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Editor's Note:

It is Lent again; time, if not for sack cloth and ashes, certainly for fasting, prayer and alms giving - pillars of our faith.

It is also the **Year of the Dog** in the **Lunar Calendar**. A Chinese priest friend reminded me that the **characteristics** of someone born in the Year of the Dog are **faithfulness and persistence**, two traits that **certainly have characterized Chinese Catholics** and which are gifts from them that we all should cherish. The gift of the China Church is the subject of a recent article in *America Magazine* in which the author suggests that we consider the possibility that the Holy Spirit, in the mystery of divine providence, is using the developments in China to guide the Church into the future. The experience of Chinese Catholics provides a reminder of the importance of faith, persistence and devotion for the Universal Church, and especially for those of us in modern, consumer oriented societies. Pope Benedict XVI's naming three new cardinals in Asia also calls attention to the dynamism and vitality of the Church in China and Asia in general. In this, Benedict follows the intuition that was often stressed by John Paul II, "*Asia is our common task for the third millennium.*"

Year of Evangelization

"The relay baton of evangelization is in our hands."

Bishop Aloysius JIN of Shanghai

Two thousand Catholics gathered at the Shanghai Cathedral on February 11, the Feast of Our Lady of Lourdes, **to celebrate the opening of the Year of Evangelization**. They were also marking the beginning of a year-long celebration of the **500th anniversary of the birth of St. Francis Xavier**, who brought the faith to Japan and died off the coast of China.

Bishop Jin told the congregation that evangelization is the responsibility of all Catholics. Missioners since the time of Xavier have tried "every possible means" to bring the Gospel to China, **and today the "relay baton of evangelization is in our hands."**

The Year's planned activities include a Diocesan Symposium on Evangelization in April, Evangelization Assembly at the SheShan Basilica in May, a Day of Prayer at the Cathedral in October, and a special celebration on the Feast of St. Xavier on December 3. Pastors and lay leaders have been asked to motivate others to evangelize and to do works of charity. Parishes are forming reception teams to welcome non-Catholics and to share bibles with friends and relatives as gifts. At the conclusion of the opening ceremony, **in a manifestation of liturgical practice now found throughout the Universal Church, newly ordained Auxiliary Bishop Joseph XING Wenxi, blessed a six-foot high wooden cross**, which will be carried from parish to parish as a symbol of the Year of Evangelization. UCAN 2/06

Taiyuan Cathedral Centennial

A renewed commitment to Evangelization also capped the close of the centennial celebration of the Cathedral of the Immaculate Conception in the northwestern city of Taiyuan. Over 5000 faithful gathered on January 1 for a special Mass, concelebrated by fifty-seven priests. The **Diocese renewed its commitment to evangelization**. Other major events this past year included a **Diocesan Eucharistic Congress**, Bible Seminar, Catechetical Seminars, Youth Conference, Mission Congress, and a religious music concert.

Fides 1/06

China & Church News

New Cardinal for China

On February 22, the Feast of the Chair of St. Peter, Pope Benedict XVI announced the election of **Bishop Joseph ZEN Ze-kuin** of Hong Kong diocese, as one of twelve new cardinals to be installed on March 24 in Rome. **Cardinal-elect ZEN is the sixth Chinese cardinal in the history of the Roman Catholic Church**, and is the second in Hong Kong, successor to *Cardinal John Baptist WU Cheng-chung* in 2002. He has been a strong advocate for human rights and religious freedoms in China. Zen was born in Shanghai in 1932, but moved with his parents to Hong Kong in 1948. After studying in Italy, he was ordained a Salesian priest in 1961. He served as Provincial Superior for the Order from 1978 to 1983 and was named Coadjutor Bishop of Hong Kong in 1996. A theologian and philosopher, Cardinal-elect ZEN taught in Hong Kong at the *Salesian Study Center* and later the *Holy Spirit Seminary* from 1964 until 1996. Beginning in 1989 he spent six months each year teaching in both registered and unregistered seminaries throughout China.



