



United States Catholic China Bureau

# China Church Quarterly

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From the Editor:

Recently, China has featured prominently in the media – not atypically, because there was plenty of “bad news” to generate the headlines. The

worldwide outbreak of SARS even managed to compete for attention in the week of March 19<sup>th</sup> – as the USA began to bomb the city of Baghdad in Iraq. Bad news and the fear it generates never seems to come singly!

At present, the SARS epidemic [in greater China: PRC, Hong Kong, and Taiwan] is reasonably under control and no longer killing its victims. **Great credit is due to medical personnel and their heroic dedication and personal sacrifice** – exemplified also by JIAN Yanyong, the highly respected military doctor who courageously ‘blew the whistle’ in Beijing. There are **macro level effects** in the political and economic spheres in China: impact on rights and freedom of access to public information; and basic health care provisions (cf. p.6). **But ordinary people have little to distinguish between fact and ‘media-hyped’ fiction.** One sober note, grounded on empirical, scientific data – seems to indicate the prognosis for a quick cure is poor. More likely SARS will join AIDS/HIV, TB, West Nile Virus and other old and new diseases with which we all must live...until new medical miracles appear.

**The role of the little people of China:** the role of religious communities and other voluntary social programs, to minister to those afflicted is probably another ‘great untold story’ of good news from China – like the perseverance of China’s Christians renewing their church, despite repressions.

**Next November 14-16, USCCB sponsors its 20<sup>th</sup> National Conference – to address just such stories of hope and promise: “The Role of Religion (and the NGO sector) in China’s Emergent Civil Society.” Join us!**

## Protestant Christianity in China

When Western media write about the Christian (Protestant) Church in China, they often assume that Christians fall into one of two distinct camps. One camp is variously referred to as *Three-Self* or Christian Council Churches: *registered, official, or even government* churches. The other camp is referred to as *House Churches, unregistered* churches, or *underground* churches. With this neat division there is too often a Manichean tendency to associate one camp with darkness and the other with light, depending on the presuppositions of the observer. This framework is so overly simplified that it generates more misunderstanding than insight. A more nuanced, if still over-simplified framework, has at least five categories:

**Category I:** Churches associated with the China Christian Council and the Three-Self Patriotic Movement. These churches have the following characteristics:

- They are **legally registered** with the government
- They are usually **urban** churches **with church buildings, and** many have **professionally trained clergy.**
- They are **affiliated with the CCC/TSPM**, and form a **loose but nationwide organization.**
- Since 1979, these category I churches have:
  - **Recovered old and built many new churches**
  - **Opened seminaries and Bible Schools**
  - **Run unnumbered lay training courses**
  - **Published Bibles and Christian literature**
  - **Given the church a public presence**
  - **Sponsored public works of compassion; through local congregations and organizations like the Amity Foundation.**

*However, this part of the church community is burdened by the legacy of political excesses in the 1950s; its officially recognized status gives rise to accusations of inappropriate government influence.*

**Category II:** Legally registered groups which meet in homes or other non-church structures. Many westerners have the impression that all groups meeting in homes are unregistered and therefore under ground; this is not true.

- They are usually **led by elders** rather than ordained clergy.
- They are **often affiliated with a Category I church**, which provides them at least occasionally with the services of ordained clergy.
- They are usually **found in cities or towns rather than villages.**

*There are many gray areas in Christian life in China. Many Christians who attend registered churches or meeting points also have contacts with unregistered groups. There is a fair amount of interaction and mutual support between them.*

**Category III: "Semi-Denominations"**

This is a term for groups which have a distinct identity which distinguishes them from other Protestants. **Some are of foreign origin:** *Seventh Day Adventists, Methodists,* etc. **Others are indigenous denominations:** the *True Jesus Church*, the "*Little Flock*" (Christians' Assemblies) or the *Jesus Family*.

They relate to others in various ways:

- Some members, even though they retain a sense of their distinctiveness, **worship together** with other undifferentiated Protestants.
- In some places they **have their own churches**, quite separate from others, and separately **recognized by government**.

