

**Refugee Review Tribunal
AUSTRALIA**

RRT RESEARCH RESPONSE

Research Response Number: CHN34379
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Questions

- 1. Please provide information on the treatment of Christians in Nan Ning City in Guang Xi province, including the registered Patriotic churches and any unregistered churches.**
- 2. Please provide any information on whether the registered church or unregistered churches in Guang Xi follow the true word of God or otherwise.**
- 3. Would someone who was once interested in Falun Gong, and in Australia assisted at Falun Gong protests, but who has now renounced Falun Gong, likely to face ill-treatment upon return to China?**

RESPONSE

- 1. Please provide information on the treatment of Christians in Nan Ning City in Guang Xi province, including the registered Patriotic churches and any unregistered churches.**

A search of the sources consulted found the following information on the treatment of Christians in Nanning City in Guangxi province and in Guangxi province in general.

An article dated 28 November 2008 refers to the bishop of Nanning, Bishop John Baptist Tan Yanquan, saying that pictures of a new bishop's house displayed in a government-sponsored cultural exhibition depicted "the local Church's emergence from almost nothing 30 years ago, despite hardship, as well as local Catholics' joy at having a place from which to grow". It is stated in the article that:

Thirty years ago, when religion was first allowed to revive, Bishop Tan recalled, people were open to hearing the Gospel, but the Church did not have the facilities or the trained personnel to meet the need.

Today, people long for material prosperity, which has made evangelization more difficult, aside from weakening existing Catholics' faith, he continued. Meanwhile, the Guangxi Church has baptized 40,000 new Catholics, restored or built more than 100 new churches, ordained 15 priests and trained about 100 nuns.

“Church personnel training lags behind Church construction,” Bishop Tan admitted, adding that he plans to step up formation of priests and nuns, promotion of vocations and evangelization (‘Nanning Diocese Joins Public Exhibition On 30th Anniversary Of Government Reform Policies’ 2008, *Union of Catholic Asian News*, 28 November <http://www.ucanews.com/2008/11/28/nanning-diocese-joins-public-exhibition-on-30th-anniversary-of-government-reform-policies/> - Accessed 4 February 2008 – Attachment 1).

Another *Union of Catholic Asian News* article dated 6 May 2008 indicates that “Liu Yuanlong, secretary general of the Chinese Catholic Patriotic Association,” had said that a new diocesan centre in Nanning gave “priests ‘a home to return to,’ where they can talk with their bishop on ‘evangelization in Guangxi.’” Bishop John Baptist Tan Yanquan of Nanning said “that with the new complex, which cost 7.2 million yuan (US\$1.3 million), he hopes local Catholics can run ‘regular programs for catechists, catechumens and formation classes, just like the Protestants,’ who are more active” (‘Nanning Diocese Expects New Diocesan Center To Spur Development’ 2008, *Union of Catholic Asian News*, 6 May <http://www.ucanews.com/2008/05/06/nanning-diocese-expects-new-diocesan-center-to-spur-development/> - Accessed 4 February 2008 – Attachment 2).

The US Department of State 2008 report on religious freedom in China refers to “family planning officials in Baise, Guangxi Province,” forcing the wife of a house church pastor to have an abortion against her religious beliefs. It is stated in the report that:

In April 2007 Radio Free Asia reported that family planning officials in Baise, Guangxi Province, forced Wei Linrong, the wife of house church pastor Liang Yage, to have an abortion. According to the report, Liang and his wife did not want to have an abortion because it violated their religious beliefs (US Department of State 2008, *International Religious Freedom Report for 2008 – China (includes Tibet, Hong Kong, Macau)*, September, Section II – Attachment 3).

An article dated 10 July 2008 by John Pontifex, the UK Head of Press and Information for Aid to the Church in Need, indicates that Guangxi province is one of the regions in which there were very few Catholic clergy. According to the article:

One such region is Guangxi Province, in China’s south-west, where Bishop John-Baptist Tan has only 13 priests. We met him on the second leg of our trip to China and he explained that the institutional structures of the Church very often have less appeal than more modern initiatives such as building up teams of lay catechists.

