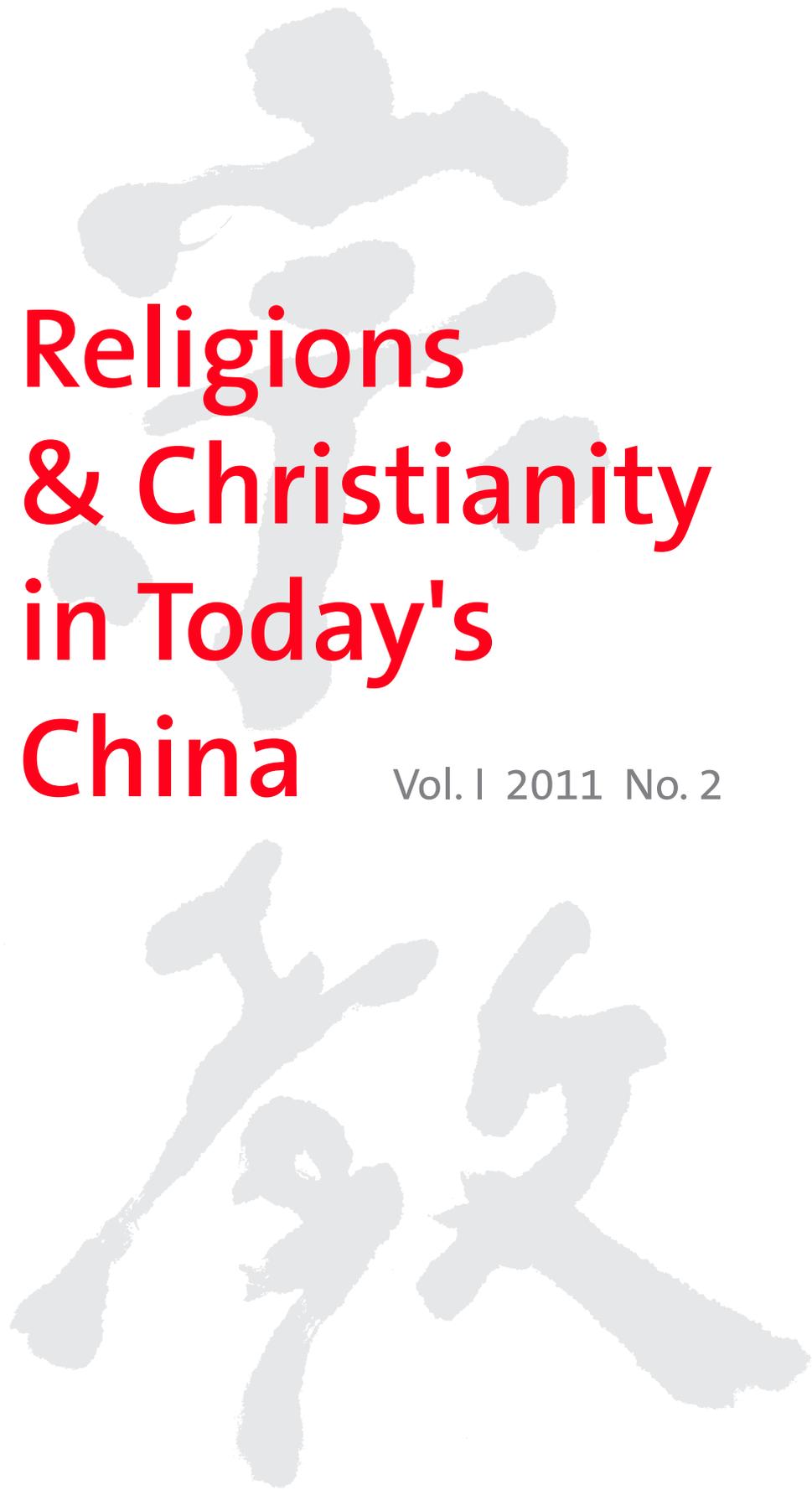


Religions
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in Today's
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中國宗教評論



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Editorial

Today we can present to our readers the second issue of *Religions & Christianity in Today's China* (中国宗教评论), the new e-journal of the China-Zentrum started in summer this year. Like the German language journal of the China-Zentrum, *China heute. Informationen über Religion und Christentum im chinesischen Raum*, now in its 30th year, it is published four times a year.

This second issue of *Religions & Christianity in Today's China* includes the regular series of News Updates which give an insight into recent events and general trends with regard to religions and especially Christianity in today's China, followed by a report on the latest developments in Sino-Vatican relations which have reached a new low. Furthermore, similar to the first issue, this number again focuses on the 8th European Catholic China Colloquium which was held in Freising in September 2010, on the topic "Chinese in Europe – Trends and Catholic Perspectives." A third series of keynote lectures of this Colloquium will be published in the next issue.

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 2011

The Editors

News Update on Religion and Church in China May 14 – September 28, 2011

Compiled by 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” (2011, No. 1, pp. 3-31) covered the period January 1 – June 8, 2011.

May 14–16, 2011:

Conference on Zen Buddhism in Shijiazhuang – “Zen for Life”

According to reports, three of the traditional interpretations of Zen Buddhism (Chin. *chan*) native to Hebei Province – the traditional schools of Zhaozhou-Zen and Linji (Jap. Rinzai)-Zen as well as the scarcely 20 year old concept of “Zen for Life” (*shenghuo chan*) were the object of a conference attended by scholars of Buddhism from China, Japan, and Korea as well as by a number of Buddhist monks. In his conference presentation, Zen master Jinghui described how the concept of “Zen for Life” came to be in 1991 as a result of his personal reflections. He explained that he had felt the need to offer modern man a form of Zen which would respond to his needs – something easy to understand and to practice – which would give strength through renunciation and peace and be anchored in the center of each individual’s life. Jinghui stated that contemporary society is suffering from a three-fold thirst: a thirst for faith and a moral life often lacking in society; a thirst for social harmony in the face of social changes; and a thirst for physical and spiritual health, for direction in life, and for inner detachment. This thirst is one reason for the steady increase in the number of adherents to Buddhism in China, he argued. Since 1993 the Bailin Monastery, of which Jinghui was at the time Abbot, has organized an annual “Summer Camp for Zen for Life” in which hundreds of young people from all over China have taken part.

The conference referred to above took place under the direction of the Hebei Academy for Social Sciences, the Hebei Bureau for Religious Affairs and the Hebei Buddhist Association. Also involved in the conference were the Bailin Zen Monastery in the Zhaoxian County and the Linji Monastery in the Zhangding County (conference report and Jinghui’s presentation in *Fayin* 2011, No. 6, pp. 13-17, 22f.).

June 14, 2011:

Beijing house church accuses official Protestant church of collaboration with police

In a statement of the Shouwang Church, published on the website of the USA based China Aid Association, the claim is made that representatives of the official Protestant “Three Self” Church have been showing up in police stations on recent weekends with the intent of “educating” detained members of the Shouwang Church and of convincing them to switch allegiance to the official church. China Aid promptly called on Christians of the “free world to boycott all Three Self events.” The Shouwang Church, one of the most well-known of Beijing’s “house churches,” has been under intense pressure since April of 2011 because of its attempts to hold outdoor services due to lack of a suitable worship space.

According to its own reports, China Aid sponsored a June 14–16, 2011 legal rights workshop in Hangzhou (Zhejiang Province) for approximately 40 pastors and leaders of house churches from several Chinese provinces. Workshop participants learned their rights so that they can defend themselves e.g. in administrative lawsuits.

Ecumenical News International reports Bob Fu, president of China Aid, as saying that the situation of house churches in China has “worsened dramatically” since December of 2010 and that more and more house churches are finding themselves under pressure to join the “Three Self” movement. According to the same source, the Catholic Bishop of Hong Kong, John Tong, saw a correlation between these acts of repression and the harassment directed at human rights lawyers and activists, many of whom are Christians (*Ecumenical News International* June 24; www.chinaaid.org June 15, 17 and 21).

June 16, 2011:

Taiwan’s Education Minister makes “Four Books” compulsory subject for secondary schools

As of August 2012 the classic Confucian books *Zhongyong* (Doctrine of the Mean), *Daxue* (Great Learning), *Lunyu* (Analects of Confucius), and *Mengzi* (Mencius) will once again be part of the mandatory high school curriculum. The decision to amend an earlier ruling on the curriculum proved to be controversial. As reported in the *Taipei Times*, a member of the curriculum commission stated that an ethical re-education of students was needed and that students had been more cultured in the days when Chinese culture had been an obligatory part of the curriculum. In another *Taipei Times* report, Lin Ching-sung (Qingsong), deputy director of the National Teachers’ Association, characterized the decision of the ministry as “majority violence and political bullying.” Confucianism is not the only source for culture and refinement, she said. On the other hand, a commentary in the *China Post* declared that students need to read the Four Books since they are ethnically and culturally Chinese, and the Chinese are Confucians. It added that the Democratic Progress Party’s opposition to the change in curriculum was a mistake (*The China Post* June 30; *Taipei Times* online June 18).

June 19, 2011:

Leadership of official Catholic Church names first spokesman, website planned

UCAN reports that at their third joint session since their election, the leadership of the Chinese Catholic Patriotic Association and of the Bishops’ Conference of the Catholic Church in China has appointed

Beijing priest Fr. Yang Yu as the official spokesman for both organizations. *UCAN* quotes Fr. Yang as saying that his role will involve “passing on accurate information about the Catholic Church in China to domestic and international media in a timely fashion.” Ordained in 2000, Fr. Yang is the vice-secretary general of the Bishops’ Conference, which is not recognized by Rome. He studied theology for six years in the USA and served as spiritual director at the major seminary of the Diocese of Beijing.

At the same joint meeting, there were calls to speed up the development of a common website for the two organizations in order to make known “our accurate guidelines for the leadership of the Church (*banjiao*).” According to them, some Church related media had, through “irresponsible articles,” damaged Church work and endangered the unity and the stability of the Church. The conference report says that it was necessary to respond by presenting positive information.

The new website (www.catholicchurchinchina.org) was launched in July. Before that, the state-sanctioned leadership of the Catholic Church had no internet presence (*UCAN* June 28; www.catholicchurchinchina.org July 2).

June 21, 2011:

With papal approval, priest of official Church clandestinely consecrated Coadjutor Bishop of Handan (Hebei)



Coadjutor Bishop Sun Jigen. Photo: *UCAN*.

According to reports, the consecration of 43 year old Fr. Joseph Sun Jigen, who had both the papal mandate as well as the approval (in principle) of the Chinese authorities, was originally set for June 29. However, the government rejected the date and insisted that illegitimately consecrated Bishop Guo Jincai of Chengde participate in the consecration. In order to avoid this, the 89 year old diocesan Ordinary, Bishop Yang Xiangtai, clandestinely consecrated Fr. Sun Jigen bishop on June 21.

On June 26, police picked Sun Jigen up (still thinking him to be a simple priest) and brought him to Shijiazhuang where they detained him in a guest house. On June 27, a news item appeared on the diocesan website addressed to the United Front and the Religious Affairs Bureau of Handan City, in which the entire clergy of the diocese expressed their incomprehension and outrage. They denounced the incident and demanded the immediate release of the “bishop candidate.”

On June 29, the date originally planned for the consecration, most of the priests and Catholic families of the diocese found themselves under close police surveillance. Probably in an attempt to put pressure on the diocese to accept the participation of Bishop Guo in the consecration, on July 2 Fr. Huai Jianting, Chancellor of the Diocese of Handan, and Fr. Liu Xiuhua, a consultor of the diocese, were forcibly taken away by government forces. From them, the authorities eventually discovered that “Father” Sun Jigen had already been consecrated bishop. Bishop Sun was released from police custody on July 5, but as yet he has not been acknowledged as bishop by the authorities and therefore cannot exercise his office. Both Fr. Huai Jianting and Fr. Liu Xiuhua were also eventually released from custody, Fr. Huai Jianting only at the beginning of September.

Born in 1967, Coadjutor Bishop Sun (i.e., bishop with the right of succession) was ordained a priest in 1995, and in 1997 was appointed Chancellor of the Diocese of Handan where he served from 2001–2005 as Vicar General. Since 2005 he has been parish priest at Yongnian. In addition, since 1998 he has been a member of the Political Consultative Conference of the City of Handan. The Holy See named him coadjutor bishop in 2007 (*Asianews* June 27; *UCAN* June 20 and 29; July 4 and 11.; www.hdcatholic.org).

The official Diocese of Handan was created in 1980 out of the original Dioceses of Yongnian and Daming. It has approximately 135,000 Catholics. The Diocese of Yongnian continues to exist as an “underground” diocese.

June 22, 2011:

Delegation of the Turkish Bureau for Religious Affairs meets Vice-President Hui Liangyu

According to a 22 June *Xinhua* report, at their meeting in Beijing both sides expressed the desire to strengthen exchanges between the religious groups of their two countries. The Turkish delegation was headed by the head of the Bureau for Religious Affairs, Mehmet Görmez (*Xinhua* June 22).

June 22, 2011:

Three priests in North Hebei “taken away” by authorities

UCAN reports in early August that the whereabouts of Frs. Cui Tai, Yan Zongzhi, and Zhang Jianlin, of the underground Diocese of Xuanhua, remain unknown since they were taken away by the authorities on June 22 (*UCAN* Aug. 4; see entry of July 23, 2011).

June 29, 2011:

Episcopal consecration without papal approval in the Diocese of Leshan (Sichuan)

Bishop Fang Xingyao, Chairman of the Chinese Catholic Patriotic Association, consecrated Fr. Paul Lei Shiyin bishop. Bishops Fang Jianping of Tangshan, He Zeqing of Wanzhou, Li Jing of Ningxia, Li Shan of Beijing, Xiao Zejiang of Guizhou (Guiyang), and Zhao Fengchang of Liaocheng participated as co-consecrators. All seven consecrating bishops are recognized by Rome but, with the exception of Bishops Li Jing and Xiao Zejiang, it was not the first time that they had taken part in an illicit consecration.

Forty-eight year old Fr. Lei Shiyin had been elected bishop's candidate in a local election in March of 2010. According to *UCAN*, in the run-up to the ordination a “source close to the Vatican” had explained that the candidate has not been recognized by the Holy See and that he “canonically cannot be approved in future.” He himself knows the reason, as do many priests and bishops in circles close to him, the source said, adding that the leaders of the official Chinese Bishops' Conference were also aware of the seriousness of the case. Lei himself, in an interview with *UCAN*, said: “I don't believe, read or spread rumors. I don't fear speculation but do not wish to be speculated about.”



The consecration took place in the church Our Lady of the Rosary in Emeishan City.
Photo: *UCAN*.

For many years now, Lei Shiyin has been a member of the Political Consultative Conference of the Chinese People. Since 2010 he is also the Vice-Chairman of the Chinese Catholic Patriotic Association and Chairman of the Patriotic Association of Sichuan Province. The Diocese of Leshan has 70,000 Catholics.

The Diocese of Handan had originally scheduled an episcopal consecration for the same day but the consecration was anticipated and performed clandestinely on June 21 (see entry of June 21, 2011) (*Asianews* June 29; *UCAN* June 23, 28, and 29).

June 29, 2011:

Catholics in Hong Kong demonstrate for freedom of religion and against illicit episcopal consecrations in mainland China

Following a Mass for the unity of the Church in China organized by the Justice and Peace Commission of the Diocese of Hong Kong and celebrated by the diocese's retired bishop, Cardinal Joseph Zen, Hong Kong Catholics went in procession to the liaison office of the Beijing central government. There, read from a prepared statement, they made the following demands of the Chinese government: respect for religious liberty; the release of all detained clergy; and the cessation of illegitimate episcopal consecrations. This was the first time that Cardinal Zen participated in such a protest march (*UCAN* June 30).

June 30, 2011:

Retired underground Bishop of Nanyang (Henan Province) installed as government-recognized bishop

Ninety year old Bishop Joseph Zhu Baoyu, whose retirement had been accepted by the Pope last year, was installed during a Mass as the government-recognized Ordinary of the Diocese of Nanyang. According to Church sources, the Holy See did not know about Bishop Zhu's move or give him any instructions. *UCAN* reports that according to Church sources his decision also didn't get the backing of all members in his diocese, including Coadjutor Bishop Peter Jin Lugang and almost half the 21 diocesan priests. The sources believe that religious affairs officials persuaded Bishop Zhu to cooperate in this step and feared that this would split the diocese. Bishop Zhu, who has spent many years in prison or in work camps, was clandestinely consecrated bishop in 1995 with papal approval (*UCAN* June 30).

July 1, 2011:

China celebrates Communist Party's 90th anniversary

In the run-up to the official state celebrations for the 90th anniversary of the foundation of the Chinese Communist Party, China's official religious bodies also marked the occasion by sponsoring events, most of which were in fact organized by the government's religious affairs departments (see *China heute* 2011, No. 3, pp. 140-142 [in German]).

July 1, 2011:

New social insurance law goes into effect

China's new social insurance law makes insurance coverage obligatory for the following five categories: retirement, health, unemployment, work-related accidents, and maternity. Employers are required to pay premiums for all of them, no matter what the type of business activity or employment. The provision applies equally to state-owned as well as to foreign companies. Employees must also make a contribution towards the premiums but only for retirement, health, and unemployment insurance. The law affects not only city dwellers, but also extends to those living in the countryside and even to foreigners who are employed in China. Although local authorities may fix premiums differently according to the varying economic situations of their regions, it is now possible for employees to transfer premiums for retirement, health, and unemployment paid in one part of the country to other regions, which means that these premiums don't get lost in case of job changes to other provinces. In the case of work-related accidents workers' compensation covers the costs of medical treatment provided that these costs are not met by either the employer or by a third person who may have caused the accident (*China Briefing* March 13). *Jan Kwee*

July 4, 2011:

Government announces easier registration of charity and social welfare NGOs

According to an article in the *Beijing Review*, the Minister for Civil Affairs, Li Liguo, has announced that new guidelines for NGOs will be issued. These will contain new and improved regulations with regard to donations, voluntary service, and the registration of NGOs. Provision is made that NGOs operating in the field of charitable social services will in future be able to register officially without being required to have the support of a government office, as has been the case until now. This relaxation of the rules does not, however, apply to other NGOs whose scope is, for example, in the realms of environmental protection, legal aid, etc. This will mean, according to *Asia Times Online*, that most of the already existing NGOs, of which about 3 million (or 90%) are not yet registered, will have to continue to work outside the framework of the law. The background to this planned change of the rules is a recently revealed corruption scandal, in which state supported relief organizations were involved, in particular the Chinese Red Cross. The scandal prompted a storm of public criticism. In addition, according to *Asia Times Online*, hundreds of millions of US\$ in funds from the UN, intended for the fight against AIDS, tuberculosis, and malaria in China, were frozen due to insufficient participation by independent organizations in matters of public health (*Asia Times Online* Aug. 3; *Beijing Review* Aug. 4). *Jan Kwee*

July 4, 2011:

Declaration by the Holy See on the episcopal consecration of Leshan

According to the Holy See's declaration: "Fr. Lei Shiyin, ordained without the papal mandate and hence illegitimately, has no authority to govern the diocesan Catholic community, and the Holy See does not recognize him as the bishop of the Diocese of Leshan. The effects of the sanction which he has incurred through violation of the norm of canon 1382 of the Code of Canon Law remain in place." A

July 12, 2011 comment of the Pontifical Congregation for the Evangelization of Peoples (see below) confirmed explicitly that this last sentence signifies that Lei Shiyin now finds himself in the state of automatic excommunication. The Holy See's declaration continued: "Fr. Lei Shiyin had for some time been informed that he was unacceptable to the Holy See as an episcopal candidate for proven and very grave reasons." The statement added that the consecrating bishops have also exposed themselves to the grave canonical sanctions laid down by the law of the Church (see text at: http://press.catholica.va/news_services/bulletin/news/27798.php?index=27798&po_date=04.07.2011&lang=ge).