*The China Christian Council does not recognize denominations, and most Protestants are simply "Christians;" but the Chinese Church is not entirely post-denominational.*

**Category IV: (deliberately) Unregistered Groups.** These groups make a clear choice not to register with government or associate with the CCC/TSPM. They are **often called "house-churches" or "underground churches."**

They generally share the following characteristics:

- Usually **urban** rather than rural.
- Their **leaders are often "old Christians;"** hence they may have legacy of grievances against the government or TSPM reaching back to the 1950s.
- Their leaders, and also their members, are sometimes arrested by the police. **This category accounts for most reports of persecution of Christians.** In fact, meetings of these groups are not regularly interfered with, although their times and places of meetings are at best half-kept secrets.

There are several **possible reasons for these groups' unwillingness to register** or belong to the CCC/TSPM:

- Some **fear the government's restrictions or interference** with their activities (e.g. the prohibition on evangelistic activity outside a registered "religious site").
- Some **do not want to be associated with those who do not share their theological positions.**
- Some believe that churches should have **no interaction at all with government.**
- Sometimes leaders of these groups have had **personal conflicts** with persons in registered groups, which have resulted in schism [sic].

**Category V: Rural Christian groups**

These groups defy categorization.

- They are in rural villages, away from the experienced and organized life of the town churches, with a stronger **background in traditional folk religion.**

- Many consist almost entirely of **recent converts** with **little Bible knowledge.**
- Tend to be run by **strong lay leaders**, often those who formed the group and have little experience.
- Their activities are often quite "above-ground."
- They are **not registered**, possibly because they **do not meet the criteria** for it. [Government regulations require stable locations, qualified leaders and financial controls].
- They are usually **not formally related to the CCC/TSPM**, for practical reasons; relations are minimal.

*These unnumbered rural groups are where the most rapid growth of Protestant Christianity in China is taking place. They are also where the church is most unstable. The leadership has vitality, fervency and hunger to learn; but lacks experience and biblical knowledge, and can be misled.*

[**Editor's Note:** This article is an edited version of one by **Don Snow**, which appeared in **Amity News, March 2003**. The author is a Presbyterian Minister, serving the Amity Foundation as Overseas Coordinator in Hong Kong.]

**Protestant Christians in China, by Administrative Region**  
(TSPM/CCC Sources)

Province/Region/Municipality	Estimated number
Anhui	3,000,000
Beijing	30,000
Chongqing	270,000
Fujian	700,000
Gansu	100,000
Guangdong	200,000
Guangxi	90,000
Guizhou	360,000
Hainan	37,000
Hebei	300,000
Heilongjiang	600,000
Henan	5,000,000
Hubei	400,000
Hunan	300,000
Inner Mongolia	172,000
Jiangsu	1,000,000
Jiangxi	400,000
Jilin	350,000
Liaoning	400,000
Ningxia	12,500
Qinghai	30,000
Shaanxi	350,000
Shandong	800,000
Shanghai	150,000
Shanxi	200,000
Sichuan	250,000
Tianjin	15,000
Tibet	100
Xinjiang	40,000
Yunnan	800,000
Zhejiang	1,500,000
<b>Total:</b>	<b>17,856,600</b>

IBMR 04/03

# China Church News

## The Burden of Mission History in China

According to several speakers at a **Conference on the Catholic Church in China**, *the present misunderstanding between authorities in China and the Catholic Church is rooted in the actions of European colonial powers and missionary activity in the 19<sup>th</sup> and 20<sup>th</sup> centuries.* Most of the papers presented at the **March 2003 event** were by religious missionaries who examined their congregations' activities in China from 1830-1911; some until 1948. Most participants were European; however, some Chinese priests living in Rome also attended the Conference held at the *Pontifical Urban University*.

**Rev. Gianni Criveller**, a researcher at the Holy Spirit Study Centre in Hong Kong, addressed the work of the **Pontifical Institute for Foreign Missions** in NW Shaanxi province. His research shows that *the biggest problem Catholic missions encountered in rural areas originated from local conflicts rather than hatred against foreign religions.* This was especially so when part of the community converted to Christianity; since Christians could not participate in traditional Chinese rites. After 1949, communist nationalists used these conflicts against Christian missionaries, whom they termed *exploiters*.