On one occasion, he took us on a tour of the main Catholic centres in and around Nanning, the capital of Guangxi Province, and opened a small door to reveal a room packed full of catechists. They were a group of 40 who had taken two weeks off from work and family commitments to study the catechism, go on retreat and prepare themselves to teach the Gospel in their respective towns and villages. Using a language familiar to the Chinese and embedded in local culture, the spirit of Fr Ricci lives on. And, as the great 16th century Jesuit experienced himself, an approach sympathetic to Chinese culture is profoundly effective. Bishop Tan said that in his diocese with barely 40,000 Catholics altogether, there are more than 1,000 baptisms every year (most of them adults). The diocese is further benefiting from a

gradual harmonisation of ‘Underground’ Catholics, who refuse to be registered under State regulations, and the ‘Official’ Church, whose faithful are recognised by the authorities (Pontifex, John 2008, ‘China and the Church - Irreconcilable opposites?’, Thinkingfaith.org website, 10 July http://www.thinkingfaith.org/articles/20080710_1.htm - Accessed 4 August 2008 – Attachment 4).

An RRT research response dated 3 December 2007 includes information on the treatment of Catholics in Guangxi province in China (RRT Research & Information 2007, *Research Response CHN32603*, 3 December, (Question 1) – Attachment 5). The research response refers to an article dated 9 October 2007 on the China Aid website which indicates that the government had “launched a campaign to counter the Vatican ‘penetration’ in the life of the Church” in Nanning in “the autonomous Guangxi region, (south west China)”. According to the article:

Brain washing Catholic priests to convince them of the “error of their ways”; in short of having published and distributed the Pope’s Letter to China’s Catholics: it is taking place in Nanning, a major city of the autonomous Guangxi region, (south west China), where the government has launched a campaign to counter the Vatican “penetration” in the life of the Church. Meantime in Qingxiu district, close to Nanning, police sequestered and destroyed copies of a parish letter which carried parts of the papal document.

June 30th Benedict XVI published a Letter to the Catholics of China with which he exhorted them to live the Christian mission and witness for the good of their country and to draw closet [sic] the underground and official Church, asking all of those involved to witness with greater courage their unity with the Holy See. In turn, with cordial and respectful terms, the pontiff requested that Chinese authorities respect the religious freedom of the faithful and the appointment of bishops.

...The ORA [Office for Religious Affairs] document from Nanning is along the same lines. It calls for the Official Churches “network” of contacts and “control system” to be strengthened as well as more powerful “studies and formation of religious leaders” (political brain washing sessions– ndr); and to step up vigilance against the Pope and the Vatican’s “penetration” of China (‘Guangxi: stop the Pope’s Letter, even by brain washing’ 2007, China Aid website, 9 October <http://chinaaid.org/2007/10/09/guangxi-stop-the-pope%E2%80%99s-letter-even-by-brain-washing/> - Accessed 20 November 2007 – Attachment 6).

Another RRT research response dated 24 September 2007 looks at the situation of Christians in Nanning City in Guangxi province during 2005-2006 (RRT Research & Information 2007, *Research Response CHN32390*, 24 September – Attachment 7).

An earlier article dated 10 May 2004 indicates that in June 2003, a group of underground Christians in Guangxi province had been arrested by the authorities and sentenced to re-education camps. They were eventually released. According to the article:

Last June, a group of underground Christians in Guangxi province who had applied to register were summoned by the authorities to finish the final steps of the application process. They arrived with all their paperwork completed and notarized, only to be arrested on the spot and sentenced to re-education camps. The government eventually released them (Schafer, Sarah 2004, ‘Onward, Christian Soldiers; Chinese missionaries are winning souls across the Middle Kingdom – and plan to spread even farther’, *Newsweek International*, 10 May – Attachment 8).

2. Please provide any information on whether the registered church or unregistered churches in Guang Xi follow the true word of God or otherwise.

A search of the sources consulted did not locate specific information on whether the registered church or unregistered churches in Guangxi province follow traditional church teachings. The following documents include some information on church teachings in China.