July 7, 2011:

Spokesman of Chinese Catholic Patriotic Association and official Bishops' Conference regrets declaration by Holy See

The declaration of the Holy See of July 4 is regrettable and it does not further the unity of the Chinese Church but will lead to still more conflict and will impair the spread of the Gospel as well as the development of the Church, said a statement by Fr. Yang Yu, spokesman of the Patriotic Association of the Chinese Catholic Church and of the official Chinese Bishops' Conference. Fr. Yang added that Lei Shiyin is deeply appreciated by priests, sisters, and the faithful for his commitment to the Church, his faith, his piety, and his sincerity. He was elected on March 18, 2010 in accord with the Chinese Bishops' Conference's "Norms for the election and consecration of bishops" and was approved by the Conference following rigorous examination of all factors involved, Yang said. At present relations between China and the Vatican are not yet normalized, so there can be no objection to the Catholic Church of China electing and consecrating bishops to meet the urgent needs of evangelization and pastoral care in China, Yang stated (text of the statement at www.catholicchurchinchina.org July 9; see: *Asianews* July 11; *UCAN* July 11).

July 12, 2011:

Statement of Congregation for Evangelization of Peoples on "Leshan case" confirms Fr. Lei Shiyin's excommunication and comments on status of consecrating bishops

Out of "pastoral concern" the Pontifical Congregation for the Evangelization of Peoples has answered questions of the faithful in China regarding the declaration of the Holy See of July 4, 2011 (see above). Question 1: "Is Fr. Lei now in a state of *latae sententiae* excommunication?" The response is: "Yes!" He allowed himself to be consecrated without papal mandate, thereby incurring automatic excommunication, a fact which was subsequently made public by the Holy See in a declaration. The purpose of this penalty is to move Fr. Lei to turn immediately in repentance to the Holy See, and to move the Church in China to resist all illegitimate consecrations (2). Even in the case of the excommunication being lifted at a later date, Lei cannot be appointed bishop by the Holy See for proven and very grave reasons (6). As for the seven consecrating bishops, the imputability of their violation of Church law is presumed "unless it is otherwise apparent" (Canon 1321 §3). It is therefore presumed that they have incurred excommunication, unless the opposite is proven (7). This means that they may no longer exercise the functions of their office of bishop (8) and should immediately turn to the Holy See to ask for forgiveness and to give an explanation for the reasons why they acted as they did (9). – The document was published in Chinese and English on a newly launched blog of the Pontifical News Agency *Fides* (catholicsinchina.blogspot.com) (see also the entries of June 29 and July 4, 2011).

July 12–22, 2011:

“Summer camp” for seminarians from all over China held in Shijiazhuang



Taizé prayer during the Summer camp for seminarians.
Photo: *Xinde (Faith)* online.

The program included guided prayer times led by Brother Han-Yol (Taizé) and the Catholic composer Jerry Chu (Zhu) who lives in the USA; the study of different methods of Bible sharing; exchanges on music and evangelization and discussions with “model evangelists,” in addition to other activities. 83 major seminarians from all parts of China took part in the get-together at the Shijiazhuang major seminary under the leadership of Fr. Zhang Wenxi of the Faith Institute for Cultural Studies (Shijiazhuang). According to a report published on the website of *Xinde*, the participants especially appreciated the opportunity for sharing

with those from other regions of China. The Chairman of the Office for Evangelization of the Federation of Asian Bishops’ Conferences in Manila, Archbishop Thomas Menampampil, sent a word of greeting. According to one of the organizers, the summer camp was a response to requests of the Holy Father for whom the formation of Chinese priests is a cause very close to his heart (*Fides* Aug. 1; www.xinde.org Aug. 5).

July 12/13, 2011:

Catholics in Hong Kong protest against planned illicit episcopal consecration in Shantou

On July 12, the Justice and Peace Commission of the Diocese of Hong Kong protested in front of the liaison office of the Beijing central government against the impending episcopal consecration in Shantou (see entry of July 14, 2011) and against the pressure being exercised by authorities on those scheduled to act as consecrators. On July 13, Hong Kong Bishop John Tong called on Catholics to pray for their brothers and sisters on the mainland to have the strength to persevere in their faith. This message was distributed to all the parishes of Hong Kong. On the same day, Bishop Tong’s predecessor, Cardinal Zen, referring to himself as “Zen Ze-kiun, senior-citizen of Hong Kong,” published an urgent appeal in the *Apple Daily*, a popular Hong Kong newspaper: “Most Honorable Chairman Hu Jintao and dear Premier Wen Jiabao, please take the time to care about our Catholic Church. Take a good look at the rogue civil servants who violate the state Constitution, use violence to help the scum of the Church to force bishops, priests and laypeople to do things that go against their conscience. ... Please order them to stop at once!”

Shantou is located in Hong Kong’s neighboring Province of Guangdong and is a much loved pilgrimage destination for Hong Kong’s Catholics (*UCAN* July 12 and 13).



Banner of Hong Kong demonstrators claims cancellation of illegitimate consecration in Shantou. Photo: *UCAN*.

July 14, 2011:

Episcopal consecration without papal mandate in Shantou (Guangdong) – eight Rome-acknowledged bishops pressured to participate

Fr. Joseph Huang Bingzhang was consecrated bishop in the Cathedral of Shantou by Bishop Fang Xingyao, Chairman of the Patriotic Association. The co-consecrators were the four bishops of Guangdong Province – Bishops Gan Junqiu of Guangzhou, Liang Jiansen of Jiangmen, Liao Hongqing of Meizhou, and Su Yongda of Zhanjiang – as well as the Bishops He Zeqing of Wanzhou, Shen Bin of Haimen, and Coadjutor Bishop Li Suguang of Nanchang. All eight bishops are recognized by both the Pope and by the government.

Three of the bishops from Guangdong had already been taken into custody by government officials between July 9–10. *Asianews* reported that Bishop Liang Jiansen was sobbing as he was taken away. Bishop Gan of Guangzhou had disappeared several days before. Two other bishops were probably also accompanied to the church by policemen, the *Sunday Examiner* reported. Less than half of the diocesan priests of Shantou were present for the consecration. Some had hidden themselves, but were found by the authorities and had to take part.

The authorities had originally planned to have Bishop Pei Junmin from Liaoning as principal consecrator, but this was prevented by the priests of his diocese. According to reports in *Asianews* and *UCAN*, on July 7 all of the priests of the Diocese of Liaoning, who happened to all be together at that time for a session of ongoing formation, declared that the bishop should not take part in the consecration, and signed a corresponding declaration. The bishop also declared in the presence of his priests that he would not participate. The priests then remained in the cathedral, surrounding the bishop in order to protect him from being seized by the authorities until the ceremony

in Shantou was over. According to details in *Asianews*, Bishop Cai Bingrui of Xiamen had also been foreseen as one of the participants in the consecration but he succeeded in going into hiding.

Born in 1967, Huang Bingzhang was ordained a priest in 1991. He is the Chairman of the Patriotic Association of the Province of Guangdong and one of the Vice-Chairmen of the Patriotic Association at the national level. Since 1998 he has been a deputy in the National People's Congress. On May 11, 2011, under considerable pressure from the authorities, he was elected bishop by an electoral college made up of representatives of the diocese (*Asianews* July 8, 11, 12, and 14; *Sunday Examiner* July 24; *UCAN* July 8 and 14).



The Shantou consecration, documented on the website of the State Administration for Religious Affairs.



Evening prayer on July 10, 2011 in Shenyang Cathedral. Photo: Website of Liaoning Diocese www.lnjq.org.

July 15–25, 2011:

5,000 Tibetan monks, nuns, and lay people attend prayer festival at Lithang Gonchen Monastery

As reported in the *Tibet Post International* from Dharamsala, participants came to the event from the approximately 100 monasteries belonging to the four schools of Tibetan Buddhism and of the Yungdrung Bon from the (traditional) East Tibet. The Lithang County lies in the Autonomous Tibetan Prefecture of Kardze (Ganzi) in the Province of Sichuan. Chinese authorities initially intervened to try to limit the number of participants to 1,000, but eventually gave up the attempt, the newspaper said. According to the report, in the course of the ceremonies a portrait of the Dalai Lama was enthroned. In addition to discussions on religious issues, social and cultural themes were also on the agenda, among which was the need to foster the Tibetan language and the unity of the Tibetan people. There were no reports of clashes between the authorities and the participants (www.thetibetpost.com July 28; *Radio Free Asia* according to *TibetInfoNet Tibet News Digest* July 16–29).



Enthronement of a Dalai Lama portrait during the prayer festival in Lithang.
Photo: *The Tibet Post International* July 28.

July 16, 2011:

Holy See announces excommunication of a second bishop consecrated without papal approval

In the declaration on the consecration at Shantou on July 14, the text is almost word for word the same as the declaration on the consecration at Leshan on July 4 (see above entry). “Huang Bingzhang, having been ordained without papal mandate and hence illicitly, has incurred the sanctions [i.e., automatic excommunication] laid down by canon 1382 of the Code of Canon Law.” Huang had been informed quite some time before that he could not obtain papal approval as bishop-candidate since the diocese already had a legitimate bishop [Bishop Zhuang Jianjian, not recognized by the government], the declaration said. With regard to the consecrating bishops, it was noted that the Holy See had learned that some of them had informed the authorities of their unwillingness to take part in illicit consecrations and that they had [unsuccessfully] offered “various forms of resistance.” This resistance “is meritorious before God and calls for appreciation on the part of the whole Church” (English text at: http://press.catholic.va/news_services/bulletin/news/27820.php?index=27820&lang=en).

Asianews reported that on the following Sunday, the pastors in Guangdong’s churches released the Holy See’s declaration from the pulpit and called for fidelity to the Holy Father; the congregations applauded (*Asianews* July 18).

July 18, 2011:

Deadly attack in Hotan – was ban on black veils for Muslim women the trigger?

Official Chinese reports indicate that in the course of an attack on a police station in the City of Hotan in the Autonomous Uighur Region of Xinjiang, 18 people were killed, of whom 14 were from among the attackers. *Xinhua* reported that the attack had been carried out by terrorist groups. According to the Hong Kong newspaper *South China Morning Post*, one of the Uighur men involved in the attack is supposed to have several times shouted a slogan referring to the recent ban on veils for Muslim women. A spokesperson for the local government told the newspaper that the authorities in recent months had begun a campaign against the wearing of the black veil and black full length robes, and had ordered religious leaders to instruct the faithful accordingly. According to the government spokesman, this manner of dress had become popular among the Uighur women since the severe ethnic riots in Xinjiang in July of 2009.

According to official reports, in the riots of July 5, 2009 at least 197 people lost their lives, most of whom were Han Chinese. Since then, according to Amnesty International, several dozen people were condemned to death or executed. Hundreds were jailed and many were given long prison sentences. Leading up to the 2nd anniversary of the riots it is reported that 8,370 new surveillance cameras were installed in Urumqi, adding to the 47,000 already in place (*Amnesty international* July 4; *Die Presse* July 5; *South China Morning Post* July 22; *Xinhua* July 31; see *China heute* 2009, No. 3, pp. 141-145 [in German]).

July 22, 2011:

Zhuo Xinping in *China Daily*: Sino-Vatican relations at lowest ebb since 1950s

Quoting Bishop Guo Jincai, Chairman of the Patriotic Association, the official newspaper *China Daily* reported that seven dioceses were preparing for the consecration of their elected candidates for the office of bishop. He didn't give a precise timetable for the events. "Guo was the first bishop [to be] appointed by the [Patriotic] Association without papal approval since 2006," wrote the paper, indirectly implying thereby the approval of the Holy See for those bishops consecrated in the previous years. Further, the paper quoted an assessment of Zhuo Xinping, director of the Institute for World Religions of the Academy of Social Sciences, of the statement of the Vatican following the episcopal consecration held at Shantou. According to Zhuo, there had already been other episcopal consecrations in China without papal consent, but the excommunication of a bishop was "rare." It seems that Sino-Vatican relations have fallen to their lowest level since the 1950s, he said (*China Daily* July 22; see article "Sino-Vatican Relations Reach a New Low" in this issue of *RCTC*).

July 22–25, 2011:

China's largest Muslim-food trade fair opens in northwestern Province of Qinghai

According to local government reports in Qinghai, 3,000 entrepreneurs from around China and 28 other countries took part in the 5th "China (Qinghai) International Halal Foods and Products Fair." The Expo was sponsored by the China Council for the Promotion of International Trade and by the

provincial governments of Qinghai, Gansu, Shaanxi, and Xinjiang. The Chinese Islamic Association was listed as one of the “supporting organizations.” The Expo’s website reported that the Chinese *halal* industry has an annual growth rate of 10% (*Xinhua* July 22.; www.halalfair.org).

July 23, 2011:

Catastrophic train wreck at Wenzhou – Reports on Catholic and Buddhist reactions

As reported in the Chinese Catholic newspaper *Xinde (Faith)*, a Catholic, together with a small group of volunteers, helped in the recovery of victims at the site of the accident. Catholics from the Diocese of Wenzhou visited the injured in the hospitals and donated blood, said the report. With the agreement of the health authorities concerned, three specially trained nuns of the Catholic Jinde Charities social service organization (with experience in post-earthquake counseling) flew to Wenzhou to make themselves available to provide psychological support for the victims and their families. According to *UCAN*, the Coadjutor Bishop of Wenzhou, Shao Zhumin, head of the Catholic underground community, called on the faithful to pray and to offer material help.

In a July 29 report, the state news agency *Xinhua* said that Buddhist temples in Zhejiang, Shanghai, Hubei, and Hebei had organized prayer vigils for the victims and had recited Sutras “to free the souls of the dead from their suffering.”

40 people died and approximately 200 were injured in the collision between two high-speed trains. Within China the authorities were criticized and accused by public opinion of attempting to cover up the causes of the accident (*South China Morning Post* July 28 and 31; *taz* Aug. 1; *UCAN* July 25; *Xinde* Aug. 10; www.xinde.org July 24).

July 23, 2011:

Fr. Chen Hailong (Diocese of Xuanhua) released from detention



Fr. Chen Hailong. Photo: *UCAN*.

imprisonment in solitary confinement. On April 13 the Justice and Peace Commission of the Diocese of Hong Kong called on the government in Zhangjiakou (North Hebei) to end the constant persecution of the Catholic underground Church in Hebei Province, where Xuanhua is located (*UCAN* Aug. 4; see entry of June 22, 2011 above; entries of April 8, 2011, and April 13, 2011, in: *RCTC* 2011, No. 1, pp. 13, 14, 15).

UCAN, relying on local sources, said that during his almost four month long detention in a government guesthouse interrogators repeatedly questioned Fr. Chen Hailong about the whereabouts of the more than 80 year old Bishop Thomas Zhao Kexun of Xuanhua, who is in hiding somewhere in the underground. They also tried to convince him to accept the principle of an independent Church (independent from Rome, that is) and to accept a “priest card” issued by the official Church. After having been arrested in Beijing in April of this year, he spent two of his four months’

July 25, 2011:

Response of State Administration for Religious Affairs to statements of Holy See on consecrations of Leshan and Shantou

In the first official response of the Chinese government to declarations of the Holy See following the two episcopal consecrations of Leshan and Shantou it was stated that the Vatican's threat of "so-called 'excommunication'" for the bishops involved was "extremely unreasonable and rude" and had deeply hurt the Chinese Catholic Church. The Vatican had already threatened excommunication back in the 1950s, a step which prompted the Catholic Church of China to begin electing and consecrating its own bishops, the statement said. It demanded, the Vatican should rescind the excommunications and return to the path of genuine dialogue (see text of reply in *China heute* 2011, No. 3, p. 162 [in German]; *UCAN* July 25).

August 1, 2011:

Catholic Jinde Charities now officially registered as charitable foundation

In the Catholic newspaper *Xinde (Faith)* the organization reported on its own behalf that on May 31, 2011 it had succeeded in registering as a foundation with the Office for Civil Affairs of Hebei Province. Henceforth, its official name is Hebei Jinde gongyi jijinhui (Hebei Jinde Charities Foundation). Originally registered in 2006 under the name Hebei Jinde gongyi shiye fuwu zhongxin (Hebei Jinde Charities Service Center), its popular name Jinde Charities will continue to be used in future. The transformation into a foundation on August 1 included establishment of a new donation account and a new official seal. Jinde's fund-raising director, Maria Hu Limin, explained to *UCAN* that the principal difference is that Jinde can now issue "standardized receipts to donors that are printed by the State's Financial Bureau." She said, as a next step, Jinde hopes to further raise its foundation status so as to be able to undertake public fund-raising (state regulations distinguish between "public fundraising foundations" *gongmu jijinhui* and "non-public fundraising foundations" *fei gongmu jijinhui*). The organization was founded in May 1997 under the name Beifang Jinde and received first government approval in August 1998. It was the first Catholic social-charitable organization in the People's Republic of China. Under the motto "Practicing charity – Witnessing Faith" Jinde works, according to its own description, in the following activities: emergency aid, development and social projects, education and ongoing education projects, scholarships or grants (also for clerical vocations), prevention of AIDS and human trafficking, as well as in care for the elderly (*UCAN* Aug. 9; *Xinde* Aug. 10; www.jinde.org).

August 1, 2011:

Chinese Protestant periodical *Tianfeng* goes online

In a trial phase lasting until Sept. 30, the journal was available to be read online free of charge. As of Oct. 1, 2011 the periodical can be accessed by purchasing a subscription. The print edition will continue to appear as before. The online and print editions are identical. With this step, the media apostolate of the Protestant church in China has taken a major step forward, claimed an editorial in *Tianfeng*. *Tianfeng* is the official organ of the Protestant "Three Self Movement" and of the Chinese Christian Council. The online edition can be found at <http://tianfeng.ccctspm.org/tianfeng/>.