**Several speakers emphasized the complexity of the 1840-1911 period** and encouraged catholic and Chinese scholars to do more research on this period. Many considered the *French Protectorate* over the Chinese Catholic Church at that time an embarrassment. China's defeat in war with France and Britain resulted in the signing in 1858 of one of the many **Unequal Treaties** [*Treaty of Tianjin*] by which Foreign missionaries were guaranteed *carte blanche* to operate freely in China.

The president of the **Tian Xia Yi Jia** (*One Family Under Heaven*) **Association**, **Agostino Giovagnoli**, presented a paper on *The Popes and China: from Gregory XVI to Leo XIII*. In sum, he observed that the major problem, still unresolved today, [and a source of friction with the government] is the relationship between the imperialists and missionaries active in that period. Many Chinese *rebuke* the Church for its complicity in the Unequal Treaties, *one of the main reasons why the Catholic Church has difficulty in China even today.*

[Asia Focus 4/03]

## Jesuit Library Re-Opens

**Xujiahui Library in Shanghai**, created by the Jesuits more than a century ago, holding ancient manuscripts and a priceless rare books collection, was re-opened this May after renovations, reorganization, and reclassification. It is the **oldest private library in the history of Modern China – dating to 1839**. Today the library contains 560,000 documents, 2,000 of which date between the 16<sup>th</sup> and 19<sup>th</sup> century. Among its unique collections is a *Compendium of the Hail Mary* in various languages; another is a map of routes followed by catholic missionaries to China; and a 17<sup>th</sup> century latin translation of Confucian thought by two Jesuit priests.

In 1953 the local government confiscated the contents of this library and moved them to the Municipal Public Library. According to *Bishop Aloysius JIN Luxian*, this move actually saved the contents from devastation during the Cultural Revolution [1966-76], when many books were burned. Scholars of (formerly Catholic) *Fudan University in Shanghai* are happy about the re-opening of the library. *Prof. LI Tiangang*, Docent of Religion at Fudan told UCA News that the Xujiahui Library would be a branch of the Shanghai Library, which is the largest one in China and among the ten largest libraries in the world. [Fides 4/03]

## Congress of Church Leaders Postponed

The *Seventh National Congress of Catholic Representatives*, scheduled to take place in Beijing before the middle of this year, has been postponed for an indefinite period, due to the outbreak of SARS (severe acute respiratory syndrome) in China.

The *National Congress of the Catholic Representatives*, convened once every five years, is the highest authority of both the *Bishops' Conference of the Catholic Church* and the CCPA in China. Besides receiving reports from the Bishops' Conference and the CCPA, the upcoming Congress, expected to draw hundreds of bishops, priests, nuns and lay leaders from 31 municipalities, provinces and autonomous regions, is to elect officials of both Catholic bodies for the next five years.

Rescheduling the Congress will depend on how quickly and how well the SARS problem is controlled.

[Asia Focus 6/03]

## SARS' Effect on Church

The Catholic Church in **Taiwan** has opened a **Center for the SARS Emergency**. Under the patronage of **Cardinal Paul Shan**, President of the Chinese Regional Bishops' Conference and Bishop of Kaohsiung, the center has various sectors: **health care; education, solidarity and public relations;** and works closely with State Health Institutes and local authorities.

At this time of crisis the strength of communion is the support of Catholics, the Cardinal said. In a message entitled "**Love is the Way to Fight SARS,**" issued to address the present emergency situation, the Cardinal stressed that *the barriers which condition our human relationships and fear which leads people to flee from one another will not help to find a way out of this tragedy; rather these are the main obstacles to combating the emergency.* At the same time this attitude is a blow to the patients and to suspect cases.

