

£CHINA

@The imprisonment and harassment of Jesus Family members in Shandong province

Over 60 members of the Jesus Family, a Protestant community in Shandong province, were reportedly detained by police in 1992 because of their independent religious activities¹. At least 31 of them are reported to be serving prison sentences or periods of "reeducation-through-labour"² for their peaceful religious activities. The community's leader, Zheng Yunsu, is currently serving a twelve-year term of imprisonment and other members, who were detained following the demolition of a large part of their village in June 1992, have received sentences ranging from three to nine years. Over half of those imprisoned are women, eighteen of whom are reported to have been subjected to cruel and degrading treatment whilst in police custody. The names and details of those held are given in the appendices to this document, as well as an account of the Jesus Family's life reportedly written by its leader, Zheng Yunsu.

Amnesty International is concerned that members of the Jesus Family detained since 1992, are prisoners of conscience who must be released immediately and unconditionally. Amnesty International is also concerned at reports that female members of the Jesus Family were subjected to cruel and degrading treatment while in police custody, and is calling for a full investigation of these reports.

Residential areas of Duoyigou village demolished during the police raid of June 1992

¹ See *Appeal for Members of the Jesus Family Jailed in Shandong province* issued by Amnesty International in August 1993, AI Index: ASA 17/31/93.

² "Reeducation through labour" is an administrative punishment, imposed by an administrative committee, without charge or trial.

The Jesus Family's Duoyigou village community in Weishan county, Shandong province, is not recognized by the official Three Self Patriotic Movement. According to its members, the Jesus Family was originally founded in 1929, closed in 1966 at the start of the Cultural Revolution, and gradually re-established from 1979. Until a police raid on the village in 1992, members lived a simple, communal life. According to unofficial reports, during the afternoon of 18 June 1992 while a monthly communion service was being held, the village was raided by 40 vehicle-loads of armed police and representatives of the Shandong province and Weishan county judiciaries. The officials confiscated many of the community's possessions and several buildings were destroyed by two bulldozers.

According to detailed lists received by Amnesty International large quantities of wheat, soy beans and rape seeds were confiscated by officials as well as bicycles, kitchen implements and domestic machinery, furniture, cotton quilts and clothing, pigs, sheep and rabbits. Six buildings, including residential accommodation and meeting rooms, were wholly or partially destroyed as well as a thatched house, that did not belong to the Jesus Family³.

The empty rabbit hutches in Duoyigou village

Two days later, on 20 June 1992, the police officials reportedly returned to Duoyigou village and arrested twenty-four Jesus Family members. A further ten members were arrested on 10 July 1992, leaving a number of children without their parents. On both occasions those arrested are said to have been taken away with their hands tied behind their backs with rope. One account⁴ says that a total of 61 people were arrested, but that many of them were released shortly after.

³ See Appendix 3 for further details of confiscated property and damaged buildings.

⁴ *Bridge*, Vol.66, August 1994.

During the weeks immediately after the 18 June police raid, police from Weishan county and Hanzhuang town reportedly returned to the village on several occasions, allegedly beating and abusing remaining Jesus Family members. Among those that were reportedly beaten was Ma Ailin, a blind member of the Jesus Family. A cotton salesman who was visiting the village had his bicycle, wristwatch and cash confiscated by the police. In addition, the police reportedly confiscated 11 wristwatches, 17 bicycles and 599 *yuan* in cash from Jesus Family members during these visits to the village.

On one occasion, police from the Hanzhuang town sub-bureau reportedly blocked the roads to the village so that residents were unable to leave or enter the village until they had each paid 5 *yuan* to the police.

The partially demolished baptismal pool at Duoyigou village

The detention of Jesus Family members from Duoyigou village happened shortly after the detention of the community's leader, Zheng Yunsu, on 22 May 1992. According to reports, Zheng Yunsu had been leading a communion service in Liuzhuang town, Shandong province, on 21 May 1992, when the service was disrupted by police who wanted to arrest him. Local Christians helped Zheng Yunsu to escape but when his escape was discovered the police allegedly summoned a helicopter which circled around for some time looking for him.