On Aug. 8, 2011 the Chinese language edition of the website for the Bible Ministry Exhibition of the official Protestant church in China also went online. Its English version had already gone online earlier (<http://china.bibleinchina.org>). The Bible Ministry Exhibition has been traveling around the world for several years now (www.ccctspm.org Aug. 1 and 8).

August 8, 2011:

Following new disturbances, Xinjiang Communist Party head orders “harsh crackdown on religious extremists”

Local media reported that Party Secretary Zhang Chunxian ordered local officials to rely on the public to help them curb illegal religious activities and to crack down on the use of religion to incite violence or organize terrorist attacks. According to *Xinhua*, the Imams of Xinjiang were also called on to fight illegal religious activities. On August 16, the Xinjiang Public Security Department announced a tough campaign against “violent criminal activities” which was to last from August 11 to October 5.

According to official reports, on July 30 and 31 thirteen people were killed and 44 wounded in two violent attacks. Both times the attackers were presumed to be Uighurs. On Sept. 13, courts in Hotan and Kashgar condemned two persons to death in connection with the attacks and sentenced two others to 19 years in prison.

Commentators criticized Beijing for trying to solve ethnic tensions in Xinjiang by means of investments and economic development, without making any changes in its policies on education, language, and religion in the Uighur region (*South China Morning Post* Aug. 1; *Xinhua* July 31; Aug. 8; Sept. 14; *Zhongguo xinwen she* Aug. 16)

August 9–21, 2011:

Beijing-appointed Panchen Lama visits Tibetan monasteries in Gansu Province

Xinhua, the state news agency, reported that in the course of his visits to five Tibetan monasteries the 21 year old Panchen Lama conducted religious rituals for more than 50,000 Tibetan Buddhists. The Labrang Monastery was among those he visited. During a seminar with religious representatives in Gannan, according to *Xinhua* he was impressed by the religious freedom evident in the region.

According to Western media reports, the visit of the government-appointed Panchen Lama met with resistance on the part of the monks of the Labrang Monastery. Fliers had supposedly been distributed in the monastery with the message that the Panchen Lama was not welcome there. Police security measures were reportedly tightened in advance of the visit, and visits by foreign tourists were forbidden for the duration (*AFP*, *VOA* according to *TibetInfoNet Tibet News Digest* July 30 – Aug. 12; *Xinhua* Aug. 22).

August 10, 2011:

Party newspaper picks up on Irish Prime Minister’s indictment of Vatican

People’s Daily Online wrote that the Irish Prime Minister has accused the Vatican of interference in the internal affairs of a sovereign state in connection with the child abuse scandal. The report explained

that the history of Europe has been a constant struggle against the power of the Church. According to the *People's Daily Online*, this is the historical burden of the West and its own problem, but China has the right to question the Vatican claim to be the sole authority for the appointment of priests (*sic*) in distant countries (*People's Daily Online* 10 Aug.).

August 12–23, 2011:

Pastoral care at Summer Universiade in southern Chinese City of Shenzhen

For the more than 10,000 student athletes from around the world, there were prayer rooms available in the “Religious Service Center” of the Universiade Village. There was a room each provided for Buddhists, Catholics, Protestants, and Muslims as well as several that could be used in common by other religious groups. 107 members of staff, including 14 religious personnel from the four religions mentioned above, looked after the needs of the athletes. For Catholics, there were two priests and two sisters of the Diocese of Beijing. Catholic parishes in the city also increased the number of English-language Masses.

The bi-annual World Student Games are organized by the International University Sports Federation (*UCAN* Aug. 9; *Xinde* Aug. 20; www.fisu.net Aug. 17).

August 15, 2011:

Reports of another Tibetan monk setting himself on fire

According to the Free Tibet Network in London, 29 year old monk Tsewang Norbu from Nyitso Monastery in Tawu doused himself with gasoline and set himself on fire, shouting “We Tibetans want freedom” and “Long live the Dalai Lama.” Without giving details, *Xinhua* reported the death of the monk on a bridge in Tawu (Chinese: Daofu) in the Tibetan Autonomous Prefecture of Kardze (Chinese: Ganzi), Sichuan Province (*Radio Free Asia* Aug. 15; *TibetInfoNet Tibet News Digest* Aug. 13–26).

August 16–21, 2011:

Limited Chinese participation at World Youth Day in Madrid

Madrid’s Catholic World Youth Day was attended by 800 delegates from Hong Kong, the largest group ever sent by the diocese to a World Youth Day. More than 550 young people came from Taiwan and at least 300 from Singapore. It was reported that also Catholics from both sides of the mainland Chinese Church were present, but that due to the problem of obtaining exit permits they were there only in small, informal groups (*UCAN* July 29; Aug. 2; *Vatican Radio* Aug. 17; private reports).

August 18, 2011:

United Front official: Over 75% of Chinese intellectuals are not members of Communist Party

According to Chen Xiping, Vice Minister of the United Front Department of the Chinese Communist Party of China, around 90 million of the 120 million Chinese people with a university degree are not

party members. They are nevertheless an important part of the country's United Front, declared Chen at a seminar organized by the United Front Department and the Ministry of Education (*Xinhua* Aug. 18).

August 20/21, 2011:

Underground leaders of Diocese of Tianshui (Gansu Province) detained



Fr. Wang Ruohan.
Photo: UCAN.

Diocesan administrator Fr. Wang Ruohan, retired Bishop Msgr. Wang Milu, and Fr. Wang Ruowang (all blood brothers), several other priests, and about twenty parish lay leaders were reportedly detained for several days, interrogated and required to participate in “study sessions.” They were released on August 25. *Asianews* reported that until now the underground community of Tianshui had enjoyed a rather relaxed relationship with local authorities. It is presumed that the authorities now want to convince them to accept the official candidate for bishop.

Since the resignation of Bishop Wang Milu in 2003 and the death of the official Bishop Zhao Jinglong in 2004, the see has been vacant. On the official side, the administrator and official bishop's candidate is Fr. Zhao Jianzhang, a nephew of Bishop Zhao. The Tianshui Diocese with 20,000 Catholics has 27 priests, 15 of whom belong to the underground (*Asianews* Aug. 24 and 26; *UCAN* Aug. 23).

August 21, 2011:

Tibetan Buddhism: First woman awarded title of Geshe

The Institute of Buddhist Dialectics in Dharamsala, India, has bestowed the title of Geshe on a Buddhist nun, Kelsang Wangmo, who is originally from Germany. The title of Geshe is the highest academic degree of Tibetan Buddhism. No woman has ever attained this title in the entire history of Tibetan Buddhism since nuns in Tibet traditionally did not pursue any kind of formal academic studies (tibetconnections.org according to *TibetInfoNet Tibet News Digest* Aug. 13–26).

August 23, 2011:

Taiwan: Religions pray for peace on anniversary of Jinmen bombing and centennial of the Republic

30,000 believers and religious leaders of Buddhist, Catholic, Protestant, Daoist, Yiguandao, Tiandijiao, and other religious groups in Taiwan prayed together for love and peace in Taiwan and around the world. Among the participants, reports listed Master Xingyun of the Buddhist Foguanshan Monastery, Cardinal Shan SJ, Archbishop Peter Liu Cheng-chung of Gaoxiong, and Taiwan's President Ma Yingjiu. The Buddha's Light International Association had invited them to the inter-religious prayer service for peace on the site of the Fo Guang Shan Buddha Memorial Center in Gaoxiong. The program included religious songs and dances of the various religious groups.



On August 23, 1958 troops of the People's Republic of China began a 44-day bombardment of the Jinmen (Kinmen, Quemoy) Island which lies just off the mainland coast but belongs to Taiwan (*UCAN* Aug. 25; www.kwongwah.com.my Aug. 24; www.blvtv.tv).

TV-screenshot during liturgical dance of Catholic participants.
Photo: www.blvtv.tv.

to August 23, 2011:

Study trip brings leaders of official Catholic Church to Harbin

16 bishops, some priests, lay people, and one sister took part in the week-long tour organized jointly by the Communist Party's United Front Department and the State Administration for Religious Affairs. Most of the tour participants allegedly had taken part in the two episcopal ordinations of Leshan and Shantou, carried out without papal approval. At first, according to Chinese Church sources, the tour destination of Harbin triggered concerns that another illegitimate ordination was in the works. *Asianews* reported rumors that Fr. Yue Fusheng of the Diocese of Harbin is in line to be ordained bishop in the coming months but has no papal appointment. So far, the priests of the Diocese of Harbin oppose this consecration, according to *Asianews* (Aug. 18; *UCAN* Aug. 22).

August 25, 2011:

Diocesan Administrator of Heze (Shandong) sentenced to three years in labor camp

48 year old Fr. Wang Chengli, Administrator of the underground Diocese of Heze, was arrested August 3 while in the house of a layman in Luquan (Dongming County). Arrested together with him, Frs. Zhao Wuji, Li Xianyang, and Sun Guicun were released on August 7 and 8 (Sun's release, however, was only temporary). *UCAN* sources suspected that the arrests were intended to either force the priests to join the Patriotic Association, or were connected with the episcopal consecration planned for the official part of the diocese. According to *Asianews*, on August 25 Fr. Wang Chengli was sentenced to three years of "reeducation through labor." *UCAN* reports that the Diocese of Heze has "a handful" of underground priests and four official priests. Their last bishop, Msgr. Wang Dianduo, died in 2004 (*Asianews* Aug. 6 and 26; *UCAN* Aug. 12).

August 25 and 28, 2011:

Zhang Qingli, Party Secretary of Tibet Autonomous Region moves to Hebei Province

Zhang had been Party Secretary in Tibet since May 2006. The riots in Tibet in the spring of 2008 and the crackdown suppressing them occurred during his tenure there. On August 28 his appointment

as party secretary of Hebei Province was announced. The news agency *Reuters* speculated about the background and consequences of his move from “heavily Buddhist Tibet” to “heavily Catholic Hebei.” About a quarter of China’s 8–12 million Catholics live in Hebei, with a strong proportion of underground communities. Of the province’s 70 million inhabitants, Catholics form a minority of only about 4% of the population. Zhang Qingli’s successor in Tibet, Chen Quanguo, had been Governor of Hebei Province until 2011 (*Reuters* Aug. 29; *Xinhua* Aug. 25 and 28).

August 29–30, 2011:

Three monks of Kirti Monastery sentenced to long prison terms due to self-immolation of fellow monk

According to *Xinhua*, in the case of the monk Phuntsok Rigzin, who had set fire to himself on March 16, 2011 – apparently in protest against the Chinese government –, on August 29 the county court at Maerkang (Barkham) sentenced another monk of Kirti Monastery to 11 years in prison for the murder of Rigzin Phuntsog. Drongdru (Lobsang Tsondru) was the dead monk’s uncle and teacher. The reason given for his conviction was that he had prevented emergency treatment by hiding his nephew who later died of his burns. On August 30, two other monks, Tenzin Tsering and Tenchum, were sentenced to 13 and 10 years in prison, charged with having planned, instigated, and assisted in the self-immolation of their fellow monk, Rigzin Phuntsog. Both had pleaded guilty in court and had shown remorse. According to *Xinhua*, some Tibetan monks welcomed the verdict, because they felt that the convicted monks had acted “against dharma and against the law.”

According to the TCHRD, two other monks of Kirti Monastery, Lobsang Gyatso and Lobsang Khedup (arrested in May 2011), were sentenced in July 2011 to three years in prison, but the indictment against them was not known. In late July, *Phayul* reported the conviction of another of the monastery’s monks to three years in prison. State officials and police are continuing their “siege” of the monastery, the report said (*English.news.cn* Aug. 31; *TibetInfoNet Tibet News Digest* Aug. 2–15; 16–29; Aug. 27 – Sept. 9; see entries of March 16, 2011, and April 21/22, 2011, in: *RCTC* 2011, No. 1, pp. 11 and 17).

August 30 to September 10, 2011:

Anglican church leaders from Africa, Latin America, and Southeast Asia visit China

The 11 Primates of the Global South of the Anglican Communion accepted an invitation from Wang Zuo’an, Director of the State Administration for Religious Affairs (SARA), who had visited Anglican provinces in Africa in May 2011.

Anglican Archbishop John Dew of Singapore led the delegation. In a written statement at the end of their trip, the church leaders said that they were impressed by the growth and activities of the Church in China, by the Amity Printing Press, which prints many Bibles for Africa, and by the Amity Foundation. “We are also excited by the invitation by the Church in China, with the support and encouragement of SARA, to develop a long-term relationship with the Global South of the Anglican Communion,” the statement said. According to the church leaders, the majority of Anglicans no longer find themselves in the West, but in the churches of Africa, Asia, and Latin America. They were deeply saddened, the Primates said in their statement, by the erosion of orthodoxy in many Anglican churches of the West, which extended even to the ordination of actively homosexual priests and bishops.

On September 2, the delegation visited the offices of the Patriotic Association and the official Conference of Bishops of the Chinese Catholic Church and met the Chairman of the latter, Bishop Ma Yinglin.

An unnamed Anglican source in Hong Kong told *UCAN* that the Anglican Church in Hong Kong had nothing to do with the delegation (*UCAN* Sept. 7; www.sara.gov.cn Aug. 31; text of the statement at www.globalsouthanglican.org Sept. 14).

August 31, 2011:

Muslims celebrate end of Ramadan – Restrictions on fasting in Xinjiang

Millions of Muslims in China celebrated the festival of the “Breaking of the Fast”, the state news agency *Xinhua* reported. The government of Xinjiang had declared August 31 a public holiday to give the faithful time for worship and celebration, said the report. Tens of thousands of Muslims attended the morning worship services in Urumqi and there were no incidents, according to the city’s party secretary. *Xinhua* reported that Pakistan’s President Asif Ali Zardari, who had come to the opening of the China-Eurasia Expo, prayed on the feast day in a makeshift mosque at a hotel in Urumqi.

In contrast the *Los Angeles Times* reported, that government policy towards Ramadan in Xinjiang has gotten stricter every year since 1993. According to the newspaper, ordinary people could pray and fast, but those who go to school, study, or work for the government are not allowed to live religiously. The report said that during Ramadan teachers in Kashgar accompanied their students to the canteen for lunch to make sure that they did not fast and restaurants had been forbidden to close during the day throughout Ramadan. In the opinion of Dru Gladney from Pomona College in California, the actions of the Xinjiang authorities against religion are counterproductive. According to him the result is that more and more people come to see religion as a form of resistance rather than of personal piety (*Los Angeles Times* Sept. 11; *Xinhua* Aug. 31).

August 31, 2011:

House church leader Zhang Rongliang released early from prison

The China Aid Association reports that Zhang Rongliang was released early, nine months before the end of his prison sentence. According to the U.S. based organization, Zhang was arrested in 2004 and convicted in July 2006 to seven and a half years in prison for “passport acquisition by fraud” and “illegal border crossing.” Zhang Rongliang is the leader of the Protestant Fangcheng house-church movement in Henan and the house-church network “China for Christ,” which has, according to China Aid, an estimated 10 million members (www.chinaaid.org Sept. 15).

August 31, 2011:

Catholic Church resists introduction of “moral and national education” in Hong Kong schools

The Catholic Education Office of the Diocese of Hong Kong took a negative stance on a paper submitted for public consultation by the Hong Kong government Bureau of Education on May 13, 2011 as an introduction to a new compulsory school subject called “moral and national education.” The diocese issued its statement on the last day of the consultation period, saying that the plan was a step backwards and that the goal of “quality citizenship” seems to involve blind and absolute support of the state. In its written statement the diocese declares that in the eyes of the Catholic Church respect for

human dignity, striving for a meaningful life, holiness, and transcendence are more fundamental values than patriotism. According to *UCAN*, the Catholic Education Office also fears that the new subject would necessarily involve a reduction in time available for religious instruction. 111 of the 572 primary schools and 87 of the 533 secondary schools in Hong Kong are Catholic schools.

The proposed school subject is also debated by the public in Hong Kong. The *South China Morning Post* reports that many are asking themselves whether Beijing-style propaganda is now going to be introduced into Hong Kong's school system (*Hong Kong Sunday Examiner* Sept. 9; *South China Morning Post* Sept. 5; *UCAN* Sept. 21).

September 2011:

Dispute between bishops and authorities over dismissal of rector causes delay in opening of classes at major seminary in Taiyuan

45 year old Fr. Chang Tongxi, Rector of the Montecorvino Seminary in Taiyuan since 2009, was relieved of his post on June 18 by the seminary's Board of Directors. The meeting was attended by the Chairman, Bishop Huo Cheng of Fenyang, two other bishops, and two diocesan administrators. The reason for the dismissal is allegedly the embezzlement of seminary funds as well as problems in Chang's personal behavior. *Asianews* reported that Chang appealed to the provincial Bureau for Religious Affairs, which in August called for his reinstatement as rector and threatened otherwise to close the seminary for an indefinite period. According to *UCAN*, the authorities argue that the seminary board had acted without official permission and had violated the Regulations on Religious Affairs. Church sources told *UCAN* that government interference had only complicated the situation and explained that the question of seminary leadership is a purely internal Church matter. The new academic year should have begun in early September. The Montecorvino Seminary opened in 1985 and is responsible for the training of priests for the dioceses of Shanxi Province. It currently has about 70 seminarians (*Asianews* Sept. 19; *UCAN* Sept. 15).



The Montecorvino Seminary.
Photo: *UCAN*.

September 6–10, 2011:

State Administration for Religious Affairs conducts ongoing education at local level for Protestant church leadership committees

150 participants from all over China came to Beijing for the "Second Training Course for Christian Patriots in 2011." It is said to have covered "hot topics" such as the party guidelines for religious work and the enhancement of legal awareness in religious circles. As topics explicitly mentioned in the announcement of the State Administration for Religious Affairs (SARA) are state regulations regarding the reporting of religious personnel for the record and the monitoring of the finances of sites for religious activities (www.sara.gov.cn Sept. 7). – SARA also regularly conducts similar training sessions for religious personnel of the other recognized religions.

September 12, 2011:

***Xinhua*: Government spends 990 million Yuan on reconstruction of 87 Tibetan monasteries in Yushu**

63 percent of the 87 monasteries destroyed by an earthquake in the Tibetan Autonomous Prefecture of Yushu (Qinghai Province) have now been restored, according to the state news agency *Xinhua*. The ruins of the almost totally destroyed Trangu Monastery will be preserved as a memorial, and a new monastery is being built nearby, said the article. 23 monks of the Trangu Monastery died in the quake on April 13, 2010, which killed a total of 2,700 people.