The US Department of State 2008 report on religious freedom in China indicates that:

The Constitution and laws provide for freedom of religious belief and the freedom not to believe. The Constitution protects only religious activities defined as “normal.” The Constitution states that religious bodies and affairs are not to be “subject to any foreign domination” and that the individual exercise of rights “may not infringe upon the interests of the state.” The Constitution also recognizes the leading role of the officially atheist Chinese Communist Party. The Government sought to restrict legal religious practice to government-sanctioned organizations and registered places of worship and to control the growth and scope of the activity of both registered and unregistered religious groups, including house churches. The Government tried to prevent the rise of religious groups it viewed as constituting a source of authority outside of the Government and the Chinese Communist Party (CCP). The Government strongly opposed the profession of loyalty to religious leadership outside of the country. Nonetheless, the treatment of religious groups varied significantly from region to region, and membership in many faiths continued to grow rapidly.

Government officials at various levels have the power to determine the legality of religious activities by deciding whether they are “normal.” Public Security Bureau (PSB) and Religious Affairs Bureau (RAB) officials monitor unregistered facilities, check to see that religious activities do not disrupt public order, and take measures directed against groups designated as cults. Registered religious groups enjoy legal protections of their religious practices that unregistered religious groups do not receive, and unregistered groups are more vulnerable to coercive and punitive state action. The five PRAs [Patriotic Religious Associations] are the only organizations registered with the Government at the national level as religious organizations under the Regulations on Social Organizations (RSO), administered by the Ministry of Civil Affairs (MCA). Leaders of the five PRAs sometimes serve in the Chinese People’s Political Consultative Conference (CPPCC), an advisory forum that is led by the CCP and consults with social groups outside the Party or the National People’s Congress (NPC). The State Administration for Religious Affairs (SARA) and the CCP United Front Work Department (UFWD) provide policy “guidance and supervision” on the implementation of regulations regarding religious activity, including the role of foreigners in religious activity. Employees of SARA and the UFWD are primarily Communist Party members who are directed by Party doctrine to be atheists.

...Some unregistered Protestant groups refuse to register or affiliate with the TSPM/CCC [Three-Self Patriotic Movement/China Christian Council, the state-approved Protestant religious organisation] because the TSPM/CCC puts submission to the CCP over submission to God. In particular, some house churches have objected to the TSPM’s restrictions on evangelizing to or baptizing those under 18 and receiving religious materials from abroad, as well as its instructions to uphold Marxism, Leninism, and Mao Zedong Thought. Moreover, some groups disagreed with the TSPM/CCC teachings that differences in the tenets of different Protestant creeds can be reconciled or accommodated under one “post-denominational” religious umbrella organization. Others did not seek registration independently or with one of the PRAs due to fear of adverse consequences if they revealed, as required, the names and addresses of church leaders or members. Unregistered groups also frequently did not affiliate with one of the PRAs for fear that doing so would allow government authorities to control sermon content and speakers.

...There was a severe shortage of trained clergy for both registered and unregistered religious groups. Official religious organizations administered local religious schools, seminaries, and institutes to train priests, ministers, imams, Islamic scholars, and Buddhist monks. Students who attended these institutes had to demonstrate “political reliability,” and all graduates must pass an examination on their political, as well as theological, knowledge to qualify for the clergy.

...The Government and the Holy See have not established diplomatic relations, and there was no Vatican representative in the country. The role of the Pope in selecting bishops, the status of underground Catholic clerics, and Vatican recognition of Taiwan remained obstacles to improved relations. A Ministry of Foreign Affairs spokesperson stated that the Government advocated improvement in relations.

The CPA does not recognize the authority of the Holy See to appoint bishops; however, it allowed the Vatican’s discreet input in selecting some bishops. In September 2007 Xiao Zejiang, a member of the Guizhou Provincial People’s Political Consultative Congress, was ordained as coadjutor bishop of the Guizhou Diocese. Bishop Xiao’s ordination was the first of five ordinations approved both by Beijing and the Vatican following the June 2007 letter of Pope Benedict XVI to the Catholic Church in China on reconciliation. An estimated 90 percent of official Catholic bishops have reconciled with the Vatican. Likewise, the large majority of Catholic bishops appointed by the Government have received official approval from the Vatican through “apostolic mandates.”