Cardinal-elect Zen celebrates Mass with Bishop John Tong Hon of Hong Kong, and Bishop Li Hanzhi of Lanzhou diocese.

Bishop ZEN's selection was welcomed as a sign of hope in China, where rumors of this had circulated for weeks. Many Chinese Catholics were reported glued to their satellite televisions or the Internet waiting for news. *Bishop WEI Jingwei*, unofficial leader of the Qiqihar Church; [one of the four bishops from the PRC invited to the Synod on the Eucharist] expressed his "great joy" at the news. He immediately telephoned Bishop ZEN to congratulate him. **He believes the Pope named Bishop Zen a Cardinal "precisely because he is Chinese," and that the appointment "expresses the fact that the Chinese Church and nation have an important place in the Pope's heart.** *Bishop Pius JIN Peixian* of Shenyang said it is good to have another Chinese cardinal, **regardless of whether he is from Hong Kong, Macau, Taiwan or the PRC.**

China's Foreign Ministry acknowledged that the government was aware of the appointment and noted that the Catholic Church always advocates non-

interference in politics. **Chinese Catholic Patriotic Association Secretary General, Anthony LIU Bainian cautiously noted the positive aspect of Pope Benedict's concern for China**, but said that how much the Bishop Zen's appointment would advance normalization of relations would depend on how he acts in the future. Auxiliary Bishop John Tong of Hong Kong expressed the hope that the Holy See will consult more and allocate more resources in dealing with the Church in China. As the government has become more open and pragmatic, **Tong expects China to pursue relations with a broad, positive vision, even if sometimes Cardinal-elect ZEN's "good advice jars on the ear."** Reflecting the sentiment of Chinese bishops, the Holy Spirit Study Center said "*it is a good piece of news for China.* Another Chinese cardinal is needed and Bishop ZEN knows China and is known in China. **His appointment will further the process of evangelization and cultural dialogue."**

Admitting that, having just turned 75, he had submitted his request to retire, Cardinal-elect ZEN said, **"now everything is changed."** He speculated that the "*Pope will need some advice from time to time. On China there is a lot of work to do.*" Since 2005 he has been a member of the *Congregation for Divine Worship and the Discipline of the Sacraments*. In 1998 Pope John Paul II named him a member of the *Post-Synod Council for Asia* and last year Pope Benedict XVI named him to the *Post-Synod Council on the Eucharist*.

Cardinal-elect ZEN follows in the line of five previously distinguished Chinese Cardinals: *Thomas TIEN Keng-hsin, SVD*, of Peking (1890-1967); Paul *YU Pin* of Nanking (1901-1978); *Ignatius KUNG Pin-mei* of Shanghai (1901-2000); *John Baptist WU Cheng-chung* of Hong Kong (1925-2002); and *Paul SHAN Kuo-hsi, SJ, 82* who recently retired as Archbishop of Kaohsiung, Taiwan.

Cardinal SHAN Honored

Cardinal Paul SHAN Kuo-hsi's life of service to the Church was honored during a Eucharistic Liturgy, concelebrated by Taiwan's bishops and over sixty priests. The celebration took place at the Cathedral of Kaohsiung Archdiocese on January 14th. **He served 60 years as a Jesuit, 51 years as a priest, 26 as bishop and 8 as cardinal.** In his 18 years as President of the *Taiwan Regional Bishops' Conference* he promoted evangelization, spoke as a voice for Taiwan in the international Church community, and promoted the Gospel as leaven for culture and society. Upon his retirement, **the President of Taiwan, Chen Shui-bian, presented Cardinal Shan with the country's highest honor in recognition of his efforts to promote diplomatic relations with the Holy See.** Cardinal Shan noted that the medal was for all Catholics of Taiwan for their good work. **Cardinal SHAN will be in the USA next Fall** to preside at the US Catholic China Bureau's 21st National Conference, *"Experiencing Jesus Christ through Chinese Eyes."*

[November 3-5, 2006 at Atlanta, Georgia].

Lunar Year Celebrated



Annually, the mass exodus of Chinese travelers to celebrate the Lunar New Year is the largest movement of humans on the planet. Chinese made an estimated 2.4 billion trips: by rail, by road, and by air. The journey home can last 30 hours or more, under the most trying of conditions.