September 13–15, 2011:

9th National Assembly of Representatives of Islam in China convenes in Beijing



354 representatives of various Muslim nationalities came to the meeting. Representatives of the Party and regime, including the Director of the State Administration for Religious Affairs (SARA), Wang Zu'án, took part in the opening session. As spokesman for the delegates of the other four religions, Bishop Ma Yinglin, newly elected chairman of the government-recognized Catholic Bishops' Conference, offered a word of greeting to the assembly. According to the official website of the Islamic Association of China (IAC), the assembly approved (as usual) a report on the work of the past 5 years and a revision of the association's statutes. It also adopted a logo for the association and elected a new leadership team. Grand Imam Chen Guangyuan was re-elected as Chairman of the IAC, and Guo Chengzhen, who is also secretary-general, was among the 18 vice chairmen elected. He said in his closing address, among other things, that the new leadership would give unwavering support to the Party and the government in the carrying out of religious work, would promote Islam's adaptation to socialism, further deepen the work of exegesis of the Koran, and would strengthen the Hajj organization (www.chinaislam.net.cn Sept. 13 and 15).

The delegates follow the addresses of the leaders (above) and take a vote (center). The old and new Chairman of the Chinese Islamic Association, Grand Imam Chen Guangyuan, during his opening address (below). Photos: www.chinaislam.net and www.sara.gov.cn.

September 14, 2011:

ENI reports on involvement of Chinese companies in church construction in Africa

Chinese construction companies, which are very influential across Africa in road and bridge construction, have in recent years also won a growing number of bids for church buildings. In a recent report,

Ecumenical News International (ENI) gave the example of Kenya. According to *ENI*, the firm China Zhongxing Construction Ltd. is building a new office complex for the Catholic Archdiocese of Nairobi, on whose behalf it has already built residential quarters for diocesan employees. The company has also built a church for the Faith Evangelistic Ministries, a Pentecostal group in Kenya. Another construction company, China Fushun (Fubeco Ltd.), built new headquarters for the Evangelical Lutheran Church of Kenya and is currently building a Catholic church in Kiambu, near Nairobi. Church representatives told *ENI* that the Chinese construction companies are reliable and fast, and that their prices are lower than those of other companies.

September 16, 2011:

Secretaries general of official bodies of “five major religions” reject U.S. criticism regarding religious freedom in China

According to the secretaries general, the criticism of China published by the U.S. Department of State on September 13 in the “July–December, 2010 International Religious Freedom Report” was unjustified. The United States should stop using religion as an opportunity to interfere in China’s internal affairs, the religious leaders said at a joint meeting in Beijing. In a similar statement issued in May 2011, they had also rejected the annual report of the United States Commission on International Religious Freedom (*Xinhua* Sept. 16; www.state.gov/g/drl/irf/).

September 24, 2011:

Statement of Dalai Lama on issue of his reincarnation

In a nearly 4,000-word statement, the 14th Dalai Lama, Tenzin Gyatso, wrote that as long as he was physically and mentally fit, he wanted to lay down clear guidelines for the recognition of the next Dalai Lama so that there will be no room for doubt or deception. The main part of the Dalai Lama’s statement contains an explanation of the Tulku system and methods for the recognition of reincarnations in the history of Tibetan Buddhism. In his concluding remarks, the Dalai Lama said that, since a reincarnation takes place either due to voluntary choice of the person concerned, or at least because of his karma and prayers, the one who reincarnates is the only legitimate authority on where or how he will be reborn, no one else can tamper with this. When he nears the age of 90, he said, he will consult the high Lamas of Tibetan Buddhism, the Tibetan public, and others who follow Tibetan Buddhism as to whether the institution of the Dalai Lama should continue or not. If it is decided to continue with it, the responsibility for the recognition of the next Dalai Lama will lie primarily with the relevant officials of the Dalai Lama’s Gaden Phodrang Trust. He [the Dalai Lama] will leave clear written instructions for this event. He concludes that apart from the reincarnation recognized by these legitimate methods, no other candidate is to be recognized who is chosen by anyone else such as, for example, a candidate in the People’s Republic of China, chosen for political reasons (www.dalailama.com/messages/tibet/reincarnation-statement).

September 26, 2011:

Government spokesman responds to statement of Dalai Lama

The title of the Dalai Lama must be conferred by the Chinese central government or it is not legal, said Hong Lei, spokesman for China’s Foreign Ministry in a press conference. “The 14th Dalai Lama himself

was conferred the title by the government of the Republic of China. There has never been a case of a previous Dalai determining the next Dalai,” said Hong Lei. He added that the Chinese government has already adopted administrative measures to deal with the reincarnation of Living Buddhas in Tibetan Buddhism. China’s policy of freedom of religious belief naturally includes, said Hong Lei, respect for this particular form of choice of successors. Nevertheless, all reincarnations of Living Buddhas, the Dalai Lama included, must respect religious rules, historical standards, and state laws (quoted according to *South China Morning Post* Sept. 27).

September 26, 2011:

Two more Tibetan monks from Kirti Monastery set themselves on fire

According to the Free Tibet Campaign in London, the two monks, Lobsang Kalsang and Lobsang Konchok, both 18 or 19 years old, called for religious freedom and shouted “Long live the Dalai Lama,” before setting themselves on fire. The *Xinhua* news agency reported that they were rescued by the police and given emergency medical attention. According to the Free Tibet Campaign, one of the monks was a brother of Rigzin Phuntsog, the monk of Kirti Monastery who had burned himself in protest on March 16. Three other Kirti monks, including an uncle of the two brothers, were sentenced to long prison sentences on August 29 and 30 (see above) in connection with Rigzin Phuntsog’s death. Kirti Monastery, with about 2,500 monks, is located in the Ngawa (Aba) Prefecture of Sichuan Province. Since Phuntsog set himself on fire in March the monastery has been under intense pressure from the authorities. A Tibetan monk from another monastery in the Tawu County died by self-immolation on August 15 (see above) (*The Guardian* 26 Sept.; *Xinhua* 26 Sept.; www.freetibet.org 26 Sept.; see also: *RCTC* 2011, No. 1, pp. 11 and 17).

September 28, 2011:

Wang Zuo’an: China wants to improve relations with Vatican based on the “Two Principles”

Starting from the “Two Principles,” China wants to conduct a sincere dialogue with the Vatican, working together to find solutions to the bilateral issues, the Director of the State Administration for Religious Affairs said at a press conference in Washington, where he opened the “Bible Ministry Exhibition of the Protestant Church in China.” The two principles [frequently repeated by the Chinese side] are that: 1) the Vatican must sever its diplomatic relations with Taiwan; and 2) the Vatican must not interfere in China’s internal affairs under the pretext of religious affairs (according to www.china.com.cn Sept. 29).

Collaboration: Jan Kwee (items indicated)

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Sino-Vatican Relations Reach a New Low

Katharina Wenzel-Teuber

Translated by Jacqueline Mulberge

Since the episcopal ordination in Chengde (Hebei) on 20 November 2010, carried out under intense pressure from the State authorities but without a papal mandate, Sino-Vatican relations have grown steadily worse and the situation of the Catholic Church in China is becoming more and more difficult. Basically the crux of the matter is control of Church leadership structures in China and of future generations of Church leaders. This was expressed concretely in recent months in the conflicts surrounding the filling of the many vacant diocesan sees.

Firstly in 2011 there were two episcopal ordinations, on 30 March and 20 May, which – like the first ten episcopal ordinations of 2010 – took place with the agreement of both the Vatican and the Chinese government. But the authorities in Wuhan planned another episcopal ordination for 9 June, this time without a papal mandate; it was apparently postponed at short notice and for an indefinite period only because – after calls from Rome – the candidate for ordination supposedly refused to be consecrated. Not long afterwards the Diocese of Handan (Hebei) found itself obliged to carry out the ordination of an episcopal candidate, who had both the papal mandate and in principle the approval of the Chinese authorities, prematurely and in secret on 21 June, so as to avoid participation by the illegitimate Bishop of Chengde, on which the authorities were insisting. The newly ordained Coadjutor Bishop of Handan, Sun Jigen, who until now has not been recognized by the government, and two priests of the diocese were temporarily detained.

Two episcopal ordinations without papal mandate. Next the government went ahead with the ordination of two bishops, on 29 June in the Diocese of Leshan (Province of Sichuan) and on 14 July in the Diocese of Shantou (Province of Guangdong) for whom no papal approval had been given and of whom it was already known beforehand that they would not be recognized by Rome (where recently compromises had certainly been made regarding the appointment of Chinese bishops, as Archbishop Savio Hon confirmed in an interview on 1st April). Against the priest Lei Shiyin in Leshan the Vatican had undisclosed “very serious, proven reasons.” According to *Asianews*, the priest Huang Bingzhang in Shantou, who has already held a political function as a delegate to the National People’s Congress since 1998, was regarded by local critics as too close to the party. When the authorities pushed his election through on 11 May 2011, there was opposition in the diocese. Moreover, Shantou already has a bishop (who is not recognized by the government).

Both the ordination of Leshan and that of Shantou were carried out exclusively by bishops who were recognized by the government and by Rome – seven in Leshan and eight in Shantou. Some of them had already participated in episcopal ordinations without papal mandate before (among them the main consecrator in both cases, Bishop Fang Xingyao, Chairman of the Patriotic Association), others were involved in such an ordination for the first time. Whereas in the ordination of Leshan it was not known in how far the participants were placed under pressure, for the ordination in Shantou at least the four bishops from the Province of Guangdong were forced by the authorities to participate. The Bishop of Shenyang and the Bishop of Xiamen were able to avoid the compulsion – one thanks to the protection of his priests, the other, according to reports, by going into hiding. (Details of the above-named incidents and the statements quoted below can be found in the “News Update on Religion and Church in China” in this issue of *RCTC*.)

The reactions of the Holy See to both these ordinations were unusually sharp. In a statement of 4 July (on Leshan), Rome declared that “the effects of the sanction which he has incurred through violation of the norm of canon 1382 of the Code of Canon Law” applied to the priest Lei Shiyin who was ordained without a papal mandate. This means that Lei now finds himself excommunicated – confirmed the (for the Chinese Church responsible) Papal Congregation for the Evangelization of Peoples, elucidating the Vatican Document on 12 July. The Holy See’s statement regarding the ordination in Shantou was almost word for word the same – Huang Bingzhang, therefore, is now also in a state of excommunication.

The two statements of the Holy See on the situation of the consecrating bishops were distinctly different. According to the Leshan Statement, they have exposed themselves to “the grave canonical sanctions laid down by the law of the Church (in particular, canon 1382 ...).” The Shantou Statement, on the other hand, stresses that some of the participating bishops had endeavoured in various forms to resist, which “is meritorious before God and calls for appreciation on the part of the whole Church,” as also were the efforts of those who had defended their pastors.

Ripostes from the Chinese side. In his statement of 7 July, the priest Yang Yu, recently appointed Speaker for the Patriotic Association of the Chinese Catholic Church and the official Chinese Bishops’ Conference, described the statement of the Holy See of 4 July as regrettable, it did not contribute to the unity of the Chinese Church and would compromise both the spreading of the gospel and the development of the Church. In its comment of 25 July, the State Administration for Religious Affairs (SARA) described the “so-called excommunication” of the two newly ordained bishops as an “extremely unreasonable and rude act which has deeply wounded the Catholic Church of China.” In the 1950s the Vatican had already threatened with excommunication, at which the Chinese Church had taken to the path of electing and ordaining on its own and which it now – with the full support of the government – would pursue with even greater determination, SARA declared.

Commentators outside mainland China spoke in terms of a “showdown” in which “both sides are playing all the cards they have” (thus a Hong Kong academic quoted by the *South China Morning Post*). “It’s a war,” said Cardinal Joseph Zen at a press conference in New York on 14 July. One could see that Beijing had been “wanted to pick a fight” when it selected two episcopal candidates knowing they would be totally unacceptable to Rome, was the opinion of Jim Mulroney of the *Hong Kong Sunday Examiner* in an interview on 15 August. As did others, Mulroney pointed out that never before had the Vatican talked about excommunication in connection with the Chinese Church (in fact, also in the case of the first two Chinese bishops ordained without papal approval on 13 April 1958, Rome had never declared the possible excommunication; cf. E. Wurth MM – B.A. Maheu MM, *Papal Documents Related to China 1937–2005*, Hong Kong 2006, p. 93). An unnamed canon law expert told *UCAN*, however, that the publication of the excommunication was necessary. If still more illegitimate episcopal ordinations take place, the Catholic Church in China would become “a State Church, founded by the government,” he argued. Other commentators said basically the same thing.

Archbishop Savio Hon, Secretary of the Congregation for the Evangelization of Peoples, stated in an interview with *La Stampa* newspaper on 12 July that the latest episodes meant a step back to the situation of the 1950s. These words were taken up from several sides, lastly also by Zhuo Xinping, Director of the Institute of World Religions of the Chinese Academy of Social Sciences, quoted by *China Daily* on 22 July. He stated, China had carried out ordinations without papal approval already earlier but an excommunication from Rome was rare.

The main reason why Beijing has so greatly increased the pressure on the Catholic Church in China since November 2010 is thought to be the coming change of power in China in November 2012 which has caused a massive “move to the left” in the political sphere [visible also in other areas, such as in dealing with those who think differently and with advocates of human rights]. Savio Hon, in the above-mentioned interview of 12 July and Ren Yanli, former director of the Department for Christianity of the Institute of World Religions of the Chinese Academy of Social Sciences speaking to the *South China Morning Post* expressed similar thoughts. According to Ren Yanli, Beijing has never said that it wanted to restore relations with the Vatican, this was only ever the wish of the Vatican.

Gianni Valente in *Vatican Insider (La Stampa)* has a problem with the explanations published by the Congregation for the Evangelization of Peoples on the Leshan Statement of the Holy See. According to these explanations, he says, all consecrating bishops would be momentarily suspended, due to “presumed imputability” and they would not be allowed to administer the sacraments legitimately to their faithful until the Vatican had evaluated their situation. That would launch a mechanism that could lead to an “exponential” increase of bishops who, from the point of view of the Holy See, were illegitimate – a “political-ecclesial tsunami,” fears Valente. According to him, still in November last year, of the 80 Chinese bishops recognized by the government, only 5 had not been recognized by Rome.

An unnamed expert expressed the concern in the *South China Morning Post* that some Chinese bishops might begin to feel that the Catholic Church in China “could do without

Rome” and it would be better to take the side of the Chinese government. Such bishops would be totally ineffectual, however, because their priests, sisters, and faithful would ignore them, the expert said.

The psychological plight of many bishops was also recognized, however. According to Mulroneo one bishop had said he lived in terror that the telephone would ring and he would be ordered to go to an illegitimate consecration. The pressure to participate in a consecration was enormous, Mulroneo explained: the bishops were taken away somewhere, their mobile phones confiscated, security agents would even come to the toilet with them and sit in their bedroom at night, so that they could literally do nothing and then they were taken under police escort [to the place of the consecration].

It was also pointed out (e.g. by *Asianews*) that there had lately been increased signs of resistance on the part of the Chinese Church against illegitimate episcopal ordinations – as was also confirmed in the Vatican statement on the ordination in Shantou. As always the Internet played a certain part in the matter. Thus on the diocesan website of Handan, in a sharp note of protest on 27 June addressed to the United Front Department and the Religious Affairs Bureau of the City of Handan, the priests demanded that their bishop (candidate) be freed; the following day the website was shut down. On blogs, however, these and other announcements continued to be passed on. Unusually, the website of an official diocese in East China took in all the critical reports of the Hong Kong Catholic news agency *UCAN* concerning the events (and remained open, at least to persons from outside China – the reports have in the meantime, however, been removed). The website of *Xinde (Faith)*, the largest Catholic newspaper in mainland China, mentioned not a single word about the illegitimate ordinations – that was apparently its only possible form of protest or of distancing itself. Its discussion forum was closed for a while in July.

The events surrounding the episcopal ordinations have also to be seen against the background that since the 8th National Assembly of Representatives of the Chinese Catholic Church in December 2010, Chinese authorities and State sanctioned church governing bodies have endeavoured to promote the systematic expansion of the official Catholic Church structures (e.g. by setting up a website, the appointment of a speaker, etc.). At the same time in recent months there were again increased reports of persecution of priests in the “underground,” especially in North Hebei, whom the authorities tried to force to join the Patriotic Association through taking them away and sometimes also through maltreatment. Taken together all these developments have made efforts towards unity and reconciliation within the Chinese Church once again more difficult but, therefore, all the more necessary.

Seven further episcopal ordinations are in preparation, stated the Secretary General of the official Chinese Bishops’ Conference, Bishop (not recognized by Rome) Guo Jincai in *China Daily* on 22 July. According to reports, there is already a government supported candidate in Harbin, the priest Yue Fusheng, who according to sources of *Asianews* is “ready and eager,” and whose ordination, for which there is no papal mandate, the priests of the diocese have been resisting for months.

Anthony Lam of the Holy Spirit Study Centre of the Diocese of Hong Kong recently called it a tragedy that some priests, who do not meet the Church requirements, are supported by government officials to become bishops. And he pointed to the traditional wisdom of the Church, according to which those who are eager to become a bishop are the least suited for that office.

Sources (2011): *Asianews* May 16; July 18, 14 and 25; *Australian Broadcasting Corporation* Aug. 15; *Avvenire* April 1; *China Daily* July 22; *La Stampa* July 12; *South China Morning Post* Aug. 22, *UCAN* May 12; June 7, 26 and 27; July 7 and 16; *Vatican Insider* July 15 and 19.

Details of the events mentioned in the text and further sources can be found in the "News Update on Religion and Church in China", entries of June 19, 21, 22 and 29; July 4, 7, 12, 12/13, 14, 14, 23 and 25; August 10, 21/22 and 23; September 28, 2011, in this issue of *RCTC* (on more past events in the "News Update" of the last issue).

Chinese in Europe – Catholic Perspectives A European Vision: Commitment and Solidarity

Agostino Marchetto

I am grateful for this invitation to conclude this Colloquium with a vision of the future, in my capacity as former Secretary of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People.

I will divide my talk into two parts, keeping in mind that famous saying “*Memoria historia futuri*,” history is future’s memory. For this reason, and treasuring the reflections of our Pontifical Council, I consider it necessary to revisit the Instruction *Erga migrantes caritas Christi*,¹ published by the Pontifical Council for the Pastoral Care of Migrants and Itinerant People. The Instruction is a reflection of the Church’s concern for more effective pastoral care for migrants, refugees, and foreign students, at the beginning of the Third Millennium.

My intention in this part of my address is to offer an historical perspective of this Document, to outline the comprehensive vision of *Erga migrantes caritas Christi*, and to stress the importance of dialogue in this context, which is a prominent theme in the Document. If this is valid for all, of course it is valid also for the Chinese in Europe, even if in the second part of my talk I will be more specific for them.