The following day Zheng Yunsu presented himself to the authorities in Jinan city. From there he was taken by the police to Hanzhuang town where he was detained until September 1992. He was then charged with "swindling and disrupting public order" and sentenced to 12 years of imprisonment. Zheng Yunsu, who is over sixty, is reportedly currently detained at the Shandong Shengjian Motorcycle Factory, a large labour reform detachment in Tai'an city where motorcycle engines and electrical machinery are manufactured.

Soon after Zheng Yunsu's detention in May 1992, his four sons Zheng Jipin, Zheng Jike, Zheng Jie and Zheng Jiyong are reported to have travelled to Beijing to inquire about their

father's situation and request leniency for him. They were later arrested and were also reportedly accused of "swindling and disrupting public order". Zheng Jipin and Zheng Jike received sentences of nine years' imprisonment, while Zheng Jie and Zheng Jiyong were sentenced to five years of imprisonment. All four are now believed to be detained in coal mines in Shandong province. Zheng Jipin is reported to be jailed at the Daizhuang Coal Mine, a labour reform detachment in Huancheng town, Weishan county and Zheng Jie and Zheng Jiyong at the Qiwu Coal Mine, a labour reform detachment in Zibo county. Zheng Jike is reportedly jailed at the Sanhekou Labour Reform Detachment.

Duoyigou village after the police raid in June 1992

On 18 July 1992, a month after the police raid on Duoyigou village, eighteen female members of the Jesus Family were detained by the police⁵. They were initially held for three and a half months in the Weishan County Detention Centre where they were put under pressure to admit their "crimes" and reportedly forced to have a blood test. A syringe of blood was taken from each of the women who reported feeling "numbness and dizziness" afterwards. No justification appears to have been given for the blood test. The women were also reportedly forced to undergo an intimate medical examination in the presence of male police officers.

While detained at the Weishan County Detention Centre, the women were taken, handcuffed in pairs, to the Weishan County Hospital. At the hospital they were taken to the Department of Gynaecology and Obstetrics where each woman was forced to have a general physical examination and to have her genitals X-rayed. The women were reportedly forced

⁵ The women have been named as Xu Qinlan, Wu Xiuling, Qin Xingcai, Wang Qinghua, Zhu Peixiu, Lou Shuping, Fan Xueying, Li Qihua, Wang Guiqin, Chen Xurong, Zhou Wenxia, Sun Jingxiu, Sun Faxia, Liu Ping, Li Shuqin, Liu Limin, Liu Jing, Liu Cuiling

to remove their underwear in front of two male and two female wardens from the Weishan County Detention Centre who remained in the room throughout the examinations.

According to a testimony received by Amnesty International, the women were very reluctant to remove their underwear but were told by one of the male wardens that if they did not take it off themselves he would order two male staff members to do it for them. One of the women reported "*since most of us women were unmarried and young, we cried with indignation and anger. After undergoing the forced physical examinations we were sent back to the detention centre. Several sisters felt very much humiliated and angry and became suicidal. For a few days they did not eat anything at all. What is worse, the head of the County Public Security Bureau humiliated us further by saying that if any of us were found pregnant, we would be sent to the hospital and forced to have an abortion.*" After the physical examinations, the women were allegedly questioned again to make them admit to crimes and threatened with prolonged detention.

On 20 October 1992 the women were taken from the detention centre and put into two of four trucks containing other Jesus Family members. Zheng Yunsu and his four sons are reported to have been in one of the trucks. According to one account, each detainee had their hands tied behind their back with rope and a board hung round their neck on which was written their name and that they were a member of the Jesus Family. The detainees were first paraded in the trucks through the streets of Hanzhuang town, then taken to a "*xuanpandahui*" - a public "sentencing" rally⁶ - though their sentences were apparently not announced at the time. Afterwards they were taken back to their places of detention.

The women were sentenced without trial some time after the rally in Hanzhuang town⁷. At around 9pm one evening in early November, they were told that they had each been sentenced to three⁸ years of "reeducation-through-labour"; later that night they were taken to the Zibo Municipal Reeducation-through-Labour Centre where they are now reported to be serving their sentences.

In 1993, following the harassment and imprisonment of Jesus Family members, some remaining members of the Jesus Family in Shandong province travelled to Beijing to discuss their grievances with members of official churches there and seek advice about possible legal action against the destruction and confiscation of property by police in Shandong province. Christians in Beijing reportedly raised money to help support the families of those imprisoned and others who were in need as a result of the police raid on Duoyigou village and the confiscation of property and clothing by the police.

