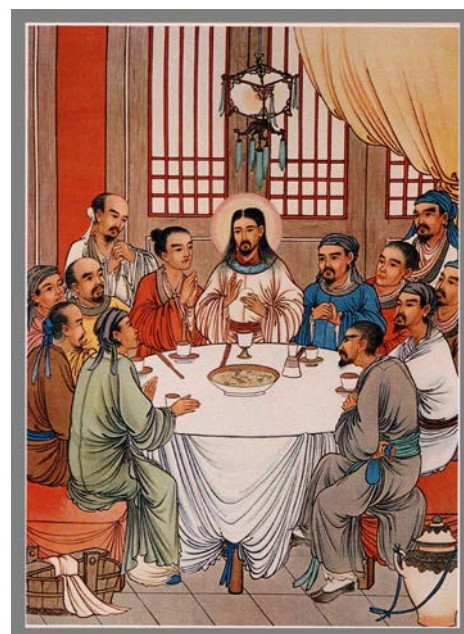
To mark the imminent return of the Portuguese colony of Macao to the People's Republic of China at the end of 1999, the China Center and Monumenta Serica Institute arranged an exhibition in the aula of the Mission House in Sankt Augustin, "Macao '99 – Origin is Future," on the history of the city which formed the starting point of the Catholic mission to China. At the same time the two Institutes jointly published an extensive and richly illustrated volume, documenting especially the history of religion and mission in Macao.

The Faces of Jesus in China

In 2003 a further large exhibition jointly arranged by the China Center and the Monumenta Serica Institute in the Ethnological Museum House of Peoples and Cultures in Sankt Augustin entitled "The Chinese Face of Jesus Christ" showed Chinese Christian art. The exhibits included portrayals of Jesus on paper, silk and china, as well as stone rubbings, papercuts and photographs. They documented the versatile artistic reception of Jesus in China from the beginnings of Christianity there in the 7th century down to the present.

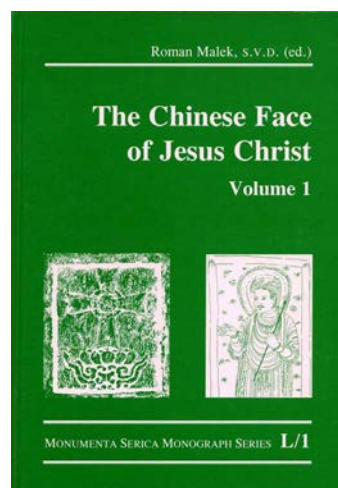
A number of lectures accompanied the exhibition and it was also taken to other locations (such as St. Ottilien, Salzburg and Warsaw). The publication project *The Chinese Face of Jesus Christ*, comprising several volumes, is connected with the theme of the exhibition; famous scholars from home and abroad contributed to it. It is being published jointly by

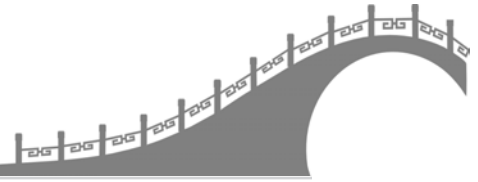
the Monumenta Serica Institute and the China Center in the Monumenta Serica Monograph Series. Four volumes have already appeared and four more are planned.



"The Last Supper" (print) by Wang Suda, representative of the *Ars Sacra Pekinensis*, at the beginning of the 1940s.

Exhibition "The Chinese Face of Jesus Christ": Fr. Malek at the opening in Sankt Augustin; Exhibition at the Missionary Benedictines in Sankt Ottilien.





Cooperation in Daily Life

Alongside major cooperation such as conferences, exhibitions and publications, there are numerous forms of collaboration in the “daily business,” such as, e.g., common meetings, accompaniment of visitors, etc. The regular contributions by members of the Monumenta Serica Institute to *China heute* must also be mentioned. The common activity for China was also expressed in the joint stand of the two Institutes at the Sankt Augustin Mission House Festivals in 2010 and 2013.

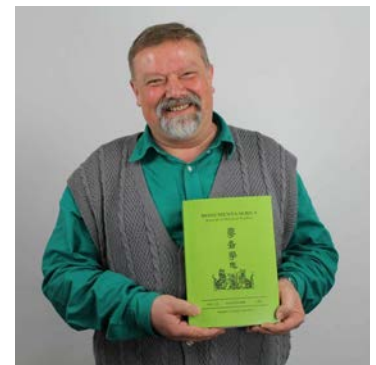
The Monumenta Serica Institute, now represented by its new Director Dr. Piotr Adamek SVD and its new editor-in-chief Prof. Dr. Zbigniew Wesołowski SVD, extends sincere congratulations to the China Center on the 25th anniversary of its foundation and hopes for further constructive cooperation in future between the “big sister” and the “little sister”!

Barbara Hoster

Photos: Archives of the China Center and Monumenta Serica



Fr. Adamek with the then President of Fu Jen University, Taipei, Prof. Bernard Li (left) on the occasion of the visit of a delegation in March 2010.



Fr. Wesołowski, Editor-in-Chief of Monumenta Serica, with the 60th volume of the periodical.

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