

China Church Quarterly

The Future of the Sino-Vatican dialogue from an ecclesiological point

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Year of the Rooster



Below is an edited summary of Cardinal Tong's points in each topical heading. (CCQ editor)

The Core problem: Appointment of bishops: “According to Catholic doctrine, the pope remains the last and highest authority in appointing a bishop. If the pope has the final word about the worthiness and suitability of an episcopal candidate, the elections of local Churches and the recommendations of the Bishops’ Conference of the Catholic Church in China will simply be a way to express recommendations. It is said that the main concern of the government is whether the candidates are patriotic and not whether they love and are loyal to the Church. Therefore, it would be appropriate to say that the agreement will not exceed the present effective practice.”

Follow-up matters: “The Sino-Vatican Agreement on the matter of appointing bishops will be the crux of the problem and a milestone in the process of normalising the relationship between the two parties. However, it is by no means the end of the issue. Both parties will still need to continue the dialogue on the basis of the mutual trust developed, to resolve other problems one by one with patience and confidence. These problems have accumulated for decades. It would be unrealistic, if not impossible, to expect them to be cleared up overnight. The following are some of the problems that remain unresolved. The first is how to tackle the issue of the Chinese Catholic Patriotic Association (CCPA). The second is how to deal with the seven illegal self-nominated and self-ordained bishops who have violated Canon Law. The third is how to handle the issue of the more than 30 bishops from the unofficial community who are not recognised by the government. China and the Holy See have different interests. The Chinese government is concerned with problems on the political level, while for the Holy See, the problems are on the religious and pastoral levels.”

The future of the Chinese Catholic Patriotic Association: “Therefore, the Sino-Vatican agreement itself will enable the principle of ‘self-nomination and self-ordination’ to go into history.... Therefore, in my opinion [Cardinal Tong], the future of the CCPA may reorient itself ‘to encourage clergy and faithful to carry out social charities, actively start social services, and work on things of social interest.’”

The question of the seven illegitimate bishops: “Only those who are in conformity with faith, morality and Canon Law can be granted the administrative rights to a diocese. Considering all these aspects, more time and patience will be needed from China and the Holy See before the problem of the seven illegitimately ordained bishops can be finally resolved.”

Unofficial community bishops to be recognised by government: “It takes time and patience to establish mutual trust. It should be expressed through action as well. We should provide the Holy See, the unofficial community bishops and Beijing with enough time to deal with this problem in Sino-Vatican relations.”

Waiting for entire freedom or holding firmly to the essential freedom: “The choices in front of us are either to embrace the essential freedom now and become an imperfect, but true Church, then struggle for complete freedom in the hope of moving towards a perfect Church, or we give up essential freedom and have nothing at all, and then wait for complete freedom—but no one knows when this will ever happen. In fact, the moral principle of the Church teaches us to choose the lesser of two evils. Therefore, under the teaching of the principle of healthy realism that Pope Francis teaches us, it is clear which path the Catholic Church in China ought to take.”

China Daily 12/28/2016 “China hopes for better Vatican ties”

“*Xu Wei* reported: “China is willing to conduct constructive dialogue with the Vatican and hopes that the Vatican will take a more flexible and pragmatic attitude in such a dialogue.” *Wang Zuoan*, head of the State Administration for Religious Affairs, said at the opening of the Ninth Assembly of Chinese Catholic Representatives. China's stance on improving ties with the Vatican has always been clear and consistent, and the country is willing to hold talks ‘with the Vatican based on relevant principles to narrow differences and expand common ground’, The meeting occurred from December 27 to 29, 2016.

UCANEWS 1/6/2017 “Making Sense of the Catholic Congress in China”

Lucia Cheng in Hong Kong reported: “While many of the newly elected leaders are actually old faces having been in some leadership capacity before, this does not mean things will be the same. Three new faces and a reshuffle of posts between the CCPA and the Bishops’ Conference of the Catholic Church in China (BCCCC), each tells a different story.”

Some points are: *Bishop Yang Yongqiang* of Zhoucun, Shandong province is a new member of the bishops’ standing committee and has dual approval of the Vatican and Chinese government; At 83, the presence of laymen *Anthony Liu Bainian* represented continuity since the First Congress in 1957; The “Minimizing role of excommunicated bishop” *Lei Shiyuan* of Leshan, Sichuan province participated, while “Fujian steps up as a model province.” Cheng concludes: “Perhaps Fujian is emerging as the model for the continued Sinicization of the church promised by Party leader Xi Jinping.”

UCANEWS 2/16/2017 “Mixed response to Cardinal Tong's view on China-Vatican talks” The subheading states: “Some see his commentary as being overly optimistic, others as his way of comforting.”