⁶ Such public sentencing rallies are not part of the judicial process but are usually held to make examples of "offenders" by publicly announcing their alleged crimes.

⁷ In a letter, dated 5 November 1992, printed in *Bridge*, Vol.66, August 1994, three of the detained women wrote to remaining members of the Jesus Family, "*now, 18 sisters and eight brothers are waiting for sentencing. We do not know how many years they will get for reeducation. [Zheng Yunsu] and his four sons have already joined groups sentenced to reform through labour. Brothers and sisters, pray for your dear ones in prison.*"

⁸ One source reports that eleven of the women were sentenced to two years of "reeducation-through-labour", see Appendix 1 for details.

In February 1994, a number of Jesus Family members in Shandong province were preparing again to travel to Beijing to join Christians at the official churches in Beijing for a service, after which they reportedly planned to march to Tiananmen Square to take a petition detailing the Jesus Family's complaint to the National People's Congress meeting at the Great Hall of the People. On the day that the Jesus Family members planned to travel to Beijing, authorities in Shandong province reportedly closed all the railway stations in the area and arrested a number of Family members. The planned demonstration in Beijing never took place.

Shortly afterwards, a number of people from Beijing, including lawyers and Christians who had given advice to Jesus Family members as to their legal rights, were secretly arrested by police. Several of them are still held without charge including Yuan Hongbing, a lawyer and co-founder of the League for the Protection of the Rights of Working People.

Yuan Hongbing was reportedly detained by the police on 2 March 1994 on suspicion of "being involved in unlawful acts inciting turmoil and disrupting social order" and of unspecified "criminal acts". His place of detention is unknown, but it is thought that he may be held in Beijing. After his detention Yuan Hongbing's home was thoroughly searched and some of his manuscripts, address books and other materials were taken away.

In the light of the information it has received, Amnesty International believes that members of the Jesus Family who are currently detained are prisoners of conscience held solely for the peaceful exercise of their right to freedom of religion and that they should be immediately and unconditionally released.

Amnesty International is also concerned that female members of the Jesus Family are reported to have been subjected to cruel and degrading treatment while in police custody. It is calling on the Chinese authorities to investigate this allegation and bring to justice any perpetrators. It is also calling on the authorities to investigate the circumstances of the police raids on Duoyigou village in June 1992, which resulted in the arrest of large numbers of Jesus Family members, destruction of their houses and confiscation of their property.

APPENDIX 1:**JESUS FAMILY MEMBERS REPORTED TO BE DETAINED**

NAME	CHARACTERS	SEX	PLACE OF ORIGIN	SENTENCE
Zheng Yunsu		male	Duoyigou village	12 years' imprisonment
Zheng Jipin		male	Duoyigou village	nine years' imprisonment
Zheng Jike		male	Duoyigou village	nine years' imprisonment
Zheng Jie		male	Duoyigou village	five years' imprisonment
Zheng Jiyong		male	Duoyigou village	five years' imprisonment

Reported to be serving three years of "reeducation-through-labour" in Wangcun town, Zibo county, Shandong province				
NAME	CHARACTERS	SEX	PLACE OF ORIGIN	
Chen Xurong		female		
Fan Xueying *		female	Zaozhuang city, Shandong province	
Li Qihua		female	Zaozhuang city, Shandong province	
Li Shuqin		female	Zaozhuang city, Shandong province	
Liu Cuiling		female	Yuncheng county, Shandong province	
Liu Jing *		female	Xinyi city, Jiangsu province	
Liu Limin *		female	Xinyi city, Jiangsu province	
Liu Ping *		female	Tongshan county, Jiangsu province	
Lou Shuping		female	Xinyi city, Jiangsu province	
Qin Xingcai		female	Xinyi city, Jiangsu province	
Sun Faxia *		female	Zaozhuang city, Shandong province	
Sun Jingxiu *		female	Zaozhuang city, Shandong province	
Wang Guiqin		female	Tongshan county, Jiangsu province	
Wang Qinghua *		female	Lingbi county, Anhui province	
Wu Xiuling		female	Zaozhuang city, Shandong province	
Xu Qinlan		female	Yuncheng county, Shandong province	
Zhu Peixiu *		female	Xinyi city, Jiangsu province	