The Cardinal called on all citizens to *obey first of all the methods of prevention issued by the authorities.* He exhorted them to keep inward peace and moral integrity; speak with prudence, without disrupting social order; practice fasting and pray fervently; and not to lose hope, because *'after the darkness there will be light.'*

[Fides 06/04/03]

## Sisters Volunteer to Serve SARS patients



Some Sisters who serve as doctors and nurses in **Hebei Province** signed up as voluntary health-care workers during the SARS outbreak. **Sister LI Haiyan** of **Baoding diocese**, a medical

doctor, said, "*Though our numbers may be small, we are willing to help when the Nation is going through a difficult time.*" The Sisters acknowledged that the infection rate among health-care workers was high, but said they were willing to take the risk; have put their faith in God, and believe it is worthwhile to sacrifice themselves to save others. Church leaders were supportive of their decision.

Sisters who are not medical workers also found ways to help. Some sewed protective gowns at the request of the local health authorities. Others used the telephone to console those who were isolated. It was against the law to visit those under quarantine orders and people were afraid to be infected themselves.

[HK Sunday Examiner 6/03]

## Security Relaxed for Foreigners

Recently, a few foreigners working and living in Beijing obtained 3 to 5 year **residence permits and multiple-entry visas** from the *Beijing Public Security Bureau*. This makes life for foreign nationals living in Beijing much more convenient, as they **no longer need to apply for an annual extension** of their residence permit and a re-entry visa. "*As regards foreigners coming to and living in China, this is the most important reform measure taken by China since 1949,*" said ZHANG Yindi, deputy director of the Bureau's Exit and Entry Administration. Currently being issued in Beijing on a trial basis, extended validity residence permits will become standard practice throughout the country by the end of 2003, according to the Ministry.

[China Today 5/03]

**In another move to bring Beijing closer to standard international practice,** following China's entry into the *World Trade Organization*, the Beijing municipal government will abolish a stipulation sometime this year that requires people from overseas to stay only in hotels officially designated for overseas tourists.

[Xinhuanet 2/03]

### Announcement

*Second Worldwide Overseas Chinese  
Pastoral & Evangelization Conference*

Theme: *The Teachings of Confucius: Prelude  
for the Gospel*

Originally scheduled for Toronto, this conference has  
been moved and rescheduled.

Conference will now be held at  
**Mater Dolorosa Retreat Center**  
**Sierra Madre, California**

**September 2-5, 2003**

**\$320 per person**

[includes accommodation, meals, & materials]

Info: [sdbjhcheng@earthlink.net](mailto:sdbjhcheng@earthlink.net)

Tel: 323-222-5518

## Chinese Seminary Teachers & Formators Project

The **Chinese Seminary Teachers and Formators Project** was begun by Maryknoll in 1991 in response to requests from bishops in China and with the encouragement of the Holy See. It is **designed to bring Chinese priests, seminarians, sisters, and laity** (selected by their local bishop) **to the United States for advanced degree education and spiritual training** in order to be better prepared to serve as seminary teachers and spiritual Formators and to work in a variety of ministries.

Since the inception of this Project, more than 83 priests, sisters, and seminarians from 26 Chinese dioceses have studied in 13 dioceses throughout the United States. **More than 40 have completed their studies and returned to China.** Most now serve as seminary professors, rectors, vice-rectors, publishing house staff, retreat center coordinators, and formation staff in religious communities of Sisters.

**Currently there are 32 participants** in the USA; [19 priests, 7 sisters, and 6 seminarians] pursuing masters and doctoral degree studies in Catholic universities, colleges and seminaries. In addition to scripture and theology, spirituality, pastoral counseling and sociology are among other areas of concentration.

Academic experiences are supplemented by an **annual one-week retreat** in Summer and an annual eight-day **Formation/Integration Seminar** during the Winter school holiday, at Maryknoll, NY. Wherever possible, the Sisters in the Project live in local religious communities – affording them an experience of contemporary religious life in the post-Vatican II spirit.