Noteworthy is a sampling of three responses: “An open church priest commentator in China with the penname ‘*Father Shanren*’ said he believed the cardinal's article was published to test the waters.” The priest “wrote on his blog that the cardinal did not dare hastily jump to the point of abolishing the CCPA but only suggested ‘changing its function’ as a Catholic charity organization because he was not sure if the Chinese government would agree to this.... [It is] to comfort the underground community so that they would not object fiercely,” he added.”

Joseph Zhang, an active underground Catholic in northwestern China, thinks Cardinal Tong's overall view is right. ‘It is good to have dialogue rather than confrontation but he is simply too optimistic,’ said Zhang. ‘But if members in the underground church community think the Sino-Vatican negotiations may cause harm to their faith, they will not accept it. It would only split the church further and they will become more marginalized,’ he told ucanews.com.”

“*Wang Meixiu*, a leading Catholic researcher at the Chinese Academy of Social Sciences in Beijing,” said “that if an agreement on bishop's appointments were made it would give hope that other problems could gradually be resolved between the state and the church. ‘If there is an agreement, that means there is space for China and the Vatican to cooperate,’ said Wang. She “thinks China-Vatican interaction still needs further observation given the Party Congress will be convened sometime in 2017....it is also the CCPA's 60th anniversary and the 10th anniversary of Pope Benedict's letter to Chinese Catholics.”

Hong Kong Sunday Examiner 3/4/2017 “Two Cardinals Two Opinions”

“The two cardinals in Hong Kong hold divergent opinions on the current discussions taking place between the Vatican and Beijing, with the bishop of Hong Kong, *John Cardinal Tong Hon*, showing great optimism in his outline of a possible scenario for Church-state relations and his predecessor, *Joseph Cardinal Zen Ze-kiun*, far more wary.”

UCANEWS 3/6/2017 “First Chinese TV broadcast on China-Vatican issue. Pundits discussed ongoing negotiations, saying there were grounds for agreement between the Holy See”

Beijing. “On February 26, The China Global Television Network, formerly CCTV International, broadcast ‘Dialogue with *Yang Rui*’ interviewed *Francisco Sisci*: ‘As far as I know, there is already a de facto agreement between the two sides. In fact, with the exception of a few bishops, both sides recognize about 120 bishops in China,’ said Sisci who is also a researcher at Renmin University of China.”

Reviewer, *Ms. Wang Meixu* wrote: Only one-third of the 31-minute program was dedicated to China-episode contained discussions Vatican relations. The rest of the on relations with Taiwan and religious issues in China, such as Islamic extremism and religious faith in rural areas....it is a pity that the topic was too generalized and there was no in-depth discussion” on Catholic issues. She added that it was a shame the program was only available to people who spoke English. ‘If the show was broadcast in Chinese it would be much more meaningful.’”

The Cross is Red: Richard Madsen on Christianity in China.

In the University of California San Diego (UCSD) Podcast: <http://china.ucsd.edu/media-center/podcast.html>, sociologist *Richard Madsen* offered his thoughts on Chinese religious regulatory policies especially as they applied to practicing Catholics and priests. This was a follow up from the UCSD July 2016 symposium on the same topic.



From 02/01/17 to 02/07/17 *AsiaNews.it* offered a five part series, edited from the podcast

Topical headings of each *AsiaNews.it* article offers a window into Madsen's critical overview. He addresses the legal and intellectual underpinnings of this policy as it reaches into civil Chinese society and is viewed by the world.

Part One: *Religion is growing in China and therefore must be controlled.* Instead of dying out, over the last 20 years, "Religious communities such as Christian, Buddhist and even the cult of the

dollar have grown enormously." *President Xi Jinping* proclaims a "ruling party." Madsen suggests "the new base of support is nationalism... which includes part of its religious heritage." Since Christianity and Islam are not an intrinsic part of the Chinese tradition they are "viewed with suspicion and closely monitored."

Part Two: *Chinese Persecuted by Party Nationalism:* Chinese Han culture is about 92% of the population and has been traditionally linked with Confucius and his thought. Madsen surmises: "Chinese adaptation to culture in China is not the same thing as making Han culture the only culture in China, which is the current policy of the government. And that's a problem." Government promotion of local popular religion has led to a "certain kind of political elite see[ing] the growth of Christianity as highly problematic" when it develops a strong national character.

Part Three *Creative Chinese Christians are beyond the control of the Patriotic Association:* "Outside of this scheme" of control, Catholics have 'underground churches'. Madsen says, "The people taking part is not necessarily contrary to the government, but they want to practice their faith according to a theology that is not the one promoted by the government with the Patriotic Association. The government wants to unify the Chinese official and underground church but it is a challenge rather difficult." Yet, Christians also have their own faith-based networks. There are other value based initiatives assisting Chinese society that have been tolerated even as they are monitored.