* indicates that according to one source the sentence was two years of "reeducation through labour"

Reported to be serving three years of "reeducation-through-labour" in Wangcun town, Zibo county, Shandong province			
NAME	CHARACTERS	SEX	PLACE OF ORIGIN
Zhou Wenxia *		female	Mi county, Jiangsu province
Chen Dayong		male	Pizhou city
Guo Ruben		male	Pizhou city
Hao Zhenxiang		male	
Liu Zhuanling		male	Tongshan county, Jiangsu province
Sun Zhifeng		male	Xiao county, Anhui province
Zhang Hongxue		male	Xinyi city, Jiangsu province

Reported to be serving three years of "reeducation-through-labour" in Jining county, Shandong province			
NAME	CHARACTERS	SEX	PLACE OF ORIGIN
Xu Jingbin		male	
Yang Zhuanyuan		male	Zaozhuang city, Shandong province

Reported to have also been detained current status unknown			
NAME	CHARACTERS	SEX	PLACE OF ORIGIN
Lou Shuhua ^{*10}		male	
Sun Fuqin *		male	
Wang Hailing		female	Lingbi county, Anhui province
Xu Qinfang		female	Yuncheng county, Shandong province
Zhang Baoling		female	Xiao county, Anhui province

¹⁰ * indicates that according to one source a sentence of two years of "reeducation through labour" was received

APPENDIX 2:

ZHENG YUNSU'S ACCOUNT OF JESUS FAMILY LIFE AT DUOYIGOU VILLAGE

"A brief history of the Jesus Family at Duoyigou village

"The Jesus Family at Duoyigou village was originally called the Jesus Family at Luyi township. It was first established by local Christians in 1929 and existed until it was forced to close in 1966 when the Socialist Education Campaign in the Countryside and the Great Cultural Revolution were launched. During its existence, the membership reached about 50 at its peak. The Jesus Family was formed by men and women, old and young, the blind and the disabled. The Family members made a living by farming and making handicrafts. All members lived in harmony and supported each other. The Jesus Family experienced the days of the civil wars, famines and other complicated social changes in its short history.

"The Jesus Family is a religious sub-group within Christian believers. Like other religious groups, the Jesus Family practised the principle of living a simple life and being self-reliant. The Jesus Family has never been contaminated by any inappropriate political activities in all the years of complex social changes.

"The restoration of religious life (the Christmas Festival) and the Jesus Family

"1979 was the year when the Communist Party started implementing its new religious policy. The Jesus Family was chosen as the second example for implementation of this new policy in Shandong Province, by being allowed to conduct its own religious activities. The head of the Religious Affairs Office of the Jining Municipal Government came to Duoyigou village and personally restored to my family the right to conduct religious activities. He also helped us to set up a Religious Affairs Steering Group and assigned me as its deputy leader. From then on I functioned in the capacity of the Preacher in the Jesus Family in all religious activities. With the support of the government, we started formally celebrating the Christmas Festival in 1980, the practice of which had been abolished in the years of the Great Cultural Revolution.

"On 1 April 1983, I myself, as the deputy head of the Jesus Family at Duoyigou village, combined my family with a few other local Christian families in order to restore the original Jesus Family which was forced to close up during the days of the Socialist Education Campaign and the Great Cultural Revolution. At that time our membership reached over 30.

"After the restoration of the Jesus Family at Duoyigou village, several provincial leaders, accompanied by the head of the Religious Affairs Office of Shandong Provincial Government, came to visit the Jesus Family at Duoyigou village on a fact-finding tour. The Religious Affairs Bureau of the State Council and the Department of the United Front affiliated to the Central Committee of the Communist Party of China also sent representatives to visit the Jesus Family at Duoyigou village on fact finding tours. In addition,

I had prepared written leaflets about the Jesus Family and handed them to the visiting leaders and asked them to take them away at the conclusion of their tours. From then on the Jesus Family was able to exist.