The Lunar New Year is therefore a busy time for local parishes. The return home of so many family members offers priests and parish workers opportunities for pastoral visits. Large parishes use the vacation period to conduct formation classes and retreats. Generally, government officials relax their vigilance during New Year. One priest in an unregistered community said that government officials did not interfere with the Church because of superstition. They think that if they disturb people praying for blessings they will have bad luck all year.

Catholics prospering, like construction and transportation workers in southern Fujian Province, expressed their gratitude; while those in less prosperous areas, like the coal miners of northern Shanxi Province, prayed for safety and prosperity. Local priests described how poor Catholics go to church to make an offering no matter how little they have. Most pastors consequently encourage voluntary donations rather than pass collection baskets.

UCAN 02/06

Church and Property Disputes

CCQ#64 reported the November 22 incident in Xian, where several Sacred Heart Missionary Sisters were beaten by young men hired by a construction company to stop the sisters from preventing the destruction of a former school building on Church property. A similar incident occurred on December 12 in the northern port city of Tianjin when several priests were beaten over a property dispute. **Both incidents stem from the growing pressure on local government agencies by commercial developers seeking to take advantage of China's booming real estate market.** Both disputes have been tentatively settled.

Xian Bishop Anthony LI Du'an issued a public statement on December 12 that reflects the complexity of such issues for the church and society. Negotiations had been ongoing with the local authorities for some time before the incident during which the Diocese had proposed to reclaim the property with compensation, (as was its right under Chinese law) for its long-term development needs. In the meantime, an investment company had contracted in 2003 to demolish the school building in order to build a nursery school, and had gone ahead out of fear of liability for failure to fulfill the contract. Bishop LI said that **local authorities had moved quickly to deal with the incident and that he was "very satisfied" with the settlement.** He said the case had been settled with a payment of US\$800,000 by the Diocese to the local Education Bureau. Church observers have noted that while such cases are common in China, on the contrary, the government usually asks the party occupying Church-owned property to pay the Church to settle disputes.

In the case of the **Tianjin Incident**, the buildings in question were owned by the neighboring Diocese of Taiyuan. Ownership of the buildings had been transferred by missionary institutions in the early 20th Century to the local diocese. The buildings had been used by the *Religious Affairs Bureau*, but recently given to a construction company to renovate and develop. Fifty priests and two sisters had traveled to Tianjin to meet with government officials and had occupied one of the buildings. Government officials announced on December 29 that **the Taiyuan Diocese's claims had been verified and that the property would be returned as soon as possible.** In its appeal to local authorities, the Diocese claimed that restoration of ownership would enable the Catholic communities to be self sustaining, promote the integration of the Church into the wider society and build the *"harmonious society"* called for by President HU Jintao.

HKSE 01/06

A Chinese Priest Looks at His Church

China's reforms, development and openness have benefited the institutional development of the Catholic Church in China as external and internal pressures have forced Catholics into the marketplace of ideas, religion and culture. This is the conclusion of Rev. YANG Xiaoting in his important study addressing the theme of "Diversity in Unity" at the European Ecumenical Conference on China in September, 2005. Fr. YANG teaches at the Xian Regional Seminary in China, and directs the laity formation center in Zhouzhi diocese.

As a marginal religion in China, Catholicism is subject to many influences. External pressures include China's tradition of religious pluralism, the lingering impact of the regime's mass education in atheism and modern secularization that has brought hedonism, worship of money and utilitarianism. **Internal pressures** include shortages of clergy and churches, the division between registered and unregistered communities, and differences among Catholics in their concepts, or models, of church.