I) An Historical Perspective

1. Since the beginning of the last century, the Holy See has systematically focused its attention on human mobility, recognizing the implications of changing social situations, and promoting pastoral initiatives aimed at the integration of migrants into welcoming and supportive environments.

Realizing the many dangers associated with migration, including its impact on the social, economic, and political situation, the Holy See also has an insight into its spiritual and cultural potential, and the opportunities for human enrichment that exist for both migrants and the receiving countries.

Archbishop Dr. Agostino Marchetto is the former Secretary of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People. The following text is his contribution to the 8th European Catholic China Colloquium “Chinese in Europe – Trends and Catholic Perspectives,” Freising, September 16–19, 2010.

1 Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Instruction *Erga migrantes caritas Christi*: AAS XCVI (2004) 762-822; *People on the Move* XXXVI (2004) 95, pp. 105-172.

2. After the Second World War, while various nations were launching welfare and religious initiatives for migrants, the Holy See recognized the need for a more concerted effort to revitalize and organize its vast and complex network of pastoral ministry in this field.

It was thus that the Apostolic Constitution *Exsul Familia*² was published by Pope Pius XII in August 1952. With this Document, the Pope promoted a re-structuring of the assistance provided to migrants of various nationalities, thereby establishing common and universal regulations for the Catholic Church. Consequently, *Exsul Familia* is considered the magisterial *magna charta* on migration. Indeed, it was the first official document of the Holy See that systematically and comprehensively dealt with the issue of spiritual assistance to migrants, from the historical as well as pastoral and canonical points of view.

The Document states, for example, that assistance should be provided by priests of the same language or nationality as the migrants, who have been suitably trained and placed under the authority of the local Ordinary, while local priests must also provide care to them as requested within the scope of ordinary pastoral care.

It also recommended the establishment of *missiones cum cura animarum* (missions for the care of souls), in which the pastoral functions of the missionary/chaplain were to be combined with those carried out by the local parish priest. Therefore, the ethnic dimension was included in the pastoral care of the Universal Church. Essentially, elements of pluralism were introduced into the Church's assistance to migrants. Contrary to the trend towards immediate "assimilation," the Church's approach to migration included a deep appreciation and respect for the various languages, cultures, and traditions of migrants. This is the context in which pastoral care for migrants was born.

3. Needless to say, *Exsul Familia* was also influenced by the period in which it was written. Yet, its pastoral and prophetic tone allowed for further enrichment of thought and action. During the 1960s, the Church sought to provide a pastoral response to the many changes that constantly re-created the overall situation of international migration, namely the process of European integration, the stabilization of migration flows within Europe, together with the rise and spread of immigration from non-European countries, the advent of certain rapidly expanding oil-producing countries as migratory destinations, and the huge increase of refugees in regions of international conflict.

These were also the years when the Second Vatican Ecumenical Council took place, a time of renewal, in fidelity to tradition, of the structures of the Church and its growing commitment to evangelisation and integral human development. The Church put its efficacy to the test more profoundly in the context of the contemporary world, in a spirit of cooperation, while maintaining its own identity. The "signs of the times" were seen in the important characteristics of nowadays' world, and were to be interpreted in the light of the Word of God and Church Teaching.

Therefore, migration issues also had their place within the Council. Importance was given to the rights of migrants and to the cultural dimension of migration. The causes of old and new migrations, namely uncontrolled economic development and certain political and economic choices, were condemned. The conviction was expressed that the

2 Pius XII, Apostolic Constitution *Exsul Familia*: AAS XLIV (1952), pp. 649-704.

Church, in its universality, could become a sign and instrument of new rules based on the fundamental dignity of every person and their equality.

The spirit of renewal sparked by the Second Vatican Council led to an enhanced commitment by local Churches to discuss the migration issue internally, and to prepare more suitable means of intervention, as they felt that they were primarily responsible for the related pastoral care. The foundations were thus laid for updating the pastoral care of migrants, taking into account the fundamental themes of development and peace in the context of Church teaching.

4. While Bishops' Conferences and specific migration organizations were established at national levels, a reformulation of the whole issue also emerged at the central level. This was carried out by Pope Paul VI with the *Motu proprio Pastoralis migratorum cura*³ and the related Instruction *De pastorali migratorum cura (Nemo est)* of the Congregation for Bishops in 1969.⁴

5. In 1970, the framework of initiatives in favour of migrants was expanded with the creation of specific structures in the Roman Curia by Pope Paul VI, including the Pontifical Commission for the Pastoral Care of Migration and Tourism (which became the Pontifical Council for the Pastoral Care of Migrants and Itinerant People in 1989),⁵ which were made responsible for important tasks of pastoral coordination, animation, and promotion, above all in relation to the Bishops' Conferences.

6. This awareness also marked the teachings of Pope John Paul II who, in his Encyclicals and numerous speeches and messages, made constant appeals for human and Christian solidarity with migrants.

Based on a broad consensus, as mentioned above, the Bishops' Conferences of individual nations generally organised themselves to assume their responsibility for coordinating the pastoral care of migrants in their own countries. Moreover, in response to the appeal for the effective participation of everyone in evangelisation and integral human promotion, Catholics – in accordance with their respective vocations, including clergy, religious, lay people, and those associated with new movements – tackled together the problems arising from inflows of migrants from increasingly distant regions, thereby leading to inter-cultural and inter-religious dialogue.

Pope John Paul II, in his frequent speeches on the human, social, and religious aspects of migration, has also left a special personal mark on what has become a permanent phenomenon, characterised by the strong Christian humanism of his Encyclicals. The defence of fundamental human rights has been thus one of the privileged ways of proclaiming the Gospel. The cultural heritage of each ethnic group has become therefore a special link with the Christian message. Consequently, in a certain sense, the defence of the cultural

3 Paul VI, *Motu proprio Pastoralis migratorum cura*: AAS LXI (1969), pp. 601-603.

4 Congregation for Bishops, *Instruction De pastorali migratorum cura (Nemo est)*: AAS LXI (1969), pp. 614-643.

5 John Paul II, *Apostolic Constitution on the Roman Curia Pastor Bonus*, 149-151: AAS LXXX (1988), pp. 899f.

heritage of a people is a way of protecting their very existence, their unique place in history, and the undeniable relationship between faith, culture, and civilisation.

7. *Exsul Familia, Gaudium et Spes, Pastoralis Migratorum cura*, and now *Erga migrantes caritas Christi* all indicate the continuity and relevance of Church teaching, and the substantial contribution of our Church to the question of migration, in general and in particular.

It is clear that the Church has taken an interest in this human phenomenon, and has called for more widespread recognition of the human rights of mobility for people.

The Church, therefore, does not merely look inward, but outward, at the whole world, contemplating the faces of men and women of all colours, races, nationalities, and religions. With the new Instruction *Erga migrantes caritas Christi*, the ecclesial community is called upon to become increasingly aware of its universal mission in the world and in history, before God and mankind, trusting that, in the end, migrants will be a vehicle of unity and peace in a world that is ever more united by the bonds of solidarity.

II) A Comprehensive Vision of *Erga migrantes caritas Christi*

8. By way of a contemporary analysis, allow me to recall that the phenomenon of today's migrations constitute the greatest movement of people at any time in history. In recent decades this international phenomenon, which currently involves more than two hundred million people, has become an event that affects the structure of our society and comprises a complex, social, cultural, political, economic, religious, and pastoral reality.

9. The Instruction *Erga migrantes caritas Christi* aims to update the Church's vision of the pastoral care of migrants in this contemporary milieu, thirty-five years after the publication of the *Motu Proprio Pastoralis migratorum cura* by Pope Paul VI.

The Instruction also aims to provide an ecclesial response to the *new* pastoral needs of migrants, in order to turn the migratory experience into an opportunity for dialogue and mission for the purpose of new evangelisation. Moreover, it is designed to facilitate the precise application of the legislation contained in the *CJC* and the *CCEO* in order to respond better to the particular requirements of the increasing numbers of believers who have emigrated from Eastern Catholic Churches.

10. The composition of current international migrations, as well as the development of ecumenism itself, also calls for an ecumenical vision of this macro phenomenon, due to the presence in traditionally Catholic areas of many Christian migrants who are not in full communion with the Catholic Church. Inter-religious dialogue also comes into play, due to the growing numbers of immigrants who belong to other religions, especially Muslims.

This places a pastoral obligation on all Catholics, namely the duty to promote an action that is faithful to ecclesial Tradition and at the same time open to new developments regarding pastoral structures. This means making these structures suitable for guaranteeing

communion between specific pastoral workers and local hierarchies, who play a vital role in the pastoral care of migrants, and who have the prime responsibility for them.

11. After a brief review of the special features of contemporary migration (globalisation; demographic changes underway, especially in developing countries; the widening inequality gap between North and South; the proliferation of conflicts and civil wars), the Instruction underlines the severe hardships that migration causes among families and individuals, especially women and children. This phenomenon also raises the ethical issue of the search for a new international economic order in which the world's goods are more equally distributed, with a vision of the global community as a family of peoples, and the application of international law.

The Instruction then sets out a precise biblical and theological framework of reference for migration, by contemplating migration in the history of salvation, which is a sign of the times and of the presence of God in the history of mankind, with a view to universal communion.

12. As I mentioned before, the Instruction offers an historical overview of the Church's care for migrants and refugees as expressed in ecclesial documents, such as *Exsul Familia* and the Instruction *De Pastoralis migratorum cura*, as well as subsequent canonical legislation. These texts reveal important theological and pastoral principles, such as the central importance of the human person; the defence of migrants' rights; the ecclesial and missionary dimension of migration; the pastoral contribution of lay people, Institutes of Consecrated Life and Societies of Apostolic Life; the value of cultures in the work of evangelisation; the safeguarding and promotion of minorities, including within local Churches; the importance of *ad intra* and *ad extra* ecclesial dialogue; as well as the specific contribution that migration could make to universal peace.

13. Other points – such as the need for “inculturation” of the Christian message, the vision of the Church as communion, the continual importance of specific pastoral care for migrants, and the dialogical and missionary commitment of all members of the Mystical Body of Christ and the consequent duty to foster a culture of welcome and solidarity toward migrants – introduce an analysis of specific pastoral requirements to be met, regarding both Catholic migrants (from Latin and Eastern rites) and those who belong to various Churches and ecclesial Communities, as well as other religions in general, and Islam in particular.

14. The pastoral and legal aspects of pastoral ministry is then further explained and reaffirmed – specifically with regard to chaplains and missionaries and their national delegates (coordinators), diocesan and eparchial presbyters, religious and lay persons from lay associations and movements – whose apostolic commitment is seen and considered within a vision of a pastoral care of communion.

15. The integration of pastoral structures (whether already in place or to be established in the future) and of migrants within ordinary pastoral care – with full respect of their legitimate diversity and their spiritual and cultural heritage, also with a view to forming an increasingly “catholic” Church – is another important characteristic that the Document aims to emphasize and propose to the local Churches. This integration is an essential condition in order that pastoral care, *for* and *with* migrants, may become a meaningful expression of the Universal Church and the *missio ad Gentes*, (mission to peoples), a fraternal and peaceful dialogue, a house for everyone, a shared and welcomed school of communion, reconciliation that is called for and given, mutual and fraternal welcome and solidarity, as well as authentic Christian and human development.

16. Updated and precise legal and pastoral regulations round off the Instruction, setting out in appropriate language the duties, tasks, and roles of pastoral workers and the various ecclesial organisations involved in the pastoral care of migrants, with a view to bringing them as closely into line as possible with the needs of migrants and the expected outlook for the future.

17. Ideally, the Document is to be considered in the light of *Exsul Familia*, and underlines the continuity of its inspiration, but at the same time points to the new questions that arise from today’s migration. Therefore, the Church is constantly reflecting on how best to approach current realities, and how to respond appropriately with sound pastoral planning. Tradition and innovation thus go hand in hand.

III) Dialogue: One of the Characteristics of *Erga migrantes caritas Christi*

Throughout the Instruction there is an underlying theme: *dialogue*. Human mobility, and especially migration, means that “we are face to face with a cultural and religious pluralism never perhaps experienced so consciously before” (no. 35). Encounters between people and groups who have historically lived apart, inevitably give rise to many problems that necessitate the creation of a new life together. Dialogue is an indispensable element in such a project, and indeed is a non-negotiable requirement, particularly because migration involves the interaction of people and groups on deeply human, religious, and cultural levels.

What is dialogue? The Instruction *Erga migrantes caritas Christi* does not aim to fully explain the term. Rather, it presupposes knowledge of other ecclesial documents that promote it (for example, *Gaudium et Spes*, *Dignitatis humanae*, and *Nostra Aetate* from the Second Vatican Ecumenical Council, as well as other documents from various Dicasteries of the Roman Curia). It is clear, however, that dialogue assumes various concrete forms. A meeting of experts belonging to different religions, for example, is only one of these forms, which include the so-called *dialogue of life*. This is perhaps the most common form, as it is the one in which people from various religions seek to live together as neighbours, sharing their joys and sorrows, and their problems and satisfactions. There is also the *dialogue*

of action, which involves Christians and non-Christians in a collaboration aimed at promoting the integral development of society. Likewise, in the *dialogue of sharing religious experiences*, people who are deeply rooted in their religious traditions share their spiritual aspirations, such as prayer and contemplation, faith and the paths that lead to God and the Transcendent.

The Instruction also emphasizes other aspects of dialogue, such as the fundamental pastoral attitudes and their characteristics necessary for peaceful co-existence. Paragraph no. 36, on the inculturation of the Gospel, for example, describes the process of dialogue:

[It] begins by listening, which means getting to know those to whom we proclaim the gospel ... Tolerance is not enough; needed is a certain feeling for the other, respect as far as possible for the cultural identity of one's dialogue partners. To recognise and appreciate their positive aspects ... is a necessary prelude to its successful proclamation. This is the only way to create dialogue, understanding and trust.

The Church addresses today's cultural and religious pluralism on three levels:

First, Dialogue within the Catholic Church

We should bear in mind that our Instruction is addressed above all to Catholics, priests, religious men and women, and the lay faithful, whether members of the host community or migrants themselves. Dialogue should take place among them. Its purpose is “to build up the Church and make it grow *in* and *with* the migrants, to rediscover together and reveal Christian values and form an authentic sacramental community of faith, worship, love and hope” (no. 38). The Instruction is concerned not only with pastoral care *in favour* of migrants, but “in and with” them as well. Therefore, the document attaches great importance to migrants’ mother tongues “in which they express their mentality, thought and culture, and the characteristics of their spiritual life and the traditions of their Church of origin” (no. 38). Pastoral experience teaches us that when migrants feel understood and at ease, they integrate more easily into the community and enrich it. In this regard, the popular piety that migrants bring with them warrants particular attention, as it is “a fundamental link with their Church of origin and with their ways of understanding and living the faith” (no. 46). In order to appreciate this fact, intense pastoral dialogue must take place.

Catholic migrants also include “ritual groups” (cf. no. 38), especially those from Eastern Catholic Churches. “The sacred liturgy celebrated in the rite of their own Church *sui iuris* is important as a safeguard of the spiritual identity” (no. 46) of these migrants. Therefore, ensuring that there are pastoral workers and structures which promote their identity in the host countries is a duty of the host Church (cf. nos. 53-54). This also requires dialogue, especially between Churches of origin and arrival and with the Congregation for the Eastern Churches (cf. no. 55).

As with any authentic dialogue, the one within the Catholic Church is based on values and beliefs and, in particular, on a theological vision of ecclesial communion and its “true Catholic spirit,” as we may read in *Lumen Gentium* 13.

Second, Dialogue with Other Churches and Ecclesial Communities

Among migrants, Christians from other Churches and ecclesial Communities are also found. This provides an opportunity for dialogue, especially in “everyday ecumenism,” which strengthens ties of unity, as far as possible, as well as love, and promotes greater mutual understanding. Like any authentic dialogue, this is also based on keeping to one’s own Catholic identity and not neglecting the need to take account of existing problems among Christians who unfortunately are still separate. Therefore, “facile irenicism,” and at the other extreme, proselytism, in the negative sense of the word, should be avoided (cf. no. 56). The Instruction also deals with certain more delicate issues that may arise when migrants are not only far from home, but also from their Church or ecclesial Community. Indeed, in interpreting the existing rules, no. 56 mentions, for example, the use of Catholic churches by Christians who are not in full communion with the Catholic Church. No. 57 deals with *communicatio in sacris*, whose regulations provide for some cases in which it is allowed. The dialogue that precedes and follows specific decisions in this regard is obviously important for Christian unity.

Third, Dialogue with Members of Other Religions (or with No Religion)

Migration also changes the religious aspect of host societies, as is the case of countries with an age-old Christian tradition, where a formerly unknown religious plurality now exists. Our pastoral care is also concerned with their “human development and with the witness of Christian charity.” “The Church is thus called upon to open a dialogue [that] should be conducted and implemented in the conviction that the Church is the ordinary means of salvation and that she alone possesses the fullness of the means of salvation” (no. 59). Therefore, it is a dialogue that is based on our identity, giving rise to mutual respect and the discovery of others’ religious and human values.

Living together with believers of other religions also requires an awareness of and a respect for certain contexts, especially holy places and Catholic schools, marriage rituals and traditions, and reciprocity, which are discussed in paragraphs 61-64. All of these contexts require a mutual seeking of solutions, with respect for the identity and religious freedom of both migrants and host communities.

Especially important is dialogue regarding Muslim migrants (nos. 65-68), who have become so numerous in some countries that groups have been formed which are particularly distinguished by their identity. Paragraph no. 65 reminds us of the Second Vatican Ecumenical Council’s attitude towards them, while paragraph 66 summarizes the similarities and differences between Christians and Muslims. Numbers 67 and 68 mention specific problems relating to marriage and its preparation, the status of women, baptism, and the religious affiliation of children.

The specific problems that arise between Christians and migrants from other religions or with no religion require that everyone should adopt an attitude and spirit of dialogue. However, this is not an easy matter. An encounter between people with deeply held beliefs and customs that are not shared with Christians can be difficult. In any case, it calls for a

great deal of patience and perseverance. Pope John Paul II, who well understood the problems that arise during dialogue, said that

*[it] must continue ... it is obvious that this dialogue will be especially important in establishing a sure basis for peace and warding off the dread spectre of those wars of religion which have so often bloodied human history. The name of the one God must become increasingly what it is: a name of peace and a summons to peace.*⁶

This requires a “solid formation” for pastoral workers and “information on other religions so as to overcome prejudices, prevail over religious relativism and avoid unjustified suspicions and fears” (no. 69), which generate many negative consequences.