The Project is coordinated by **Rev. Larry Lewis, MM**, who holds a Ph.D. in Spirituality from *Duquesne University* and is fluent in Chinese. His earlier experiences in pastoral counseling ministry in Taiwan, and several years of teaching at *Wuhan University* in China, are important assets for this program. The impact the Project will have through the ministries of these future leaders of the Chinese Catholic Church is inestimable.

**This Spring, we celebrate four graduates:**

**Rev. Peter SHEN He Xiu**

Doctorate Sacred Theology  
Weston School of Theology – Boston, MA  
[Returning to China in September]

**Rev. Joseph ZHANG Wen Xi**

M.A. Scripture  
Catholic Theological Union – Chicago  
[Pursuing Ph.D. in Scripture at  
The Catholic University of America]

**Rev. Joseph XIA Qing Tian**

**Rev. Martin WU Qin Jing**

M.A. Liturgy  
St. John's University, Colleagueville, MN.  
[Both pursuing M.A. in Spiritual Direction at  
Fordham University]



XIA and WU at St. John's University

*As is evident, such a project requires large resources, (an average of \$35,000 per year for each student for international travel, tuition, books, fees/insurances, medical needs, retreat, seminars, living expenses and so forth). **The Maryknoll Society is the primary sponsor** – assisted in part by the **Benedictines, Columbans, and Jesuits**; and by tuition waivers, in whole or in part, at some of the schools and diocesan seminaries. **Additional financial support is needed and welcomed!***

***Tax-deductible donations, designated for the Project, may be sent to USCCB [a 501(C) (3) organization].***

# Quality/Equality of Life in China

## SARS: Impact on National Health System

The *Severe Acute Respiratory Syndrome* epidemic has forced China to recognize that it must revive its crippled *National Health System*. After 20 years of official neglect, it could barely respond when it was most needed. Using its new-found authority, **the World Health Organization, in conjunction with the World Economic Forum has launched a campaign to raise \$100 million from the private sector to rebuild the disease-control infrastructure in China.** US infectious-disease experts have warned that SARS could return with a vengeance this coming winter with the onset of Flu season.

National and local governments in the PRC have announced 11 billion RMB (US\$1.3 billion) in new funding for SARS prevention and quarantine facilities. Vice-Premier WU Yi, who is also Health Minister, told WHO officials that the government accepts its mandate to upgrade the public system by means of vital investment in a host of fields, including surveillance, epidemiology, training, and disease control.

Foreign health-care companies, whose business has grown because of SARS, are looking to the reforms to increase business. **The government has given some multinational pharmaceutical makers faster permission for trials, clearing the way for anti-SARS drugs to reach the market.** More spending is also expected in areas such as databases to link health departments and building an information platform for disease surveillance. Even without SARS, sales of foreign medical equipment in China were up this year because **lower tariffs and rising incomes meant more people could pay for expensive health care.**

SARS has also prompted a shift toward much simpler infection control, from big-ticket items [such as CAT scanners and MRI machines at city hospitals] **toward much simpler infection control. This could address the colossal mismatch between the needs of many patients and equipment in urban hospitals,** where staff fund running expenses, and supplement their government pay, by charging patients heavily for often unnecessary hi-tech procedures. At the end of 2002 there were more CAT scanners in Beijing (population 13 million) than in England (population 49 million), according to a researcher at the *China Academy of Health Policy* at Peking University.

**China's total medical spending** was equivalent to a respectable 5.3% of GDP in 2000, but **63% came straight from peoples' pockets,** according to the WHO World Health Report 2002. The average stay in a government-run hospital in Beijing, costs almost 11,500 RMB (US\$1,400), half a year's salary for the typical city resident. Yet hospitals with state-of-the-art equipment are so short-staffed that they often require relatives to bring in meals to patients and even to nurse them. The cost of delivering a baby in Beijing is three to four times the cost in the countryside. **But in rural areas, where 700 million of China's people live, the situation is even worse. Most people have no insurance and medical costs have risen much faster than farmer's incomes.**