"Preaching at the Christmas festival

"Christmas is the most joyous Christian festival for believers and the celebrations are conducted in accordance with practice, taking the forms of chorus and solos of songs and hymns, other shows of celebration such as the praising of God, readings from the Bible and sermons. The contents of sermons usually covered the celebration of the birth of Jesus, his life stories of trying to save the world and his achievements in this concern. The stories are mostly from the books of Matthew and Luke. In our Christmas celebrations every year, there were always leaders and other staff members of government departments from the local governments who came to express their congratulations and solicitude. Sometimes, they also took recordings while they were listening to my sermons. The Shandong Provincial Television Station also videotaped and recorded my sermons which should be sufficient to help to clarify their content.

"General information about the Jesus Family

"1. All members of the Jesus Family joined of their own accord and shared the same religious belief. Never once did anyone join the Jesus Family by persuasion or coercion. They joined because they all wanted to follow the teaching of the Bible which says 'No one claimed that any of his possessions was his own, but they shared everything they had.' The Bible, however, never in any place forced anyone to practise this principle. Take Peter for example. He said to Ananias; 'How is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? ...'

"This fully shows that the Bible stresses the principle of willingness and personal consent. That is why in practice, there are cases of people joining the Jesus Family and there are also cases of people leaving the Jesus Family. There are those who have left the Jesus Family and rejoined after a while. In short, all joining or leaving of the Jesus Family is conducted on the basis of willingness and personal consent.

"In the Jesus Family, no one enjoyed any privilege. This can be clearly shown by the Jesus Family Song 'Those who are able should do more and those who are retarded may lie idle; those who are disabled should receive extra solicitude and favours.' All people in the Jesus Family live in harmony and treat each other just as one of the Family. Members may vary in their nature and characteristics, but they all willingly follow the teaching of the Bible 'sacrifice yourself to love others.' That is the very secret of why members of the Jesus Family can live together in such harmony. This harmonious living is not achieved through any one person's ruling or by the rule of law. It is achieved by following the teachings of Christianity. I have made the above point specifically because the leaders have asked me to make clear what methods I applied in order to organise the Jesus Family.

"2. Sources of Livelihood: I myself and about twenty members of my family are assigned 30 mu [about 2 hectares] of land and a vegetable garden by the village. The vegetables from the garden are more than enough for our own consumption and the surplus is sold for cash at the market. Grain from the fields is also more than enough for our own consumption. The cash for daily expenses and medical care comes from the income from 'side occupations'.

"3. The Division of Labour in Agriculture and 'Side Occupations': from 1983 to 1984 the making of leather shoes was the responsibility of Zheng Jipin; in 1986 the making of felt shoes was my own responsibility as far as training of the workers and production are concerned; Xu Qinlan was responsible for training of workers and making bedding and clothing; Wu Xiuling was responsible for training workers and they production of toys; Liu Cuiling lead the team making bean-curd; Xu Dunbin and Hua Guilan (husband and wife) lead the team producing bean sprouts; Wu Xiuling was also responsible for leading a group of three in raising rabbits; Liu Ping was responsible for raising pigs; Yao Xiuzhen was responsible for the production of shoe-shines for a company on a contract basis; Guo Ruben lead a group of blacksmiths; from 1984 to 1985 I also helped to take care of the animals and when later the job was taken over by Zheng Yonge and Zheng Jiyong.

"4. Income from 'Side Occupations': the total income from 'side occupations' in aggregate during all these years was somewhere near 50,000 *yuan* (not including the income from agriculture). Members involved in 'side occupations' had been growing steadily over the years and at its peak there were more than 50. There were over 30 people who had no land of their own and had to support themselves through 'side occupations'. We also had to support several disabled people (one blind, one crippled and one with a back disability). We built a prayer hall measuring 16 metres long and 8 metres wide and two two-storey buildings. The construction of all this cost about 20,000 *yuan*. The surplus was spent on daily life.

"5. Schooling of all School-Age Children: we intend to support all children to enable them to finish school as long as they are clever enough. For the purpose of political study, the Jesus Family subscribed some newspapers.

"6. Marriages in the Jesus Family are absolutely free from interference: if girls choose their boyfriends from outside the Jesus Family, we would marry them off accordingly; if girls choose their boyfriends from within the Jesus Family, we would take care of all the expenses of the marriage. If a couple want to leave the Jesus Family after their marriage, they are absolutely free to do so. If there is only one spouse who wants to leave the Jesus Family, we would usually persuade the other spouse first and encourage them to leave the Jesus Family together. Even if they choose to leave the Family, we still treat them as before and encourage them to look at the Jesus Family as their own. All these cases can be supported by actual examples.