The distinction between the official Catholic Church, which the Government controls politically, and the unregistered Catholic Church has become less clear over time. In some official Catholic churches, clerics led prayers for the Pope, and pictures of the Pope were displayed (US Department of State 2008, *International Religious Freedom Report for 2008 – China (includes Tibet, Hong Kong, Macau)*, September, Section II – Attachment 3).

An article in *The Economist* dated 4 October 2008 indicates that “[b]ecause most Protestant house churches are non-denominational (that is, not affiliated with Lutherans, Methodists and so on), they have no fixed liturgy or tradition. Their services are like Bible-study classes. This puts a heavy burden on the pastor” (‘Christianity in China: Sons of heaven’ 2008, *The Economist*, 4 October – Attachment 9).

According to the Congressional-Executive Commission on China annual report for 2008:

China’s state-controlled Protestant church continued to interfere in internal church doctrine and to co-opt registered religious communities to meet Party goals. The state-controlled Three-Self Patriotic Movement (TSPM), which leads the registered Protestant church in China, suppresses denominational differences among Protestants and imposes a Communist Party-defined theology, called “theological construction,” on registered seminaries that, according to one TSPM official, will “weaken those aspects within Christian faith that do not conform with the socialist society.”¹⁰³ In 2008, Ye Xiaowen, Director of the State Administration for Religious Affairs, said the government should support theological studies by the Protestant church aimed at “resist[ing] foreigners making use of religion to engage in infiltration.”¹⁰⁴ In an October 2007 interview, Cao Shengjie, head of the state-controlled China Christian Council, expressed concern about “social problems” that she said stemmed from a lack of properly trained preachers and resulting “misinterpretations” of doctrine (Congressional-Executive Commission on China 2008, ‘Annual Report 2008’, 31 October, p. 84 http://frwebgate.access.gpo.gov/cgi-bin/getdoc.cgi?dbname=110_house_hearings&docid=f:45233.pdf – Accessed 12 November 2008 – Attachment 10).

An RRT research response dated 1 December 2008 refers to documents that include information on registered and unregistered churches in China (RRT Research & Information 2008, *Research Response CHN33950*, 1 December, (Questions 1, 3 & 4) – Attachment 11). These include an Immigration and Refugee Board of Canada response to information request dated 7 September 2005 on the situation of Catholics in China, which indicates that:

According to a report by the British Broadcasting Corporation (BBC), state-sanctioned churches must not have any contact with the Vatican and must teach, among other things, the use of contraceptives to adherents and preach that former Chinese leader Mao Zedong has ascended to heaven (24 Dec. 2003). AsiaNews.it reported that the leaders of the official Church are required to undergo months of “training” on the Government of China’s religious policy and take courses on Marxism and the authority of the Chinese Communist Party (25 June 2004). The same news source noted, however, that the majority of bishops named by the CCPA since 2000 “have secretly requested the recognition of and reconciliation with the Holy See” (AsiaNews.it 25 June 2004). The *IHT* reported that in the last few years bishops nominated by the official Church have sought the written approval of the Vatican before assuming their duties (5 Apr. 2005). According to Father Benoît Vermander, the director of the Ricci Institute in Taiwan, more than half of the bishops practising in the official Church have “at least de facto recognition” of the Vatican (CathNews 10 Mar. 2004; see also Burton 24 Apr. 2003, 9; *USA Today* 4 Apr. 2005) (Immigration and Refugee Board of Canada 2005, *CHN100386.E – China: Situation of Catholics and treatment by authorities, particularly in Fujian and Guangdong (2001-2005)*, 7 September – Attachment 12).