Finally, I would like to add, in this part of my talk, that dialogue and evangelisation are not opposed.⁷ The dialogue of life, which bears witness to Christian charity, also requires an explanation. Saint Peter urges Christians: “Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect” (1 Peter 3:15). These words enable us to understand the conclusion of our Instruction, entitled “Universal Mission” (nos. 96-104), with its reflections on *semina Verbi* (seeds of the Word) and dialogical and missionary pastoral care, which should also be exercised in lands that have an age-old Christian tradition. “With great respect and attention for the migrants’ traditions and culture, we Christians are called to bear witness to the gospel of love and peace in our dealings with them and also to proclaim the Word of God explicitly to them so that the blessing of the Lord, promised to Abraham and his descendants for ever, may reach them” (no. 100).

IV) Chinese in Europe: Perspectives

Before going on to this part of my talk, that is fundamentally justified on an analogy with the method of drilling through the earth and getting a sample (“carrot”) in order to analyse the subsoil, I would like to mention an interview by Anne Cheng that I found most interesting. It was published in *La Croix* on 12 February 2010 (p. 11) under the title “The Chinese thought is ‘a’ humanism.” After an historical “excursus,” Ms. Cheng so affirmed: “Starting from the point in which a reflection is made on what is a human being, there is necessarily humanism in it. This is a totally fundamental and central point in the Chinese intellectual tradition.” She added that “Confucius is the first person” who put man at the centre of his teaching. In his *Analects*, in fact, he continually goes back to the notion of *ren*, expressed by a Chinese character which is composed of a graphic stroke of the human being and that of the number “two.” *Ren* therefore represents the quality of human relation on which Confucian humanism is based. It is “man with man” and not an isolated entity that would be added to others. What is human cannot be realized except in relationship. It is living together that occupies the first place and makes us human beings. Hence the emphasis on ancestor worship, filial piety, culture, everything that guarantees

6 John Paul II, Apostolic Letter *Novo Millennio Ineunte*: AAS XCIII (2001), pp. 266-309, n. 55.

7 Cf. Walter Kasper, “Ökumenische Bewegung und Evangelisierung (im Kontext der menschlichen Mobilität)” “Ecumenical Movement and Evangelization,” in: *People on the Move XXXVIII* (December 2006) 102, pp. 157-168.

the transmission of what is human from generation to generation and its continuity. It seems, therefore, that there is also a human base to our pastoral commitment in relation to the Chinese in Europe.

* * *

Since it is not possible for me to know the European situation in general, I will now make use – as I said earlier – of a “driller” in order to have a sample (“carrot”) in the pastoral field, which – I believe – can help us form a vision of the future, starting from what is already being done and could inspire others. The “carrot” to which I refer is the Diocese of Prato (Italy). Here, too, I shall give a brief historical background, the “*Sitz im Leben*,” using a paper entitled “The pastoral challenge of Chinese immigration. The experience of the Diocese of Prato,” written by the Episcopal Vicar Mgr. Santino Brunetti.

In that city, there is quite a varied situation of immigration: there are in fact 107 ethnic groups and the number of immigrants is over 20% of the population. Official estimates recorded by the city affirm that of about 185,935 citizens, 12.37% are foreigners. It can be argued, however, that the numbers are much higher, because there are significant flows of people who are not in a regular situation.

The most representative ethnic group is that of the Chinese, though their numbers are not exact, ranging from 20 thousand to 30 thousand people. According to the estimates of the Municipality, 45.41% of immigrants are of Chinese origin.

Regarding their numbers, we note that the Chinese community is the second largest in Europe (Prato is next to Paris, in this sense) and also the particular mode of settlement of the Chinese has caused the emergence of a “parallel city” in the western part of the town. It is inhabited mostly by Chinese people, with stores, self-service shops, meeting places, ethnic associations. The very image of these streets, with signs, *dazibao*, billboards in various Chinese languages, has in fact given birth to a real “*Chinatown*.”

This massive presence of the Chinese is of course not always peaceful. There is actually a hidden form of slavery; the cases of violence are not few, caused also by “mafia activity.” For this reason it was thought appropriate to develop a pastoral plan which involves centres where one can confide his problems, meeting places, personal services, a school of the Italian language, and spaces for Liturgy and catechesis. I think that these are structures that should be present in the future in other communities.

The global project of Prato, approved by the Italian Bishops’ Conference, gives the opportunity to have people who are totally committed to the pastoral care of their Chinese brothers and sisters, to invest in the formation of individuals given in their native language, to have pastoral structures for welcome and various pastoral activities, to be able to count on a welcome centre (*Caritas decentrata*) to support and accompany people in their various problems. I underline this solicitude of an entire Episcopal Conference.

Now Some Background

The Church in Prato, since the seventies and eighties, especially with the first migration flows of Albanians, worked on two sides: on the one hand giving hospitality and accompaniment through the courageous and efficient work of *Caritas*, enacting a true evangelical

witness of charity; on the other hand it set up a committee and a working group for the catechumenate and evangelisation.

Nevertheless it should be borne in mind that for many, staying in Italy is not a definitive choice, but there is a desire to return home. Therefore it was decided to accompany them, to help them not to lose their own roots and, especially, to support them in growing in the faith.

A particular commitment in this Diocese towards the Chinese community must be underlined. It is both the largest and the most complex in Prato, and enjoys the presence of both a Chinese priest and a Chinese sister. There is also a Chinese priest, sent by “Propaganda Fide,” who carries out pastoral service from Friday to Sunday in the prison and in the hospital. The problem of language is important, but it is worthy of note that in these two places, people do not have work commitments, and therefore they are more open to a presentation of the Christian faith. In fact, each year, a certain number of catechumens come from the prison.

Moreover, the Chinese community has its own “pastoral council” and also its own pastoral structures in a parish area.

Furthermore a pastoral project was also studied. It involves various pastoral agents: two Franciscan friars minor, a sister of the Franciscan Sisters of the Gospel for an accompaniment consisting of systematic catechetical formation, of welcome, and of street work, especially in the neighbourhoods where Chinese presence is numerous.

The bishop of Prato, Monsignor Gastone Simone, has nominated – as I mentioned – an Episcopal Vicar for immigrants, in order to coordinate and promote all the work for their welcome and integration in the local Church communities.

Catechesis is weekly and is performed at different levels: at a general one to create a mentality of faith which should always be nourished; the catechumenate for those who are entering as full-fledged members into the life of the Church and a welcome service for newcomers. During evangelisation in the streets useful items are given out: sheets with questions, messages, and addresses of reference.

And Now a Few Words on the Content

In the first place there is the liturgical message on Sundays and on feastdays. Catechesis is based on the texts of the Catholic Church. The meetings are presented in at least two forms: in groups (communitarian approach) and individually. With respect to those who have asked to be included in catechumenal journey, previous meetings are able to discern personal situations: places of origin, basic cultural reality, and various supports. So the itinerary, except for communitarian moments, is at a personal level. It is not only the chaplain of the ethnic group who is concerned with this because hard work is also done by the parishes.

About the Method

It uses the method of catechumenal itinerary which is made up of a three-year “journey.” If there is, on the contrary, a request, in view of marriages between an immigrant and an

Italian Catholic, for a shorter time frame, this is not recommended due to previous negative experiences in similar cases.

Well, shall we make an evaluation of the Prato experience in order to encourage ourselves regarding the future? I think so.

The Positive Aspect

can be seen from a Church that grows in the measure that it welcomes, gives room, shares, and thinks up a pastoral care that takes into account the new typology of the territory and of its inhabitants. The way the immigrants express their faith brings enthusiasm also to the faith of the local population and a positive change to pastoral care.

Its Limitations?

The challenge of the sects does not always find the Catholic Church measuring up to the message she would like to announce. They have resources and people who are committed to live like the immigrants whom they address: they invest in language training and in instruments with messages in the very language of immigrants.

The parishes instead, at least a good number of them, are struggling to be open to new challenges: they have more “political” rather than evangelical reactions and are perhaps open to an integration of a “colonial” type – I would say – in this sense: they must come to us, think like us, and behave like us. In Prato, as far as the migration situation is concerned, there have been meetings with the whole Presbyterate, with the presence of priests working for the Italian Foundation *Migrantes*. There is nevertheless a lack of resources to invest in the training of Chinese laity for a serious work of evangelisation amongst their countrymen.

Yet there is hope also for the future, namely, that the Church will be able to focus and give ample testimony to the Gospel of charity, by making itself welcoming and a travelling companion of migrants, learning the theory of new relationships, and not becoming indifferent to the call of the Spirit. We, too, shall entrust the future to the Holy Spirit!

Chinese in Europe – Catholic Perspectives A Chinese Vision: Commitment and Solidarity

Pietro Cui Xingang

Translated by Annie Lam

The theme of this Colloquium on pastoral work for Chinese migrants in Europe is “Chinese in Europe: Trends and Catholic Perspectives.” After three days’ intensive discussions, the Colloquium will soon conclude. I believe we have felt that this is a very concrete and meaningful Colloquium as well as a pioneering meeting and a landmark. It has given attention to and built a platform for those involved in pastoral work for migrants so that we can conduct more easily our pastoral work for migrants in Europe. I am convinced that this meeting will be a powerful impetus to further develop our Chinese Catholic communities in Europe.

I. Recognition of the Pastoral Work

The scale and influence of the Chinese Catholic communities in Europe are not very great, but we know that many of the important cities in Europe have established or are beginning to set up such groups. Those dioceses in Europe where Chinese migrants cluster have gradually become aware of the importance and urgency of pastoral work among the Chinese. Priests assigned for the service to the Chinese are also sharing the responsibilities to work hard for the Chinese Catholic communities in Europe.

1. Pastoral Work

The faith life of laypeople has been intensified. In many parishes Chinese-language services are conducted for the Chinese Catholics, sacraments are given, retreats and catechism courses held, youth pastoral camps organized and family prayers offered. Many Chinese communities have furthermore organized pilgrimage tours for the Chinese migrants. They visited different places of pilgrimage and thus deepened the faith.

The Chinese priest Pietro Cui Xingang is responsible for the coordination of the pastoral work for Chinese migrants within the Office for Migrants of the Italian Bishops’ Conference. This text is his contribution to the 8th European Catholic China Colloquium “Chinese in Europe – Trends and Catholic Perspectives,” Freising, September 16–19, 2010. A German translation of this text was first published in *China heute* 2010, No. 4, pp. 245-249. The text was translated from Chinese into English by Annie Lam.

2. Missionary Work

The joint efforts of priests are beginning to bear some “fruit.” The number of new Catholics is growing. Groups formerly developed from laypeople’s initiatives have now evolved into diocese-managed regular Church parishes. More and more Chinese Church communities are using traditional Church festivals, Chinese festivals, and holidays to organize large scale evangelization activities. This enhances the name recognition of Church communities among local “Chinese circles” so that more Chinese migrants get to know more about our Catholic communities through these activities.

II. Insufficient Pastoral Work

While the Chinese Catholic communities in Europe have gradually developed, we feel that pastoral work when compared to the rapid increase of the number of Chinese migrants in Europe is utterly inadequate. The following are some of the main reasons for insufficiency of missionary work among Chinese people:

1. The Organizational Structure Is Far from Perfect

Under normal circumstances, each country’s bishops’ conference usually sets up a committee for pastoral work for migrants. This committee is responsible for coordinating domestic pastoral assistance for foreigners as well as pastoral work for one’s own emigrants in other countries. Regarding mainland Chinese, such committees are totally “blank.” In consequence, an effective communication channel is lacking, even though the Holy See has entrusted, with documentation, the pastoral care for Chinese migrants to the local Churches where these migrants are located. The local Churches, however, lack sufficient Chinese priests to serve the Chinese migrants. Therefore, in European cities where Chinese Catholics have volunteered to set up their own groups, the diocese thereafter has arranged a priest to look after the Chinese faithful. This is considered good already. There are, however, many cities (such as in Spain) with Chinese Catholic groups with up to 100 members, but without a single Chinese-speaking parish priest appointed by the diocese for the faithful groups. So, how can we talk about missionary work for migrants!

We cannot blame the individual Chinese who were Catholics in the mainland but have become Protestants after their arrival in Europe. The Church in Italy, is not by any means too bad. Its bishops’ conference pays attention to missionary work among the Chinese migrants. Within a few years it has appointed more than a dozen coordinators for various Chinese migrant communities and organized new Church groups based on their languages and dialects. However, this newly established group of migrant pastoral coordinators lacks an operating system and regulation. Due to various reasons, it can only function within “Church circles” for some “pastoral” work and some evangelization activities, let alone large-scale or vigorous missionary projects for migrants. Such a task still needs help from many aspects. Unfortunately, there is a lack of strong support and assistance, making missionary work very difficult.

2. Insufficient Attention Given by Church Authorities

While social development in the world is progressing, global migration has reached a never before seen level in human history. On June 16, 2010, China's State Council's Overseas Chinese Affairs Office announced: "China has 45 million people living overseas." This figure already equals the population of a European country. It is very high despite "difficulties to travel abroad" for Chinese. If mainlanders would not have to pay 15,000 Euros "agent fee" to enable them to go abroad, but could freely travel, probably the numbers of Chinese migrants in Europe would be much greater.

Facing such phenomena, how does the Church implement pastoral work toward Chinese migrants? Frankly speaking, "we are not ready." Until today, few understood the importance and urgency of evangelizing among migrants, the Church is still using policies formulated decades ago to assess and implement our pastoral programs. I just feel the pace of Church development is far behind the world's development. How can we adapt to the development of modern society?

During the several years of my missionary work for migrants, I have heard many high-ranking Church officials' negative responses which said that the mission for migrants is within the responsibility of religious congregations, and not of diocesan priests. Yes, according to the Church's division of work, such evangelization for outsiders should be the prime task of missionaries. But currently only a handful of religious congregations could afford to have a special mission for Chinese migrants. [...] In fact, to serve the migrants from China is a mission and that is straight-on missionary work for China. I suppose this is well understood.

3. Insufficient Missionary Personnel

With the underestimation and neglect of the need for missionary work among migrants by high-level Church officials, how many missionary personnel do we need to evangelize 45 million Chinese? If we follow Church tradition that migrants' evangelization should be undertaken by missionaries, may I ask which religious congregations currently can provide Chinese-speaking missionaries for the Chinese migrants? Which religious congregations have been founded specially for Chinese migrants?

Certainly we recognize that many members of missionary societies are willing to serve Chinese migrants. Due to a lack of enthusiasm and attention by the leaders of the congregations, however, mission work among Chinese migrants has become individual services of certain missionaries enthusiastic about China. Some Religious congregations lack young vocations to undertake the task and Westerners have difficulties in learning Chinese. Thus there is a will, but not enough strength. Diocesan priests in Europe who can speak foreign languages are actually very few. Chinese priests studying in Europe abide by the policy of the Vatican's Congregation for the Evangelization of Peoples (Propaganda Fide) which disallows them to stay behind to work. (I personally do not oppose this policy, but I just want to state it as a fact.) All this makes our searching for priests who can serve the Chinese migrants very difficult. In Italy, we have enough priests. If certain dioceses need Chinese priests, we will try various means to find a priest for them who can serve

the Chinese Catholics. But elsewhere, it seems quite difficult. Currently, the situation is: once elderly priests serving Chinese migrants in Europe retire, there is no replacement by younger priests, which causes problems in development. Even sustaining the Chinese Catholics is already a problem.

4. Sources of Funding

With the mentioned structural problems our ideas cannot be channeled to the top nor can we spread our messages to the grassroots. Related problems inevitably will arise. First of all is the question of funding. All Chinese Catholic communities in Europe, except those in Paris, are small. Many Chinese Catholic communities in Italy have just been founded two or three years ago, mostly consisting of new Catholics. Some migrant Catholics are without legal documents, their own survival is a problem and they can only spare very little for the Church. There are too few funds available to help these groups. They can neither be self-financing, nor funded by the dioceses. (Some groups can be reimbursed by the diocese on costs of printing promotional materials or photocopies.) In many cases, even phone bills to contact Chinese migrant Catholics are paid by the priests out of their own pocket. How can we thus develop into large scale evangelization work? The total lack of funds has a serious impact on missionary work among Chinese migrants.

III. Reflection on the Development of Other Religious Groups among Chinese Migrants

Europe has always been known to be a region with a high concentration of Catholics. In recent years, other religions have developed rapidly and are amazingly effective among the Chinese migrants. According to the information that I personally acquired in Italy, it may help explain what these religious groups are doing among the Chinese migrants in Italy. The phenomenon in Italy can be taken as a reference to understand the situation in other European countries, which can inspire us to have an urgent sense of mission towards the Chinese migrants' pastoral work.

1. Protestant Groups

Protestants are strongly supported by Protestants in the United States. In less than 10 years they have formed their groups in all major cities in Italy. With their own 10 percent offerings and foreign financial assistance, they have vigorously bought up abandoned movie theaters, opera houses, halls, apartments, etc. Then, they converted these houses into chapels and activity venues so as to run missionary activities and to render services for the Chinese migrants. Chinese migrants speak highly of them.

In order to preach to the Chinese migrants, 400–500 Italians were sent to mainland China, Hong Kong, and Taiwan to study Chinese. Now, it is very easy to find Italians who can speak fluent Chinese and are preaching the Gospel and serving among the Chinese migrants. Although we might think they came from different denominations, the Protestants have unified and set up in Europe a common “European-Chinese Theological

Seminary” with Chinese as the medium of teaching. Copies of a monthly called “Clarion” (*Haojiao* 号角) published in Europe are distributed free. They have their own common website in Europe. Various Protestant groups have issued publications and promotional materials (such as “Outlook” magazine [*Zhanwang* 展望] of the community in Rome) to be distributed free in Chinese shops. College students also help organize “European Youth Leadership Camps” and “Happy Life Gospel Camps” etc. Within 10 years in Italy, their all-round efforts made it possible to establish 35 Chinese groups in Italy. We learnt that in the Eastern District of Rome, the Protestant community could attract more than 1,500 Chinese migrants to their Christmas gatherings each year. This is Rome only. You can imagine how influential they are in other places.

2. Buddhist Groups

Buddhist groups among Chinese migrants in Europe are also very active. There are temples of various sizes found in all major cities. In 2008, the Prato government in Italy approved the application from Chinese Buddhist groups to build a gigantic Buddhist temple. In Rome, the balance sheet of every Buddhist temple reveals huge amounts of income and expenditure. You can see how popular the Buddhist activities are. On average, every month 5,000 Euros are spent. However, the annual expenditure of our Chinese parishes does not even reach that amount.

3. Jehovah’s Witnesses

Their rapid development is only second to the Protestants’, but they do pose a serious threat to the Catholic Church. Among Chinese migrants in Italy, few people know about the Catholic Church, but most Chinese migrants could name Protestants and Jehovah’s Witnesses.