Through a growing network of contacts, however, the China Church is helping to promote Christianity as a means of preserving traditional Chinese values in the market economy. The first of these is contacts with the Universal Church as evidenced by the attendance at last year's World Youth Day by hundreds of young Chinese Catholics and the greeting of Chinese priests in Rome last August by Pope Benedict XVI. These ties are further strengthened now by growing contacts with international charities and ecumenical organizations. Through a domestic network of Chinese intellectuals who are open to the study of Christianity and dialogue with Christian scholars, the Church is developing a common language and promoting a common understanding of moral, ethical and social problems. The Church also is expanding its network of contacts with the Chinese government. **Father Yang noted that 17,000 Catholics are members of local political and people's congresses and that there are at least 100 of them in the National People's Consultative Congress.** Catholics also interact with the State Administration for Religious Affairs (SARA)

Internal development of the Church has been marked by lay participation and leadership since it was the laity who led the initial revival of the Church in 1978-80. The committees they formed then to rebuild churches, revive music and to raise funds have become committees for church management, liturgy and social services. Lay leaders are especially strong in rural areas.

While lay people are naturally deferential to priests, they also enjoy a certain familiarity because priests are considered as family.

Fr. YANG's application of six models of Church to the understanding of pressures within the China Church offers significant insights into its future development: Church as a juridical body; a harmonious and mystical body; a sacramental presence; as evangelist; a servant; and as apostle. The appeal of these different models of church to different groups has contributed to internal differences and tensions. For example, the promotion of the Church as a *juridical body* by some hard-line conservatives makes it difficult for the Church in its relations with the overwhelmingly large non-Catholic population. The model of *harmony and mystical body* appeals to young people but does not have the structure to sustain them. While *evangelism* stresses the importance of Scripture, it lacks a sense of development. Those who promote the model of *a society of apostles* tend to be too individualistic. Young people also are attracted to the model of *Church as servant* but can be caught up in daily activities and lose their basic sense of spirituality. The *model of sacrament* offers a balance between spiritual development and work with local society and culture.

Fr. YANG is hopeful that integrating these models of church will enable the China Church to continue its successful development as an authentic local Church in communion with the Universal Church. The *servant model* can integrate principles of legal structures in order to be effective, testify as sacrament to society at large, absorb spirituality of harmony into the Mystical Body of Christ, and incorporate the spirit of the apostle as a means of helping church members to move toward the freedom of following the cross.

Catholic Life in Rural China

The work of award winning Chinese photographer, *Yang Yankang*, was featured in a recent *National Catholic Reporter* article (01/06/06). Inspired by the piety of local Catholics, Yang spent six years traveling the countryside taking black-and-white photos in rural northwestern Shaanxi Province. Samples of his 80 photo exhibit in Shanghai can be found on the web at: <http://www.auragallery.net/art/selected.asp?id=45> and <http://www.china-fpa.org/hpa2000/2000f/e-index19-t.htm>.

Reflection on Religious Education: Hope for my Ministry in China

Sr. Teresa WANG Yan, a Sister of the Sacred Heart of Nanchong Diocese in Sichuan Province, is completing study for a Masters degree at Boston College Institute of Religious Education and Pastoral Ministry. She will return to China in July.

In China I worked in religious education and I would like to reflect on two aspects of my ministry: conversation and culture.

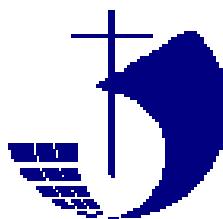
Conversation is dialogue with one another, and with God. Through personal conversations with God, my faith grows in God. Through personal conversation with others, my relationship with others grows. Because of this I feel that conversation has been a very important part for my own religious education. I taught catechumens in my home parish for three years, but most of the time I did all the talking and did not give the catechumens opportunities to speak up, ask questions or simply to converse with me or among themselves. Naturally, none of them had the opportunity to share what they had learned or what they understood about God and Church teaching. As a result, I do not know how their faith developed after my religious education class.

After studying in the US, I now regret the lost opportunities to hear my students' stories and experiences of God and their faith. Here in all my classes in the US teachers allow a lot of time for students to think, to ask, and to share with others, and I have discovered how helpful it is for us to learn not only from teachers, but from the student too. I have learned that conversation is a great way to teach and I intend to use it in my religious education ministry when I return to China.