SARS was the disease that made Beijing take notice because it spread globally so fast. WHO is now trying to persuade Beijing to target other illnesses. **The several hundred deaths from SARS in China are a mere drop, compared to the 130,000 Chinese who die annually from tuberculosis, which is preventable.** The UN forecasts that the number of **people with HIV/AIDS in China will reach 10 million by 2010.** "Right now 5 million people in China have tuberculosis, 10% have chronic Hepatitis B," says a WHO official; who adds that because of both the lack of resources and attention, **these silent epidemics are simply ignored.**

[Far Eastern Economic Review 6/03]

## Chinese Poor Face Mass Move

For the last ten years, China's rural areas have largely been ignored as the government has concentrated on breakneck development of China's cities and coastal areas. That has led to a **yawning wealth gap between the cities and the countryside and growing discontent among China's millions of rural poor.** Former Prime Minister ZHU Rongji has said that the government must do more to raise living standards of the rural poor if it is to maintain social stability.

Recently, China has announced a massive plan to move more than seven million people out of the country's most poverty-stricken regions. Under the plan, up to half a million people will be moved every year for the next 10 to 20 years. Many of the poorest people live in areas where development is hopeless, where the top soil has long turned to desert or where precipitous mountains make access to the outside world all but impossible.

[BBC 3/03]

## Social Survey Attitudes

The **2003 Global Attitudes Survey** by the Washington-based *Pew Research Center for the People and the Press* showed that **despite China's growing presence in the global economy, Chinese people feel relatively unconnected to the world.** The random sample of 3,000 Chinese was **predominantly urban**; and the Survey, comparing the present situation to 5 years ago, was conducted from July 20-August 18, 2002, (before the outbreak of SARS):

- About 20% of Respondents see a **lot more trade and business ties** with other countries; while 25% perceive a **large increase in availability of foreign movies, TV, and music.**
- Although China has attracted more foreign investment than any other country over the past five years, relatively few Chinese (15%) believe foreign investors are exerting any more influence on the country's economic policies than before.
- In fact, a majority (64%) also believes that **their way of life needs to be protected from foreign influence.**
- Fully three-quarters of Chinese (**76%**) say **globalization is somewhat or very good.**
- Nine-in-ten Chinese (**92%**) agree that **learning English is essential**; and this view is strongly held.
- Two thirds (66%) of the Chinese polled agree that children should learn English.
- China is one of the only countries surveyed in which a **majority (52%) says the availability of good jobs has improved.**
- However, 62% of Chinese say **health care has become less affordable.**
- 76% have a favorable view of foreign multinationals; 71% of non-governmental organizations; and 70% of international organizations, such as IMF and World Bank.
- By **overwhelming margins, Chinese endorse modern conveniences and communications technology:** 87% say **cell phones** are a change for the better, 83% say that about **television**, 72% about **fast food**, and 69% about the **Internet.**
- 77% have a very **positive assessment of birth control** and family planning.
- 70% believe people are better off in a free market, while 29% disagree.
- As is the case in most other countries, a majority of Chinese (58%) believes that *"success in life is pretty much determined by forces outside our control."*

## A Call for Film Classification

The absence of a film classification system and of advisory age restrictions for films shown in China is now causing embarrassment and consternation, as **under-aged youth are not protected from exposure to images of explicit sex or violence.**



*"Introducing a film classification system does not mean that there will in future be a predominance of R-rated films in China,"* said a

Chinese film expert. Most Chinese movie theaters house several cinemas; and if the classification system were introduced, films of different classification could be shown in different halls.

*FENG Xiaogang*, a well-reputed Chinese film director, said that the film classification system would be of benefit to both film-makers and audiences, as it would provide a guide to film content. [China Today 5/03]

### Xinjiang Earthquake Emergency

*In the worst earthquake to hit the Xinjiang region since 1949, 268 people died and thousands were left homeless last February 24. After the quake, which happened during icy winter temperatures, the most urgently needed relief goods were water, food, quilts, tents and medicine.*

***In response to this disaster, the AMITY Foundation gave immediate emergency assistance [4,000 quilts, and 400,000 RMB (US \$50,000 approx.)]. As AMITY is preparing further help for the disaster-stricken region, more funds are still urgently needed.***

Checks marked *Xinjiang Earthquake*, payable to: **"The Amity Foundation"**  
71 Hankou Road  
Nanjing 210008  
PR China.