"When a couple decide to leave the Jesus Family, they would be given back the property they brought when they joined. We also ensure that they are satisfied that they have been their

share of the food. They shed tears when it is time to say good-bye which shows the true feelings of the Family members.

"Taking into consideration the fact that the prayer hall and the two two-storey buildings were built on the land assigned for me for residential use, I specifically took my children before all the other Family members and asked my children to make a pledge that they would never, never take these building for their own. My sole purpose is to guarantee that my children would under no circumstances make any excuse in order to occupy these buildings in the future.

"The division of labour during the Christmas Festival

"Local Christians and members of the Jesus Family usually share the preparations for the festival activities. It is usually pre-arranged that Christians coming from far-away places should bring their own cooked food with them and we would prepare some hot soup with ginger roots so that everybody would keep warm in the cold of the winter. In the past, we had to ask some local Christians to prepare some hot soup in their own homes for the visiting Christians because of the large numbers of visitors. Those who failed to bring any food of their own would be asked to donate some money to cover the cost of the hot soup and other expenses.

"For the communal meals, visitors are not allowed to bring their own food and they will be asked to contribute a little to the cost of the meals. Those who have no money with them would enjoy the meals just the same as others. The person assigned to take donations would often have to limit the amount given by the visitors. If he was not strict with the limit, he sometimes took a little more than was needed. The surplus money would then be spent carefully after the festival. The yearly average donation from visitors is about 1,000 *yuan*. The bookkeepers and donation collectors are all selected from local Christians, usually three or four people. One other person is selected from the local Christians to take charge of the overall cooking. Members of the Jesus Family usually take part in the preparation of food, safeguarding bicycles, attending to guard duty at night and maintaining order; they especially take care of the old, the weak, the sick and the disabled. As for me, I usually do the preaching, of course.

"As for the accusation 'listen only to God and not to any other person,' these are not my exact words. In 1980, the head of the Religious Affairs Office of the Jining Municipal Government went to Duoyigou village in order to implement the new religious policy of the Communist Party. He said to me at the time: 'Isn't it true that one of the teachings of your Bible is to submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority?' I said to him then that the mention of obedience to the authorities in the Bible is not only in one place, but many; and that the purpose of this passage of the Bible is to teach the Christians not to involve themselves in any bad conduct in order to just please those in power, and that when the policy of those in power goes against the intention of God, 'judge for yourselves whether it is right in God's sight to obey you rather than God. For we cannot help speaking about what we have seen and heard.' (See The Acts of the Apostles) This is what Peter, an apostle of Jesus Christ, said

when he was seized and commanded not to speak or teach at all in the name of Jesus. The obedience is not absolute. When those in power do not allow any beliefs, a believer must stick to his own belief and not give up his belief in the circumstances. This certainly does not mean any absolute obedience to those in power. For a period of time, I quoted this teaching from the Bible myself and expounded it in accordance with my own understanding as mentioned above. Anyone who has a firm belief in Jesus Christ and Christianity will always have supreme respect for God and will, of course, place the intention of God above anything else. My own experience in 1970 also proved that I had lived up to this belief of mine.

"General information concerning donations contributed to the Jesus Family

"Dear Respected People's Government,

"We would like to honestly inform you of the donations contributed to the Jesus Family on the occasion of the Christmas Festival. Christmas is the greatest festival for us believers. On this occasion, brothers and sisters from all over the country gather together and celebrate this festival.

"In order to plan the celebrations well, there exists a preparatory committee within the Jesus Family. This committee holds meetings and discusses the details of the festival activities. Its main task is how to take care of the daily life of all the visitors. Therefore, it is necessary to take donations from the believers. Of course, all this is done voluntarily, and under no circumstances, is there any coercion to any believers.

"At the Christmas Festival during the years in question, the number of visitors coming from other places grew steadily - from one thousand to three thousand. For these celebrations we need to prepare oil, salt, salted vegetables, coal, bowls and chopsticks. Sometimes, we will also need to buy some cooked food. We follow the principle of always practising frugality and try to spend as little as possible. We never waste even a penny. Nobody ever put any money from the Christmas Festival into their own pocket. What we believers oppose most is greed and what we believe most is fairness and honesty.