Culture is very important for all people everywhere. Every place has its unique cultural practices. Even in China, every city and every province has a different dialect, language, food, religion, etc. Knowing the local culture is very important for religious education. I felt I was most successful when I used local examples, symbols, stories, Chinese movies and language that everyone could understand. Using cultural examples attracted many people to my religious education class, sometimes as many as 80-100 people. Even though, I sometime felt tired, I was happy that so many came to class. I believe that my religious education classes were successful because I was able to inculturate the Gospel

message into what I taught. Many of those who came to my classes accepted the Catholic Church teaching and believed in God. If I had not understood well the local culture of my parish, or had not been able to speak the same language as the local people, I don't think they would have understood what I tried to teach about God and faith. For every religious educator or minister, inculturation, being tuned to the local culture, is extremely very important.

Young people are the hope of the Church and the future of the world. As a religious educator I will need to develop youth formation programs in order to help young people in China to learn about and draw close to God. In addition to including the two important elements of conversation and culture in my future religious education programs for the youth, I must also develop a solid understanding of the real needs of the young people in China. Through work on my current study project, "*Synthesis on the topic of Journeying to the fullness of life with the Youth in China*," I hope to find better ways to encourage young people who are the future of China.



AITECE Update

Opportunities for teaching in China continue to abound.

This Spring semester AITECE has 59 teachers located in 16 different provinces and municipalities teaching at 30

educational institutions. **More recently teaching disciplines other than ESL have opened up to foreign teachers:** e.g. economics, law, marketing, etc., also French. In some of these fields of specialization, some Chinese universities are open to short-term (i.e. one semester) contracts; however, financial arrangements vary. **If you feel called to this exciting venture to live in China as a Christian presence** involved in professional service, to engage with the '*cream of China's youth*' - **please contact us before April 15.**

For preliminary information see the USCCB website <www.usccb.net> and click on "service opportunities."

For immediate response email us at <chinabur@shu.edu> with a summary C.V., basic bio-data, academic credentials and volunteer experiences, brief (100 words) motivational/goals statement.

Leaders of the Church in China

The *Chinese Seminary Teachers and Formators Project* since 1991 is a major component of the Maryknoll Society's renewed China apostolate. It continues to make a significant contribution to the renewal and development of the Church in China. In the past 15 years, 91 young seminarians, sisters, priests and a few lay men and women, have come to the USA for advanced degree education and spiritual formation.

The Project is a **collaborative endeavor** in many aspects: those sent are selected by their diocesan bishop and/or religious superiors in consultation with the Project Coordinator Rev. Larry Lewis, MM; to date twenty-seven dioceses have sent students. In the USA, 13 dioceses, in addition to other missionary orders [Jesuits, Columbans, Benedictines, Franciscans, and Maryknoll Sisters] and several catholic colleges and universities co-sponsor the Project - offering support through scholarships, hospitality and other assistance in kind.

Some **52 participants have already returned to China**, where 44 of them continue to serve the Church in various leadership roles: in seminaries as professors, deans, rectors, and spiritual directors; as directors and teachers in formation programs for Sisters; as well as in key diocesan administrative posts. Two of the priests have been appointed as auxiliary bishops: *Joseph XING Wen Zhi* of Shanghai diocese (Catholic University in Washington, DC 2003-05) and *Paul PEI Junmin* of Liaoning diocese (St. Charles Seminary in Philadelphia and Seton Hall University 1995-98).

During 2005, six more priests and two Sisters completed graduate studies and also returned to China. Among them, *Sr. Pauline YU Jing* (cf. CCQ #62 for her shared reflections) received news of having been elected by her Sisters as the new Superior General of the Congregation: *Sisters of All Holy Souls* at Xingtai diocese in Hebei.

Twice each year, all the Project participants gather at Maryknoll, NY: for an **Annual Retreat in summer** - led by Chinese retreat directors; and over the winter school break a **10-day enrichment seminar** related to their future pastoral ministry. This past year the topic was Hospice Ministry.