A more recent Immigration and Refugee Board of Canada response to information request dated 27 April 2007 on whether the Chinese Patriotic Church pledges its loyalty to the Chinese Communist Party first as opposed to God or Jesus and differences between the Chinese Patriotic Church and unregistered Christian churches, includes the following information:

There have been reports that patriotic organizations sometimes interfere in doctrinal decisions of registered religious groups (ibid. May 2006, 108; AP 2 Mar. 2006; Forum 18 25 Nov. 2004). According to a 25 November 2004 article by Forum 18, an online news service that “reports on threats and actions against ... religious freedom” (ibid. n.d.), leaders of registered Protestant churches are reportedly not allowed to preach about the second coming of Christ or the Day of Judgment (ibid. 25 Nov. 2004). The article also notes that, in recent years, the former head of the Protestant patriotic associations has been campaigning for “theological reconstruction,” which opposes several Christian beliefs, including “justification by faith, ... the reliability and inerrancy of the Bible, and the necessity of having faith in Christ as the sole path to salvation” (ibid.; see also US 20 Sept. 2006, 93). According to the *International Religious Freedom Report 2006*, the Chinese authorities have also made demands on clergy of registered religious groups, such as to publicly support government policies and to denounce Falun Gong (ibid. 15 Sept. 2006, Sec. 2).

...Several sources consulted by the Research Directorate indicate that the government of China does not allow the official Catholic Church to recognize the authority of the Vatican (ibid.; ibid. 20 Sept. 2006; Reuters 1 June 2006; Forum 18 5 Dec. 2006). While the unregistered Catholic Church in China maintains its allegiance to the Holy See (US May 2006, 111; *America* 7 Nov. 2005), the registered Catholic churches instead view the government as the “ultimate authority” (BBC 8 Apr. 2005; see also *America* 7 Nov. 2005; Forum 18 5 Dec. 2006). The Chinese government has reportedly restricted contact between the clergy of the registered Catholic Church and the Vatican (US 20 Sept. 2006, 88). Information on whether the Chinese Patriotic Churches (either Catholic or Protestant) pledge their loyalty to the Chinese Communist Party first, as opposed to God or Jesus, could not be found among the sources consulted by the Research Directorate (Immigration and Refugee

Board of Canada 2007, CHN102494.E – *China: The Chinese Patriotic Church; whether the Chinese Patriotic Church pledges its loyalty to the Chinese Communist Party first as opposed to God or Jesus; differences between the Chinese Patriotic Church and the unregistered Christian churches*, 27 April http://www.irb-cisr.gc.ca/en/research/rir/index_e.htm?action=record.viewrec&gotorec=451150 – Accessed 21 September 2007 – Attachment 13).

An article dated 21 January 2007 on the Ignatius Insight website refers to the comments of Fr. Daniel Cerezo of the Comboni Missionaries of the Heart of Jesus regarding the spiritual lives of most Chinese Catholics. According to the article:

Fr. Cerezo described the inspiring spiritual lives of most Chinese Catholics, who fill their lives with traditional devotions despite the ideological and economic pressures they face every day. He recounted that the three most popular devotions in Mainland China are to the Sacred Heart of Jesus, Our Lady, and St. Joseph. These traditional devotions are part the core identity of Chinese Catholics, and in addition to these, Fr. Cerezo notes that most Chinese Catholics pray the Holy Rosary daily. I mentioned to him that recent surveys revealed that a large number of American Catholics expressed their disbelief in the Real Presence in the Holy Eucharist. Fr. Cerezo says that this is almost unheard of in the Chinese Church. Devotion to the Blessed Sacrament is particularly strong in China, and children are raised to display their adoration for God in the Eucharist during Holy Mass ('Two Chinese Churches? Or one? An interview with Fr. Daniel Cerezo, Comboni Missionaries of the Heart of Jesus' 2007, Ignatius Insight website, 21 January – Attachment 14).

An earlier RRT research response dated 20 May 2004 looks at whether there were differences between a Catholic Mass held in a registered church and in an unregistered church in China (RRT Country Research 2004, *Research Response CHN16738*, 20 May, (Question 3) – Attachment 15).

3. Would someone who was once interested in Falun Gong, and in Australia assisted at Falun Gong protests, but who has now renounced Falun Gong, likely to face ill-treatment upon return to China?

The following RRT research responses refer to documents that provide information on these issues. An RRT research response dated 18 December 2008 refers to DFAT advices that include information on the treatment of Falun Gong returnees to China, and government and non-government reports and newspaper articles on the general treatment of Falun Gong practitioners in China (RRT Research & Information 2008, *Research Response CHN34131*, 18 December – Attachment 16).