"Here is a complete list of all the donations and expenses in the past 6 years:

"The complete list of yearly donations received by the Jesus Family at Duoyigou village for the Christmas festival

1985 All donations totalled 250 *yuan*, and expenses were 200 *yuan*, with a surplus of 50 *yuan* which was handed over to the housekeeper by the believer Zheng Jiyong, and the housekeeper in turn paid the electricity bill with the money.

1986 All donations totalled 500 *yuan*, and expenses were 250 *yuan*. Out of the surplus, the village Party secretary took 150 *yuan* when he said he wanted the money for collective affairs; Another 50 *yuan* was spent in assistance to the sick believers.

1987 All donations totalled 705 *yuan*, and expenses were 450 *yuan*. The remainder was spent on the purchase of a big caldron and dozens of stools.

1988 All donations totalled 1,050 *yuan*, and expenses were 850 *yuan*. The remainder was spent on the purchase of cloth and cotton in order to make cotton quilts.

1989 All donations totalled 708 *yuan*, and expenses were 735 *yuan*. The deficit was made up by Zheng Yunsu out of his own pocket.

1990 All donations totalled 1,253 *yuan*, and expenses were 950 *yuan*. The remainder was spent in assistance to a believer who was involved in a road accident.

"At each Christmas Festival, all the expenses on food and other purchases were conducted by one of the believers Miss Wang Shuyun.

"The total amount of donations from the six Christmas festivals is 4,460 *yuan*. All the expenses of the celebrations total 3,435 *yuan*, with a surplus of 1,058 *yuan*. For the six Christmas Festivals, the total number of visitors reached at least over 10,000. On average, the donations per capita and expenses per capita were less than 5 *jiao*. I simply cannot understand how this has constituted the crime of fraud and swindling."

APPENDIX 3:

DETAILS OF THE REPORTED CONFISCATION OF PROPERTY AND DAMAGE TO BUILDINGS BELONGING TO THE JESUS FAMILY DURING POLICE RAIDS ON DUOYIGOU VILLAGE

PROPERTY REPORTEDLY CONFISCATED

Wheat: over 5,000 *jīn*
Soy beans: over 600 *jīn*
Rape seeds: over 600 *jīn*
Unspecified quantities of corn, sun-dried sweet potatoes and mung beans

Sewing machines: 5
Lock-stitching sewing machine: 1
Bean curd making machine: 1
Electric ceiling fans: 5
Electric table fans: 3
Ventilators: 5
Amplifier unit: 1
Loudspeakers: 4
Gas lamps: 2
Batteries: 1 chest
Tape recorders: 4
Cassettes: several hundred
Microphones: 2
Books: over 20
Wristwatches (unspecified)
Mosquito nets (unspecified)

Bicycles: about 20
Tricycles: 3
Garbage collection cart: 1
Cast-iron horse cart: 1
Night soil collection cart: 1

Large iron cauldrons: 5
Aluminium pots: 8
Bowls: over 500
Pails: 8
Large food steamers: 2
Washbasins (used as food containers): over 50
Insulated pail (for tea-making): 1
Large galvanized pail (for tea-making): 1

Dining tables and chopping tables:	8
Kitchen cupboards:	4
Stools:	over 100
Lecturer's tables:	2
Writing desks:	8
Large and small wooden beds:	over 40
Wardrobes	(unspecified)
Large awnings for gatherings:	4
Cotton quilts:	over 100
Customers' cloth:	over 40 pieces
Large quantities of adult and child clothing	
Piglets:	4
Sheep:	3
Rabbits:	about 100

BUILDINGS REPORTEDLY DEMOLISHED OR DAMAGED

5 cement rooms which were the Sunday meeting hall
 5 cement rooms which were the entrance building
 5 earth-walled rooms with thatched roofs (including the kitchen) and
 9 earth-walled residential rooms with roof-tiles and
 2 cement residential rooms which were a backyard building
 2 rooms and the front wall of a two-storey forecourt building
 2 thatched residential rooms
 1 room used as the toilet
 1 backyard room
 1 thatched house (not belonging to the Jesus Family)