Complementing the scholastic educational goals of the Project, [as is necessary in any cross-cultural experience] is the **opportunity to learn more about**

oneself - through the **personal, vocational and spiritual upheavals** that can evoke the **phenomenon of "culture shock."** These aspects of the program are the major responsibility of Fr. Lewis, who fortunately brings long experience as a Seminary Rector and spiritual director; earlier missionary work as a Pastoral Counselor in Taiwan; several years of teaching in University in Wuhan, and above all fluency in the Chinese language.

In Fall 2005, four new priests and one catholic laywoman arrived to begin their studies. *Ms. Beatrice LIU Yanli* is the Assistant Director of the Catholic Social Service Center of Xian diocese in Shaanxi. She is now at Boston College for a Masters in Social Service Leadership and Spirituality at the BC *Institute of Religious Education and Pastoral Ministry*. **Seven of the current 25 participants in the program will graduate this spring and return to China.** There are 14 new candidates (3 Sisters, 8 priests and 3 laity) currently in process of application for Fall 2006.

We commend to your prayer and support, these zealous young men and women, generously dedicating their lives to Gospel service - in the midst of ever challenging demands as China evolves in radical new directions.

Asian Pacific Catholic Convocation

The first *National Asian Pacific Catholic Convocation* will be held **in Washington, D.C. from June 30 to July 3.** Organized by the *National Asian and Pacific Catholic Organization*, Office of the Pastoral Care of Migrants and Refugees of the US Bishops' Conference. The convocation theme is **Harmony in Faith.** Auxiliary Bishop of Orange, CA, *Dominic Luong*, calls it an "historic gathering" that will enrich us as Catholics and celebrate the gifts of the Asian Pacific Communities. **Information at <http://apcc-us.org/>.**

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Sharing "Good News" of Christianity in China

In 2004, when Sr. Janet Carroll, MM, relinquished the role of Executive Director, which she had held since the Bureau's establishment in 1989, and was named as Programs Associate, **the intent of the USCCB Board of Directors was to increase our outreach through lectures, seminars and workshops to the church and academic communities, with China interests here in the USA.**

The winter quarter turned out to be a busy season for Program Outreach. In January, a **Workshop** on "*Christianity in China: its promise and potential*" was given at the **Overseas Ministry Study Center World Mission Seminar**. This two-week program annually brings students from seminaries and theological training institutes, preparing for missionary service, together with seasoned missionaries on home/study leave. The enthusiasm for mission in China, especially on the part of those associated with more evangelical traditions, was high among the 80 participants. From time immemorial China has always fascinated many Americans albeit, perceptions and understanding of the reality for Christians in China is often not well informed.

In February a new and exciting endeavor was a **Faculty In-Service Seminar** for the teachers of **St. Joseph's elementary school in Chinatown, NY**. At St. Joseph's all students are expected to attend religious education classes. However, half the students are from Chinese immigrant families, not necessarily Christian. The teachers were very interested to gain better understanding of the religious background of their students - including the attitudes and understanding of Christianity of their parents - most of whom would not be Catholic.

Our lectures focused on "**Understanding China's Religious Perspectives**" - dealing with both historical and contemporary aspects of religion in China today - including Catholicism and Protestant Christianity. Discussion looked at the relationship of religious and moral values and principles to education in general; and in the context of traditional Chinese regard for excellence in education, reasons why parents would choose a sectarian/Catholic school for their children. We also looked at family issues affecting parent-child relationships as these are impacted by the children's exposure to American culture.

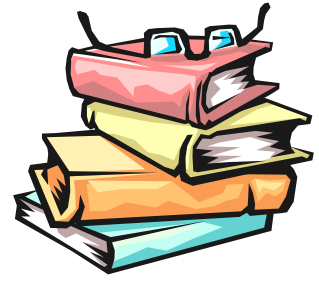
Heartland USA Christian communities in Minnesota were the venue for a weeklong series of lectures offered at four Catholic universities/colleges, a Rotary Club in St. Cloud, the State University of Minnesota, and for the administrative staff of St. Paul/Minneapolis Archdiocese. Corporations in the Twin Cities area have developed extensive business connections with China. The *University of Minneapolis* has one of the largest contingencies of Chinese in the student body. The lecture at U. Minn. was cosponsored by the University China Center - as well as the Newman Campus Ministry Center and the Maryknoll Global Mission Education Office.