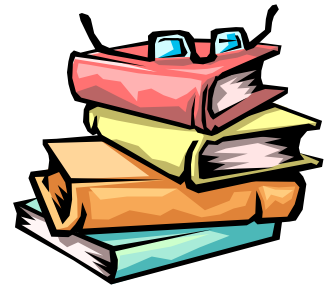


#### **For wire transfers use:**

The Amity Foundation, Bank of China,  
Nanjing Central Branch, a/c 958011 4824 20069.

*Thank you for your help! / The AMITY Foundation*

# Reading Notes



- ***The Chinese Face of Jesus Christ.* Roman Malek (Ed.). 2002.** Jointly published by Institut Monumenta Serica and China-Zentrum. 391 pp., Illustr. USD49.50. This five volume collection is a comprehensive interdisciplinary work on the manifold faces and images of Jesus in China. As such, it seeks to unite **sinological, mission-historical, theological, art-historical, and other aspects.** The first three volumes contain articles and texts which discuss the faces and images of Jesus Christ from the *TANG Dynasty* to the present. **Volume 4 is an Annotated Bibliography** of Western and Chinese writings on Jesus Christ in China; and a General Index with glossary. **The Iconography**, [i.e., attempts of the Western missionaries and the Chinese to portray Jesus in an artistic way], will be presented **in the fifth volume** of this collection.
  
- ***Encyclopedia of Chinese Ethnic Minorities. Volume 1: the Naxi Ethnic Group.* 2002.** **Guangxi Nationalities Publishing House.** Containing nearly 3,000 entries, this is a comprehensive reference book which systematically introduces the *NAXI* people living in Southwest China, their history, culture, and current situation. The contents are divided into 19 categories including: society, geography, history, economy, science & technology, education, religions, languages and literature, culture & art, medical care, press and publication, sports and entertainment, folk customs, people, and ancient books and records.
  
- ***China's New NGOs: Civil Society in the Making.* Edited by Nick Young.** A Special Report from China Development Brief, Beijing, 2001, 300 pages. E-mail: [orders@chinadevelopmentbrief.com](mailto:orders@chinadevelopmentbrief.com) with "Order for Civil Society in the Making" in the subject line. A helpful overview of the growing nongovernmental sector in China today [*the central topic of USCCB's forthcoming Conference next November*]. In an analytical introduction, the editor of China Development Brief raises some important questions regarding the challenges facing the Chinese State as it seeks to extend its "reform and openness" policy in the social development arena.
  
- ***Art Work of HE QI.* Philip Lam (Ed.). 1999.** Chinese Christian Literature Council, Ltd., Hong Kong. E-mail: [hkcccltd@hknet.com](mailto:hkcccltd@hknet.com). *HE Qi* is an artist-in-residence and professor at *Nanjing Union Theological Seminary*; he is also a Professor of Philosophy at *Nanjing University, Nanjing, China*. He earned his doctorate in history of art and religious art in 1992 at the *Hamburg Art Institute* in Germany. He Qi is one of the foremost exponents of contemporary religious art in China and has lectured and exhibited widely in Asia, Europe, and North America.



## 20<sup>th</sup> National Catholic China Conference

### *The Role of Religion in China's Emergent Civil Society*

Maryknoll, New York  
14-16 November 2003

**Early Bird Special: \$300 until August 31st**

Contact:

USCCB

Seton Hall University

South Orange, NJ 07079

Tel: 973-763-1131

[chinabur@shu.edu](mailto:chinabur@shu.edu)

[www.usccb.net](http://www.usccb.net)

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U.S. Catholic China Bureau

Seton Hall University,

South Orange, NJ 07079

Tel: 973-763-1131

E-mail: [chinabur@shu.edu](mailto:chinabur@shu.edu)

Web: [www.usccb.net](http://www.usccb.net)