Reflection

We need to reflect on the impact of religious groups in Europe: Why Protestants with different denominations can be united and form a common seminary, can have a publication in Europe, can set up numerous groups so quickly, and can gather students in Europe to meet? Yet, the “oneness” of our Catholic Church has not enabled us to jointly develop our Church among Chinese migrants in Europe? It has already taken four years of application in Italy, but we still cannot get a place to function as an office for the evangelization of Chinese migrants. What are the reasons for this? The issue demands the reflection of those religious congregations and Church people who care about the China.

IV. Proposals for Pastoral and Mission Work among Chinese Migrants in Europe

It seems difficult to change the high-level Church officials’ mission direction. But at least we can do something within our scope to carry out concrete missionary work among the

Chinese migrants. This is of imminent importance. This Colloquium has provided a good opportunity. May we remind you that the closing of the Colloquium is just the beginning of our work? If we do not follow up the work, then what we have discussed, heard and reported here will only become history, not creating any tangible effect. Also, it would be a waste of resources for the organizers. I think, if possible, we should focus on the actual situation in the following areas to begin our future work.

1. Establishment of a Coordinating Body for Evangelization among Chinese in Europe

If we could propose to the Holy See to establish a leadership organization in Europe to be taken as a coordinating body for missionary work among Chinese migrants, as long as there is no Chinese Bishops' Conference [recognized by Rome], it would be most perfect. If this proposal is not feasible, an alternative is to have one [...] or more religious congregations to set up a special "European Coordination Center for Evangelization among Chinese Migrants." This office could coordinate the distribution of publications and the set up of a website. Through its publications and website, Chinese migrant groups in various European countries could be informed about their activities and exchange information. The groups could be mutually inspired. This Coordination Center may also consider setting up some kind of "Evangelization Foundation for Chinese" which would effectively resolve the problem of funds. Also this Center could link up all migrants and pastoral committees of bishops' conferences in Europe and urge them to arrange national coordinators for missionary work among the Chinese in the individual countries and thus help build up a unified pastoral service in various countries, enabling local coordinators to consult their respective dioceses to appoint priests so that they can arrange services for local Chinese migrants. The European Coordination Center for Evangelization among Chinese Migrants may help the individual country's bishops' conference to screen and recommend a coordinator for Chinese migrants, and to link up with diocesan priests or religious in China. The Coordination Center may also find Chinese students (priests, seminarians, and sisters) for temporary service during their vacations in places that have not yet established a regular Chinese community.

2. First Establish Chinese Groups in the Cities Where Chinese Migrants Gather

With the above mentioned Coordination Center the tasks may easily be coped with. Without such a Center the achievement of the goals of our Chinese European Church communities is much more difficult. As a Chinese saying goes: One will not take up responsibility if one is not in the position. However, suppose there is no statutory organization, at least we hope there will be someone who can gather communication information (contact lists) of all the Chinese Church organizations and groups in all cities in Europe within a period of one year. Where there are no official communities, at least a layperson or laity representative from each city could function as a contact person so that Catholics or those who are interested in the Catholic Church may contact the Chinese groups or communities.

(This also forms the basis of building up a formal Chinese community.) Then, this contact method of the Chinese migrant groups can be shared with other cities in Europe. Once a Chinese group is formed, a designated priest or sister for evangelization can be arranged as chaplain or pastoral assistant as soon as possible.

[...] Through the sharing of missionary work, various groups are founded gradually. The morale of our priests in the migrant services will then be raised and the laypeople will actively participate in the evangelization, too. If our Chinese groups are lifeless, the whole team will have no energy. Then, the missionary work for the Chinese in Europe will remain stagnant, and function the way it has been.

V. Need to Unify Names of Chinese Groups

Missionary work for migrants is different from that of ordinary parish missionary work, since each of our groups comes from different parts of Chinese-speaking Churches. The southern and northern Chinese have very different cultures. Moreover, there are Chinese-speaking Catholics from Taiwan, Hong Kong, and Southeast Asia. Our hymns, liturgy, and even names of communities sound so different. We cannot be identical, but at least we should have a unified name for our organizations. Many communities have begun to register with the government as local Church groups. I think there is a need to unify the names, for instance, Chinese Catholic Church in Paris (local), Italian Chinese Catholic Church (national); Chinese Catholic Church in Florence; or Catholic Chinese Community Vienna. Please standardize the names to be used by all Chinese communities.

VI. Prospects of Chinese Churches in Europe

Experience has told us that the harvest comes only after hard work. As we said before, the experiences of the Rimini group and the Napoli group in Italy told us that as long as we work hard, our groups will prosper. Only when our groups are built up well, will the number of Catholics grow day by day, and more and more non-Catholics will come and ask for baptism. There is a saying in Europe: "Wherever there are pigeons, pigeons will gather there." With more new Catholics, the morale in evangelization work will be raised. Many Chinese migrants in Europe have previously been educated to have a negative view of religion. To change their minds, we have to promote actively our missionary and charity work, enabling them to accept our Catholic faith more easily. We entrust ourselves to the prayers of Our Lady of China. May our Chinese Catholic communities in Europe grow steadily!

The Chinese Community in Britain and Ireland and the Response of the Churches

Maggi Whyte – Sheila Crowe

The Situation in Britain

1. Context

The Chinese community in the UK is one of the largest and oldest in Europe. The latest public statistics are from the UK Census of 2001, when the Chinese population was quoted as being just under 250,000 – or 0.4% of the total population. It is the fastest-growing ethnic group in UK and by 2006, the estimated number had risen to 400,000. However, current estimates put the figure at 600,000 – including probably almost 100,000 students, but excluding irregular migrant workers. This figure includes the rapidly-expanding number of British-born Chinese.

2. Background

The first significant settlements were in the early 19th century, when Chinese sailors, – many originally from the ports of Tianjin, Shanghai and Canton (Guangzhou) – who had been employed by British shipping companies, settled in the port areas of London and Liverpool. These two places, along with Manchester, Cardiff and several other British cities, are still home to the most concentrated Chinese communities. The early self-contained communities focussed round the mobile population of sailors, together with the small numbers of permanent residents who provided services for them. They grew slowly but steadily between the 1850s and 1920s, by which time Chinese laundries – and later, Chinese restaurants – were significant features which were appearing within the wider community. Chinese seamen's participation with the British in the two World Wars, and

Maggi Whyte, living in South East England, is a founder member of Friends of the Church in China, an ecumenical partnership group established in 1984. She was a staff member of the British Churches' China Study Project from 1975–1988.

Sr. Sheila Crowe is an Irish Columban Sister who has for many years taken a great interest in China and the Church in China. She was involved in the Educational Apostolate for many years in Hong Kong and later moved to China, teaching English as a Foreign Language in two different universities. She now resides in Ireland and is involved in recruiting teachers to teach English in China as she herself did previously.

The following text is their contribution to the 8th European Catholic China Colloquium "Chinese in Europe – Trends and Catholic Perspectives," Freising, September 16–19, 2010.

their subsequent appalling treatment, is not a widely-known story – but their presence continued to be the backbone of ongoing Chinese settlements.

In the 1950s, these communities were replaced by a rapidly-growing population of Chinese from Hong Kong, and the restaurant trade expanded rapidly. With post-war rebuilding, London's Chinese community moved from the East End into its current central location in Soho. In the 1960s and 70s, they were joined by Chinese economic migrants from the other former British colonies of Malaysia and Singapore – who dominated the scene until rising living standards in the areas of origin and other factors, including changes in nationality laws, reduced the flow. From the 1980s onward, a significant number of students from mainland China began to arrive – initially modest numbers of mainly post-graduate students, followed more recently by larger numbers of undergraduates. In addition, the flow of economic migrants from areas of mainland China without previous migratory links to Britain has boosted the Chinese population.

3. Key Issues

The UK Chinese population does not form a cohesive integrated community, but is a complex mix with ethnic, class and professional differences. On the one hand, it is perceived as a successful group in business, academic and hi-tech spheres, including many younger high-achievers, but it also characterised as having a sector traditionally confined to low-paid, low-skilled occupations in the niche catering market. However, there are a range of issues that are commonly felt to be of concern, especially to the lowest-paid and most vulnerable. These include:

- Lack of English-language skills, which prevents good access to public services, especially health and housing.
- The language barrier also restricts employment opportunities and many feel trapped in the long hours and low wages of the traditional restaurant sector.
- Isolation, especially for the elderly and those living in areas without an active Chinese community.

These, and other concerns, have prompted the establishment of a number of Chinese community centres in the main cities, giving support and advice on a range of issues.

A Chinese Mental Health Centre in London recently listed the following as main triggers for mental health problems among its clients:

- Racism and prejudice
- Dispersed settlement and isolation
- Long and unlegislated working hours
- Lack of English language skills
- Unfair stereotypes
- Inter-generational issues

4. British-born Chinese

The last point in the list above – inter-generational issues – is a key one for British-born Chinese (or BBCs, as they are often known). Figures from the 2001 census showed that

29% of Chinese people then living in UK were born there, a significant increase on the previous decade. Many Chinese families are into their second or third generation. However, many young BBCs experience difficulty in “trying to please both cultures” – maintaining the traditional values and culture of their parents and grandparents, while integrating with the wider youth culture of their peers. Chinese school students are high achievers; in 2002, they were the ethnic group with best GCSE exam results. Of the successful applications to UK universities in 2009, 4000 were BBCs.

A recent survey showed that while this group respect the strong emphasis their families place on academic achievement, some feel that their parents are inclined to neglect the value of social integration. There is a network of Chinese extra-curricular schools in UK, set up to introduce Chinese language and culture to the new generations; at present, that network includes 13,000 youngsters across the country. The young people surveyed expressed a wish for more youth groups where they could meet with other Chinese young people.

5. Migrant Workers

From the 1950s, new waves of migrant workers of Chinese origin began to arrive in UK and these numbers have increased dramatically in subsequent decades. The profile of this group has changed over the years, from the earlier regions of origin in Hong Kong and SE Asia, to newer areas of mainland China, including Fujian and Dongbei; also in terms of educational background, skills and status. That the Chinese are the fastest-growing ethnic group in UK is largely due to net migration. Amongst the Chinese migrant workers currently in UK, it is estimated that there may well be 150,000–200,000 who are undocumented or have irregular status. Of the 1000 workers in London’s Chinatown alone, one-third are thought to be illegal. There was a steep rise in the number of Chinese asylum-seekers in the 1990s, and in 2003 Chinese were the third most frequent nationality applying. There are now a number of Chinese advice centres who specialise in asylum law.

Two tragedies, one in 2000 when 58 Chinese stowaways were found suffocated in a lorry at the port of Dover, and one in 2004, when 21 Chinese cockle-pickers were drowned in Morecambe Bay, brought the attention of the British public to people-trafficking and the shadowy world of illegal migrant workers; laws were subsequently passed to regulate the activities of gangmasters (snakeheads), profiting from smuggling illegal workers into the country and keeping them in intolerable conditions, with poor housing and below-minimum wages.

Migrant workers are found in a range of occupations: health service, business sector, catering, food processing, garment-making, traditional medicine, seasonal agriculture and construction – more recently in child-minding and the selling of DVDs and cigarettes. Many Chinese are supporting families back home, often trying to assist their children through their university years. The recent economic recession has had a negative effect on certain trades in which Chinese migrant workers have engaged; at the same time, there is increased demand in some areas from the growing Chinese community. The recession and changes to immigration law have curbed to some extent the activities of the snakeheads. Many irregular migrant workers have returned to China earlier than they originally

planned. A severe shortage of legitimate workers in the catering industry has led to more of these posts being taken up by students – some of whom work part-time to supplement their living expenses, but some of whom are full-time workers and are not actually attending educational establishments.

Concerns about issues such as bonded labour and labour brokerages, and a wish to improve working conditions, has led the Chinese community recently to be involved in the UK-wide “Strangers into Citizens” campaign; this was launched to try and carve a pathway to citizenship for long-term and undocumented migrant workers of any origin. The campaign was marked by London’s Chinatown in May 2010 with a symbolic closure of restaurants.

6. Chinese Students

Edinburgh was the first university in Europe to admit a student from China – 1855 saw the first Chinese Doctor of Medicine graduate in Scotland. Small numbers of Chinese students arrived during the second half of the 19th century and by the time of the first World War, there were more than 350 Chinese scholars recorded. From the 1960s, increasing numbers of students came from Hong Kong, but it is only in the last decade or two that significant numbers have started to come from mainland China and the number of those coming for undergraduate or foundation courses, or to attend private or language schools, has increased dramatically. In 2005, it was estimated that there were 50,000 Chinese students in UK; today that figure is thought to be nearer 100,000. Chinese students are the largest single ethnic group amongst the overseas students attending UK universities, although they are varied in origin, status and prospects. Many go on to become permanent residents, part of a highly-successful and educated group within the mainstream economy.

As doubtless elsewhere, the profile of the incoming students has changed as the numbers increase. Many are now privately-funded by parents, rather than here on scholarships and this has an impact on the type of student coming here, and their lifestyle expectations. While some students are on a very tight budget, others are expecting to maintain the lifestyle they have experienced in Beijing or Shanghai. There is quite a significant divide between rich and poor students, which can lead to envy and a pressure to keep up with the more affluent. Many students, especially if located in smaller institutions, can be lonely and welcome contact with British people. Many feel the pressures of “perfectionism and performance,” according to one Chinese chaplain and may find it difficult to connect their own cultural experiences to the environment they have arrived in. There are a number of Chinese student associations, including the long-established Chinese Students and Scholars Association, which has branches in many universities.

The Response of the Churches

A: The Chinese Community

Catholic: There are a small number of Catholic priests ministering to the Chinese community in Britain, most of whom are British nationals relating to Cantonese speakers.

One priest from Hong Kong who worked as chaplain to the Chinese community in the Archdiocese of Westminster has recently retired. The Archdiocese is currently hoping to find a new Chinese chaplain, who will address the needs of the Mandarin-speaking group, including both the wider Chinese community, as well as students in the capital. Previously, a Chinese priest student, sponsored for studies in the UK by Cultural Exchange with China (CEC), started a Mandarin-speaking service in London twice a month, which attracted up to 60 people, but this was discontinued once the student returned home. Catholic Chaplains to prisons have also referred imprisoned Chinese, usually illegal migrants, to Mandarin-speaking students sponsored by CEC.

In central London, St Patrick's Catholic church is the base for sacramental services to the Chinese Community in the Westminster archdiocese. Based in Soho, it relates to the nearby Chinatown community, and has offered a Cantonese Mass since the 1980s – the first public Cantonese Mass being said in 1967. Hitherto predominantly serving the Cantonese community, some Mandarin-speakers are now attending and so readings and homily are now translated for them. Currently there is no official Diocesan chaplain, so limited services are provided by Mandarin-speaking PhD students from Philippines and Poland and a Columban Father home from Taiwan, who extends his ministry to Chinese people elsewhere in England and Scotland as needed. Many Chinese Catholics in other locations would seek their local Catholic church and attend as individuals.

Protestant: Members of the Chinese community, as well as attending local Protestant churches as individuals, have established many Chinese congregations across Britain, particularly in large cities. Some of these, for example the Chinese congregation at St Martin-in-the-Fields in central London, have been established for several decades. In most cases, the congregations were formed to serve Cantonese speaking worshippers, but many have recently added Mandarin-speaking services. A good proportion of these congregations also provide social service activities – eg, clubs for the elderly, advice and support centres, and in some cases, Chinese supplementary schools, mainly aimed at the BBCs. More recently, congregations have formed out of groups begun by mainland Chinese students and who have stayed for employment. The turnover of such congregations is much more rapid.

With notable exceptions, like St Martin's, which is an Anglican church, plus a Methodist countrywide network of about 10 churches with congregations ranging from 12 to more than 200 worshippers, the Chinese congregations tend to be independent, without denominational affiliation and conservative evangelical in nature. There are at least 120 such congregations across Britain, with approximately 30 in London. Many of the congregations meet by arrangement in operational Protestant church buildings, although some have premises of their own. Many of them are linked through the network of COCM (Chinese Overseas Christian Mission), an organisation set up in the 1950s to nurture Chinese churches in Britain and Europe. They provide support in terms of personnel and publications, as well as providing training courses in Christian ministry at their own Bible College, set up in 2003. COCM had to close their college recently, but are now running bible-training courses in a new format.

Within London, the Chinese Church in London (CCiL), also established in 1950 by the same Chinese pastor as COCM – and with 7 congregations offering services in Can-

tonese, Mandarin and English – has a high profile. They offer a broad range of activities, involving young and old; “The Next Generation” ministry is specifically geared to the new generation of BBCs. CCI’s New Leaf Counselling Service offers culturally sensitive counselling and workshops in the areas of relationships, family issues, gambling, stress of studies, drug abuse and identity problems (this last aimed at BBCs). St Martin-in-the-Fields has Cantonese and Mandarin services, and the longstanding Ho Ming Hwa Association, set up in the 1980s, runs an effective Chinese Centre which offers a wide range of social and informative activities for the Chinese community during the week. They were also the impetus behind the Christian Centre for Gambling Rehabilitation, set up in 1996. The central London Chinese Methodist congregations also have considerable outreach work, including offering support and advice to undocumented migrant workers.

B: Chinese Students

Catholic: Cultural Exchange with China (CEC) which was started in 2001, aims to build bridges between the Catholic churches of China and Britain – including relating to Chinese students coming to UK for study, especially engaging those from the Catholic community – as well as linking with local Chinese communities. CEC has taken three exposure groups to China to get a sense of the situation there and hopefully on return to facilitate greater openness by the Catholic Church in the UK to the newly arriving Chinese. In 2008, CEC took several UK chaplains on such a visit and contacts are maintained with the Catholic chaplaincy network, with input into regional chaplaincy meetings and further opportunities for briefings being sought. In a small number of places, eg Guildford, local congregation members are engaged in outreach to Chinese students.

Protestant: There are some very positive initiatives being taken across the country, but to date the response has not been even or coordinated. Quite a number of churches in locations where there are universities and colleges make outreach to international students, Chinese included, welcoming them sometimes with courses of introduction to British culture and habits, or to the local area. Often much-appreciated invitations to share time with British families are extended, sometimes through coordination with Christian organisations like Friends International and Host. Occasionally these contact events may be geared specifically to Chinese students: for example at Chinese New Year; one “Churches Together” group regularly hosts a Chinese New Year meal for students to celebrate together with church members.