The leadership of **Archbishop Harry Flynn**, a long time supporter of USCCB's work and the Church in China, inspired the Diocesan Center for Mission to coordinate the program. **Lecture topics** ranged from Religion and Modernity in China Today, to China's Socio-economic Transformation as it impacts on religious believers to the Catholic Church in China today - and how our US sister churches can partner in mission with it.

News you can Use

- **USCCB Website:** being upgraded to better serve our readers and those interested in the China Church. Seton Hall University's *Teaching, Learning & Technology Center* is providing assistance to improve the site, which should be up and running by the end of April.
- **China InfoDoc:** follow news of China on a daily basis through this free service which provides two or three articles daily. **Subscribe at china.infodoc@online.be** (Email addresses are not shared with third parties).
- **USCCB:** FREE weekly news service - a compendium of five to six of the most important news stories about the Church and China. To subscribe **go to www.usccb.net and click on "News Service Link"** for details on the service and how to subscribe.
- **Exegesis of the Gospels in Chinese:** translated by OFM *Stadium Biblicum* in Hong Kong. Available free at: **www.lectionary.org/Chinese/Chinese.htm**.

Reading Notes



- **Religion and Politics in the International System Today.** Eric O. Hanson. Cambridge University Press. 2006. pp. 288. \$26.99. ISBN 10 0571617812.
This important new study contributes to the growing study of the importance of the role of religion in international politics. China is the major focus of the Study with over one-third of the issues addressed relating to China.

- **Religions and Chinese Society. Volume Two: Taoism and Local Religion in Modern China.** John Lagerwey, Ed. The Chinese University Press. Hong Kong. 2004. pp. xxxiv+576. \$80.00. ISBN: 962-996-129-7.
The twenty-one collected papers (12 on ancient and medieval China and 9 on the modern period) from a 2000 international academic conference in this volume serve to establish a more accurate paradigm for understanding native religion and its influence in contemporary Chinese society. Studies illuminate festivals, temple rites and community religious activities in ancient and medieval times, and demonstrate the influence of Taoism on both Ming and Ching courts in the modern era.

- **Victorian Translation of China: James Legge's Oriental Pilgrimage.** Norman J. Girardot. University of California Press. Berkeley. 2002. pp. 861. \$75.00. ISBN: 0520215524
This biography of "breath taking" scope, confirms Legge as the pivotal 19th Century figure in the study of multiculturalism and its impact on modern missionary efforts. Legge's English translations of China's classical texts provided invaluable textual tools to explore how "treasures long prepared – the wisdom, insight, gift and grace of the East – Christ," can be seen and shared. The current Chinese Christian Church's effort to "reconstruct theology" has drawn significantly from Legge in integrating Christian faith with re-appropriation and reinterpretation of traditional Chinese culture.

- *"China's New Role,"* America. Vol. 194 No. 6, February 20, 2006. John A. Worthley.
Anticipating establishment of diplomatic relations between the Holy See and China before the 2008 Olympics, this article describes some potential contributions of the China Church to the universal church and suggests that "divine providence may be using developments in China to guide the worldwide church in the future."

- **The Maryknoll Sisters in Hong Kong, 1921-1969: In Love with the Chinese.** Cindy Yik-yi Chu. Palgrave Macmillan. 2004. pp. 224. ISBN: 1403965862
The Maryknoll Sisters were the first American Catholic community of women founded expressly for overseas missionary work. They were among the first American Sisters in Hong Kong and China. Maryknollers were independent, outgoing, and joyful women who were highly educated and acted in professional capacities as teachers, social workers, and medical personnel. This book describes how they adapted to cross-cultural situations in Hong Kong from 1921 to 1969.

The 22nd National Catholic China Conference

Experiencing Jesus Christ Through Chinese Eyes

November 3-5, 2006 - Atlanta, Georgia

For more information see enclosed flyer and registration form, or call 973-763-1131.