Another RRT research response dated 16 May 2008 also refers to DFAT advices regarding the situation of Falun Gong returnees to China and the treatment of Falun Gong members (RRT Research & Information 2008, *Research Response CHN33322*, 16 May – Attachment 17).

An RRT research response dated 14 July 2008 looks at the treatment of persons in China who assist or facilitate Falun Gong members and do not practice themselves (RRT Research & Information 2008, *Research Response CHN33559*, 14 July – Attachment 18). The research response refers to an Immigration and Refugee Board of Canada response to information request dated 11 July 2007 on the treatment of family members of Falun Gong practitioners by the Chinese authorities and the situation of people who unwittingly or knowingly assist Falun Gong practitioners. The response to information request mentions the arrest of "civil

rights lawyer Gao Zhisheng” who had “been recognized as a defender of groups ‘targeted’ by the Chinese government, including Falun Gong . . . , and had written an open letter to China’s President Hu Jintao criticizing the government’s ‘abuses’ of Falun Gong practitioners . . . In December 2006, the lawyer was reportedly convicted of subversion and sentenced to three years in prison; however, the conviction was later suspended and Gao was placed on probation for five years (US May 2007, 122)” (Immigration and Refugee Board of Canada 2007, *CHN102560.E China: Treatment of family members of Falun Gong practitioners by the Chinese authorities; situation of persons who unwittingly or knowingly assist Falun Gong practitioners (e.g., by allowing use or rental of property, offices, office equipment, vehicles, etc.); the treatment of such persons if they deny knowledge of having assisted Falun Gong practitioners, agree to cease such assistance, or denounce Falun Gong*, 11 July <http://www.irb-cisr.gc.ca/en/research/rir/?action=record.viewrec&gotorec=451386> – Accessed 9 July 2008 – Attachment 19).

The US Department of State 2008 report on religious freedom in China indicates that:

On September 22, 2007, authorities detained Christian lawyer Gao Zhisheng shortly after a letter he wrote to a foreign government, addressing human rights and religious freedom issues, became public. Gao’s current whereabouts were unknown at the end of the reporting period. In December 2006 the Government convicted Gao of “inciting subversion” for sending a letter to President Hu Jintao detailing abuses against Falun Gong practitioners (US Department of State 2008, *International Religious Freedom Report for 2008 – China (includes Tibet, Hong Kong, Macau)*, September, Section II – Attachment 3).

A further RRT research response dated 11 July 2008 provides information on the treatment of family members of Falun Gong practitioners in China (RRT Research & Information 2008, *Research Response CHN33531*, 11 July – Attachment 20).

An RRT research response dated 21 November 2007 includes information on whether the PRC authorities monitor Falun Gong protests activities in Sydney (RRT Research & Information 2007, *Research Response CHN32643*, 21 November – Attachment 21).

The US Department of State report on human rights practices in China for 2007 notes that:

The law neither provides for a citizen’s right to repatriate nor otherwise addresses exile. The government continued to refuse reentry to numerous citizens who were considered dissidents, Falun Gong activists, or troublemakers. Although some dissidents living abroad were allowed to return, dissidents released on medical parole and allowed to leave the country often were effectively exiled. Activists residing abroad were imprisoned upon their return to the country.

The report also includes information on the general treatment of Falun Gong practitioners in China (US Department of State 2008, *Country Reports on Human Rights Practices for 2007 – China (includes Tibet, Hong Kong, and Macau)*, March, Sections 1(a), (c), (d) & (f), 2(c) & (d) – Attachment 22).

The previously mentioned Congressional-Executive Commission on China annual report for 2008 (Congressional-Executive Commission on China 2008, ‘Annual Report 2008’, 31 October, pp. 87-93 http://frwebgate.access.gpo.gov/cgi-bin/getdoc.cgi?dbname=110_house_hearings&docid=f:45233.pdf – Accessed 12 November 2008 – Attachment 10), and the US Department of State 2008 report on religious freedom in China (US Department of State 2008, *International Religious Freedom Report for 2008* –

China (includes Tibet, Hong Kong, Macau), September, Introduction, Sections I & II – Attachment 3), also provide information on the treatment of Falun Gong practitioners.