More coordinated services are offered through some of the established groups – for instance, the Chinese Church in London (CCI) has a developed mentoring scheme for Chinese students and Methodists in NE England are just setting up a one-to-one mentoring scheme. St Martin-in-the-Fields has recently established a project specifically aimed at outreach to Chinese students in London. Some groups are paying particular attention to returning students; one such Mandarin-speaking congregation at a London city church is called “Gospel Home.” Some students who return to China after studying abroad have found it difficult to adjust to living in China again, not least to the expectations of their family and a different working culture. Particular issues may be raised for those who have

converted to Christianity during their time overseas and the new organisation Link International has begun work to help Christian returnees settle back into China. The Overseas Missionary Fellowship (OMF), formerly the China Inland Mission, has an established Diaspora Ministry, offering English language classes and even driving tuition, as points of contact! They offer training days to churches and universities, enabling British people to gain an insight into East Asian cultures, as preparation for engaging with students from those areas. Many of the local Chinese congregations have activities to which Chinese students are invited and much use is made of websites and social-networking sites, as well as personal contact, to advertise available events.

C: Chaplaincies

Hitherto, there has been no coordinated effort to support chaplains, either Catholic or Protestant, within the universities and colleges in their engagement with the growing numbers of Chinese students. There are a relatively small number of Chinese men and women who are formally involved in chaplaincy teams. Some British chaplains have expressed their concern about their lack of cultural understanding when relating to Chinese students – particularly in situations of pastoral care. We are also aware that it is difficult to introduce the concept of chaplaincy to Chinese students and to let them know that chaplaincy services are available to them.

In order to address these issues, the China Desk of Churches Together in Britain and Ireland (CTBI) – which brings together representatives of British church groups, including CEC, in a China Forum – and Friends of the Church in China (FCC), an ecumenical partnership group of 25 years' standing, have been investigating the situation regarding Chinese students in a number of universities across the country. In April 2010, they hosted a Round Table meeting on The Practical and Pastoral Needs of Chinese Students studying in UK. This brought together chaplains, representatives of British and Chinese congregations, organisations working in the field and Chinese students. From this small beginning, an informal network has been set up to facilitate the exchange of resources and it is hoped that this may mean that successful model approaches may be rolled out in other areas. It is also hoped to set up a series of briefings for chaplains and other interested parties, to enable them to learn more about the Chinese cultural context, and to find ways of interpreting the religious landscape to Chinese students, making chaplaincy and counselling services more accessible. This project is in its initial stages, but it is hoped it will develop to enable people to make the best use of available resources and allow them to give the best support to the Chinese student community.

The Situation in Ireland

In 2007, a report was commissioned by the Dublin University Far Eastern Mission (DUFEM), founded at Trinity College Dublin in 1885 and now focussing on cultural exchange and dialogue between the people and churches of Ireland and China. Entitled “Mainland Chinese Students and Immigrants in Ireland and their Engagement with Chris-

tianity, Churches and Irish Society,” the report’s conclusions included the following – of those surveyed:

- 79% had experienced some form of racism
- 58% felt marginalised due to language barriers
- 12% felt uncomfortable because of their ignorance of Irish customs, including religion
- 75% were unaware of denominational differences

The report also concluded that there were some 6000 Chinese Christians in Ireland, amounting to roughly 10% of the Chinese immigrant population, and suggested that the Chinese community was receptive to evangelism, particularly when engaged through Mandarin. The report’s findings are being utilised by DUFEM and local churches in their forward plans for outreach and it is hoped to develop a Chinese Centre at a downtown church location in Dublin.

Maggi Whyte, Friends of the Church in China

Report on Chinese in Ireland, Specifically Dublin

Sr. Sheila Crowe gave an oral presentation based on the 16 given pointers.

Chaplain

Fr. Xiao Xianbin, Anthony, assigned by his Bishop in Xianxian, Hebei Province and supported by Archbishop Diarmuid Martin in Dublin.

Anthony has been given a parochial House in Corpus Christi parish, Home Farm Road, Drumcondra, Dublin 9, where he holds his meetings.

Pastoral Work

- 1 Contact with as many Chinese in the city as is possible.
- 2 Catechetical classes for catechumens. Presently he has 15 who will have their right of acceptance in November [2010], and election the first Sunday of Lent and Baptism at Easter.
- 3 Retreat for those preparing for Baptism and for their sponsors.
- 4 Post Baptism follow-up.
- 5 7 baptised at Easter 2009.
- 6 Visiting Chinese in hospitals and doing reflexology, trained in reflexology in China.
- 7 Visiting Chinese in prison, illegal immigrants and others.
- 8 Mass in his centre in Chinese on the 2nd and 4th Sunday each month.
- 9 Prayer meetings, Faith sharing, on Monday evenings.
- 10 Meeting with core group as required.
- 11 Pre Marriage courses.
- 12 Marriages.
- 13 Pre Baptism courses for parents of babies to be baptised.

- 14 Baptism and confirmation of babies during the Sunday liturgy.
- 15 Email the homily to those who cannot attend the Sunday Liturgy.
- 16 Reflective prayer sent to at least 200 through the internet.

Sr Sheila Crowe

Some Useful References

China Policy Institute: www.nottingham.ac.uk/cpi/index.aspx

www.dimsum.co.uk

www.cecuk.org

www.cocm.org.uk

www.ccil.org.uk

www.omf.org.uk

www.thefcc.org

www.ctbi.org.uk

For an electronic version of the DUFEM Irish survey, please email dufem@csc.tcd.ie

Chinese Christian Communities in Germany

Gotthard Oblau

Numbers

Among Germany's population, one out of a thousand is a Chinese. With an overall population of roughly 82 million, there are approximately 80,000 registered nationals of the PRC plus almost 5,000 Taiwanese passport holders.¹ Including an additional 10,000 Chinese who were naturalized within the last decade,² plus an unknown number of ethnic Chinese from other countries like Vietnam, Malaysia, or Indonesia, one may reckon with over 100,000 Chinese migrants and immigrants in Germany. Not counted are undocumented immigrants whose numbers are unknown but who could most probably be found in the field of gastronomy.

One or even two per thousand is not a significant proportion, especially as the Chinese seem to be distributed rather evenly across the country. There are no Chinatowns in Germany. Only major universities are places of Chinese concentration, since more than a quarter of all Chinese in Germany are students in tertiary education. Among the foreign students who are registered at state-run German universities and were not raised in Germany, the number of PRC nationals alone stands at 23,140.³ With almost 13 % of

1 As of 31 Dec. 2009, Germany's population included 79,870 PRC nationals and 4,670 Taiwanese passport holders, according to the Federal Office of Statistics (Statistisches Bundesamt) in Wiesbaden.

2 Naturalization of PRC nationals, and Taiwanese passport holders in brackets (Federal Office of Statistics):
1,311 (83)
1,133 (97)
952 (63)
1,136 (58)
1,092 (55)
1,172 (54)
1,194 (36)

3 www.wissenschaft-weltoffen.de, as of 1 Jan. 2009.

(1) Total number of students registered at Germany's universities: 2,025,307

(2) Total number of foreign students not raised in Germany: 180,222 (= 8.9 % of line 1)

(3) Students from PRC and Taiwan not raised in Germany: 24,251 (= 13.46 % of line 2 / = 1.2 % of line 1)

(4) Numbers of university students from only PRC not raised in Germany:

1998	4,773
1999	5,054
2000	6,179
2001	8,745
2002	13,523
2003	19,374
2004	24,095

all foreign students, they are by far the strongest national group among those who enter Germany's universities from abroad.⁴ An interesting location of Chinese concentration is Erlangen, a small city of 105,000 in northern Bavaria, with about 300 Chinese students registered at Erlangen-Nürnberg University and scores of Chinese families whose breadwinners are employed by the Erlangen-based company Siemens.

Protestant Chinese Networking

During their stay in Germany, a significant number of the Chinese students in Germany are at one point or another exposed to Christian religion and some sort of church life. According to my own estimates based on a research project conducted in 2006,⁵ of the approx. 26,000 Chinese men and women studying at German universities,⁶ between 1,000 and 1,500 will be baptized before their return to China. The major Christian agents behind it are neither established German churches nor Christian student programmes targeting foreigners but Bible groups and Christian communities run by Chinese themselves. For most Chinese who become Christians in Germany, their conversions are the result not of a transcultural encounter but of an immersion into a kind of Chinese transit space within Germany.⁷

2005	25,987
2006	26,061
2007	25,651
2008	23,983
2009	23,140

- 4 Foreign students who completed their secondary schooling outside Germany and are now registered at German universities (private institutions not counted), according to country of origin, in absolute figures and in proportion to their total number:
- | | |
|----------|--------------------|
| PR China | 23,140 (= 12.84 %) |
| Russia | 9,740 (= 5.40 %) |
| Poland | 9,401 (= 5.22 %) |
| Bulgaria | 9,162 (= 5.08 %) |
| Turkey | 6,711 (= 3.72 %) |
| Ukraine | 6,324 (= 3.51 %) |
- 5 Gotthard Oblau, *Chinesische Studierende in Deutschland. Chancen christlicher Begegnung* (Chinese Students in Germany. Chances of Christian Encounters), published by EMW (Association of Churches and Missions in Germany) in cooperation with the China Information Desk, Hamburg, April 2006.
- 6 In addition to the 24,251 PRC and Taiwanese students registered at German universities, there are Chinese students enrolled in non-university language courses and in private universities. The private Essen-based "Fachhochschule für Organisation und Management (FOM)" alone currently has about 470 students from PRC.
- 7 As of late, first field research has been undertaken to describe and analyze this phenomenon. Dissertation projects are under way, e.g. by Shen Qilan on mission strategies of a Chinese Christian community in Leipzig and by Johanna Lüdde on conversions as coping strategies in a Chinese church in Germany [in the meantime Johannes Lüdde's dissertation has been published electronically at Leipzig University: Johanna Lüdde, "Die Funktionen der Konversion chinesischer Studierender in Deutschland zum Christentum (protestantischer Prägung) am Beispiel einer chinesischen christlichen Gemeinde in einer deutschen Großstadt," Dissertation, Leipzig: Universität Leipzig 2011]. Shen Qilan has documented, among others, the following conversion narrative which in many aspects is typical for the way in which young Chinese intellectuals become Christian believers today:
Miss F. is from an atheist family in China, her father a Communist Party member. While studying in Leipzig (Germany), she meets a Chinese Christian student who talks to her on a train and invites her to his Chinese church. Miss F. finds the worship service not particularly attractive but enjoys the contact with other Chinese students in this community. She visits a Bible study session in the home of the Chinese pastor. Though he and his teaching do not leave any significant impression on her, she treasures the Bible he gives to her as a welcome present. While she is advised to

On the Protestant side, Chinese Christianity in Germany displays a low degree of institutionalization. It can be seen as a movement with great fluidity and flexibility so typical for international students and young migrant families, who constitute the overwhelming majority of participants in these groups. Congregations, Bible study groups, or house churches may emerge and vanish as insular entities. Most of them, however, are part of loosely knit networks. So far, I have found three different such networks, including one large-scale and prominent evangelical network and two pentecostal denominations,⁸ plus a number of independent charismatic groups.⁹

The FMCD-centred Evangelical Network

The evangelical network deserves special attention, since I believe it to be a globally unique phenomenon.¹⁰ At present, it comprises local churches led by Chinese pastors in 12 major German cities, in addition to 65 Chinese Bible study groups spread over all of Germany. They all function in Chinese, some even bilingually in Mandarin and Cantonese. As an educated guess, their activities involve up to 2,000 Chinese Christians and seekers at any given time, most of whom are students or young academics.

The network is centred around a German-run association known under its initials “F.M.C.D.,” which stands for “Freunde der Mission unter Chinesen in Deutschland” (Friends for the Mission among Chinese in Germany). Its major undertaking is the running of a Chinese Christian mail-order library based in Hannover. With over 2,000 titles,

start her personal Bible studies with the Gospel of John, she reads the New Testament from the beginning instead, immersing herself in the Gospel of Matthew. Later, she recounts what happened to her during her private Bible reading: “After several times, I read Bible at home and read how Matthew wrote about not to worry about tomorrow. He said, take a look at the lilies in the wild land, how did they grow up. Because my English name is Lily, I felt this was said to me when I read this. I cried suddenly. I didn’t know why. I was so moved and cried very grieved. I decided to believe that night. – For me it was not that somebody preached to me, or I heard something and moved so I began to believe. I was totally touched by the Bible, and I decided to believe” [quoted from an unpublished manuscript by Shen Qilan]. For Miss F., the personality and teaching of the pastor is not decisive for her conversion. He is only instrumental in creating the space and opportunity for Miss F. to get hold of a Bible. Her personal turning event is directly caused by her individual encounter with the script of the Sermon on the Mount.

Miss F.’s conversion has consequences for her relationship with her family back in China. Her parents are divorced, and her father remarried when she was in Junior High School. From the start, Miss F. had rejected her stepmother. After her conversion, she writes a long letter from Leipzig to her father in China, asking him to forgive her hateful attitude toward his wife. Deeply moved, her father forgives her and sends copies of the letter out to all his relatives. Realizing that his daughter’s encounter with Christianity in Germany has restored her sense of traditional Confucian family values, he welcomes his daughter’s entry into this foreign religion.

- 8 The True Jesus Church, a Pentecostal denomination which originated in China in the 1920s, has developed into a global Chinese denomination, with three local churches in Germany (Hamburg, Heidelberg, Schwalmatal). Addresses are published under www.tjc.org.
- The Chinese Christian and Missionary Alliance Church has two churches in Germany (Berlin, Dortmund). It is linked to the Christian and Missionary Alliance, an originally interdenominational and intercultural alliance inspired by the Holiness Movement. The Alliance was founded by the Presbyterian pastor Albert Benjamin Simpson (USA) in 1887.
- 9 Such groups include the “Lord Glory Mission for the Chinese” in Hamburg with a branch in Frankfurt; the “Erlangen Great Commission Chinese Christian Church”; a Chinese sub-group within the international “Zentrum Lebendiges Wort” (Centre of the Living Word) in Bonn; and a Chinese outreach programme of a Korean Assemblies-of-God-inspired church in Duisburg (Gotthard Oblau, *Chinesische Studierende in Deutschland*, pp. 137-167).
- 10 A detailed report and analysis in Gotthard Oblau, *Chinesische Studierende in Deutschland*, pp. 80-96.

it is the biggest Chinese lending library outside Asia. Books, which apart from Bibles and Bible commentaries include a great variety of spiritual, apologetic, and counselling literature focussing on Christian faith, family life, career, sciences, and the like, are purchased from Christian publishing houses in Hong Kong, Taiwan, Singapore, USA, and increasingly also from mainland China. With a data base of over 5,000 clients, the library lends out more than 3,000 books per annum.

There are several factors which may be instrumental for the success of the F.M.C.D. and its network:

1. A Network with an Inculturated Structure

The institutional part of the structure, the F.M.C.D. at its centre, is deliberately kept very lean and is no more than a supporting tool for a loose network involving a multitude of volunteers and professionals who are not part of a hierarchy or institutional control system. A sense of community, which shapes Chinese social life in so many ways, is here nurtured by a Christian belief in brother and sisterhood, leading to mutual trust and the feeling of spiritual belonging.

2. A Network with an Inculturated Mission

The library represents an inculturated mission to Chinese intellectuals. It is through literature that Chinese scholars allow their minds to be shaped, and it is Chinese literature that helps Chinese readers to feel at home in a foreign land.

3. A Network with a Face

The founder of the association and the driving force behind the entire network for its first 30 years was a German Lutheran pastor with strong leadership qualities, 12 years of experience as a missionary in Taiwan, and easy fluency in Mandarin Chinese. With his sense of calling and boundless commitment, Rev. Siegfried Glaw gave the work a face and inspired countless volunteers. As a non-Chinese, he was an ideal mediator bridging the Chinese frictions and divisions of which he was not a part. As a proven friend of China and elderly pastor, he was accepted by the Chinese as father figure, leader, counsellor, and adviser.

4. A Network Following Chance and Opportunity

The network was never really planned or conceptualized. It simply emerged and grew by responding to demands and by seizing opportunities. When Rev. Glaw and his family happened to be on furlough from Taiwan in 1978, he was asked by local city officials to help with the care for newly arrived ethnic Chinese refugees from Vietnam. As a result, a diaconical support network and a number of Chinese Bible groups were in place when shortly afterwards China started to send scholars and students to Germany under its new policy of opening and reform. Almost like a company, the network has adapted flexibly to changes and new challenges, avoiding red tape and cumbersome institutional processes.

5. A Network with Unbureaucratic and Faithful Financial Support

Financially, the work has been possible through the faithful and life-long employment of Rev. Glaw by the German branch of the China Inland Mission (ÜMG), which showed vision and courage when it redirected his assignment from a territorial overseas mission to an ethnic ministry within Germany. Additional funding has come from a wide support network of private donors.

6. A Focussed Global Network

The network is of a distinctly focussed nature, concentrating on the dissemination of Bibles and Biblical knowledge, the enhancement of Christian dialogue and evangelism, and the establishment of Christian communities. At the same time it operates globally within the international Chinese Christian diaspora, making use of international contacts for the collecting of Christian literature and the recruiting of speakers for its conferences and pastors for its churches.

Catholic Programmes

Programmes of a Catholic background include Chinese congregations in München and St. Augustin under local diocesan administration, annual Chinese-German student conferences organized by the China-Zentrum St. Augustin and local cross-cultural activities run by the Adam Schall Society in Aachen and Cologne. Though limited in scope, these programmes represent an important and interesting contrast to what the F.M.C.D. and its network stand for.

While the F.M.C.D. emphasizes evangelism and its related communities reach out to the non-Christians among the Chinese, the Catholic Christian congregations primarily serve the needs of those who are already Christians. While F.M.C.D.-inspired activities result in the establishment of almost purely Chinese communities, thereby creating a Chinese culture in exile, Catholic programmes expose Chinese students and immigrants to the culture of their host country and help Germans relate to Chinese people living in their midst, thereby promoting a genuine cross-cultural dialogue. As such, Catholic initiatives represent an implicit Christian spirit or address Christian religion as part of an encompassing European culture, whereas evangelical programmes tend to limit themselves to matters of worship, Bible, and doctrine.

More should be done. With strengths combined and resources put to work, more could be achieved. The presence of the future elite of China in today's Europe is a great challenge and a unique opportunity to work for world peace and foster the harmony of a global humanity in its process of growing together.

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Managing editors:

Katharina Feith, Katharina Wenzel-Teuber

Assistant editor and layout:

Eveline Warode

Web editor:

Jan Kwee

Collaborators of this issue:

Sr. Sheila Crowe, Annie Lam, Sr. Jacqueline
Mulberge SSPS, Fr. David Streit SVD

Calligraphy:

Yang Xusheng

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Contact:

China-Zentrum e.V.
Arnold-Janssen-Str. 22
53757 Sankt Augustin
Germany
Phone: +49 (0) 2241 237 432
Fax: +49 (0) 2241 205 841
www.china-zentrum.de

Bank account:

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