List of Sources Consulted

Internet Sources:

Government Information & Reports

Immigration & Refugee Board of Canada <http://www.irb-cisr.gc.ca/>

UK Home Office <http://www.homeoffice.gov.uk/>

US Department of State <http://www.state.gov/>

United Nations (UN)

UN High Commissioner for Refugees (UNHCR) Refworld website

<http://www.unhcr.org/cgi-bin/texis/vtx/refworld/rwmain>

Non-Government Organisations

Human Rights Watch <http://www.hrw.org/>

Amnesty International <http://www.amnesty.org>

International News & Politics

BBC News <http://news.bbc.co.uk>

Region Specific Links

Union of Catholic Asian News <http://www.ucanews.com/>

Search Engines

Copernic <http://www.copernic.com/>

Databases:

FACTIVA (news database)

BACIS (DIAC Country Information database)

REFINFO (IRBDC (Canada) Country Information database)

ISYS (RRT Research & Information database, including Amnesty International, Human Rights Watch, US Department of State Reports)

MRT-RRT Library Catalogue

List of Attachments

1. 'Nanning Diocese Joins Public Exhibition On 30th Anniversary Of Government Reform Policies' 2008, *Union of Catholic Asian News*, 28 November <http://www.ucanews.com/2008/11/28/nanning-diocese-joins-public-exhibition-on-30th-anniversary-of-government-reform-policies/> - Accessed 4 February 2008.
2. 'Nanning Diocese Expects New Diocesan Center To Spur Development' 2008, *Union of Catholic Asian News*, 6 May <http://www.ucanews.com/2008/05/06/nanning-diocese-expects-new-diocesan-center-to-spur-development/> - Accessed 4 February 2008.
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5. RRT Research & Information 2007, *Research Response CHN32603*, 3 December.

6. 'Guangxi: stop the Pope's Letter, even by brain washing' 2007, China Aid website, 9 October <http://chinaaid.org/2007/10/09/guangxi-stop-the-pope%E2%80%99s-letter-even-by-brain-washing/> - Accessed 20 November 2007.
7. RRT Research & Information 2007, *Research Response CHN32390*, 24 September.
8. Schafer, Sarah 2004, 'Onward, Christian Soldiers; Chinese missionaries are winning souls across the Middle Kingdom – and plan to spread even farther', *Newsweek International*, 10 May. (FACTIVA)
9. 'Christianity in China: Sons of heaven' 2008, *The Economist*, 4 October. (FACTIVA)
10. Congressional-Executive Commission on China 2008, 'Annual Report 2008', 31 October http://frwebgate.access.gpo.gov/cgi-bin/getdoc.cgi?dbname=110_house_hearings&docid=f:45233.pdf – Accessed 12 November 2008.
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14. 'Two Chinese Churches? Or one? An interview with Fr. Daniel Cerezo, Comboni Missionaries of the Heart of Jesus' 2007, Ignatius Insight website, 21 January. (CISNET People's Republic of China CX214982)
15. RRT Country Research 2004, *Research Response CHN16738*, 20 May.
16. RRT Research & Information 2008, *Research Response CHN34131*, 18 December.
17. RRT Research & Information 2008, *Research Response CHN33322*, 16 May.
18. RRT Research & Information 2008, *Research Response CHN33559*, 14 July.
19. Immigration and Refugee Board of Canada 2007, *CHN102560.E China: Treatment of family members of Falun Gong practitioners by the Chinese authorities; situation of persons who unwittingly or knowingly assist Falun Gong practitioners (e.g., by allowing use or rental of property, offices, office equipment, vehicles, etc.); the treatment of such persons if they deny knowledge of having assisted Falun Gong practitioners, agree to cease such assistance, or denounce Falun Gong*, 11 July <http://www.irb-cisr.gc.ca/en/research/rir/?action=record.viewrec&gotorec=451386> – Accessed 9 July 2008.

20. RRT Research & Information 2008, *Research Response CHN33531*, 11 July.
21. RRT Research & Information 2007, *Research Response CHN32643*, 21 November.
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