Part Four: *China is a religious country. 85% have some belief.* A 2016 Communist Party regulation stated Party members could not practice religion. Yet so many elite, says Madsen, "cares about faith, and tries to understand and master fate and fortune." Instability and corruption are ongoing concerns. Though, atheistic, Chinese "people are engaged in religious rituals, praying for the dead, who go to fortune tellers, or believe in ghosts" Approximately, 85% of Chinese, have such "religious sensitivity" says Madsen.

Part Five: *The "Chinese dream" of Xi Jinping passes through control over religions:* Without government sanction, outsiders "contacting people": i.e. religious actors can violate Chinese policy.

AsiaNews.it 02/13/2017 Richard Madsen: "In China-Holy See dialogue, Beijing wants to destroy, or at least weaken the Church"

Madsen analyzes the document issued on February 9, 2017 by *Cardinal John Tong*: "The future of the Sino-Vatican dialogue from an ecclesiological point of view." Madsen suggests that "although there are converging interests between China and the Vatican on the appointment of bishops, the hopes of the two are different: the Holy See wants to make the Church a vital part of Chinese society. Beijing really wants to destroy it."

Based on his years of experience in reading such published news accounts Madsen cautions that one should "be careful about assuming an agreement has been reached until there is an official announcement." Recall, in 1999 the hurdle seemed to be the "status of the 'unofficial' or 'underground' part of the Church."

While this still might be relevant, Madsen suggests *Xi Jinping's* application of "rule of law" applies to church Canon Law related to an issue such as appointment of Catholic bishops in China. Positive would be both parties agreeing to an acceptable "formal procedure" on this point. Addressing the governance situation of eight Chinese bishops is another factor. Madsen ponders a pastoral approach as explained in Pope Francis' Year of Mercy.

The Vatican desires to "respect" underground bishops who have suffered under the Chinese government. Abandonment of this group "would cause serious divisions in the Chinese church." Chinese leadership would welcome this fracture.

What Madsen finds "new" in the Tong letter is that an agreement on process of appointing bishops might be acceptable. The other two dimensions pertaining to the eight Chinese bishops and those suffering bishops might take longer to resolve. So, Madsen reads the Tong letter less as three point "package" deal. Negotiate and building future trust is the objective in China. While "not perfect it is good to have essential freedom."

U. S. Catholic China Bureau National Conference

Saturday Scheduled Panelists (Keynotes listed: page 8): More Speakers to be Added!

Father Michael LI, Graduate Student, Catholic University of America: "Forming an Evangelization team in China."

Joann Pittman, Author, *The Bells Are Not Silent: Stories of Church Bells in China*. How Chinese Christian C Communities Witness Today and into the Future"

Sister Rita GE, MA in Spirituality from Loyola University, Chicago: "Resources Available to Support Spirituality Programs of the church in China"

Father Tommy Murphy, S.S.C. "Personal reflections: Three years of meeting and listening to young Catholic priests, seminarians and sisters. How they see their faith, their relationship with God, their hopes of being of service.

John Lindblom. Invited speaker. Ph.D candidate. University of Notre Dame: The Catholic Voice of John C. H. Wu: Understanding and Legacy

Sunday Interdisciplinary Scholarly Exchange: More Speakers to Come!

Rob Carbonneau, C.P., Executive Director, U.S. Catholic China Bureau. "Writing the history of American Franciscans in twentieth century China. Discovering the voice of Chinese Catholicism through history."

Cindy Yik-yi Chu, Editor of the Christianity in Modern China Series of Palgrave Macmillan, New York. Professor of History. Hong Kong Baptist University.

"Furen University (Fu Jen; Catholic University of Peking) and the Society of the Divine Word in China, 1945-1950."

Joseph Lee, Historian and Executive Director of Confucian Institute, Pace University, NY.
"Building bridges of understanding via study of Christianity in China"

Jennifer Lin, Independent Scholar and Author

Shanghai Faithful, Betrayal and Forgiveness in a Chinese Christian Family (Rowman & Littlefield, 2017).

"Learning about contemporary Chinese Christianity through the life of Watchman Nee."

Christie Chow, Ph.D. Princeton Theological Seminary.

"The localization process of Christianity in Eastern China."

Dr. Monica Romano, Sinologist, Founder and Manager of TherAsia. Rome .

"Reading and understanding the Bible in China: a survey among Chinese Catholic communities in mainland China and Italy"

Friday August 11, 2017

Arrival and Registration: 3:00 pm to 7:00 PM

Optional Dinner (pre-registration required): 5:30 pm to 6:30 PM

Keynote and Discussion: 7:15 to 8:10 PM

Reception: 8:15 PM

Saturday August 12, 2017

Registration

Breakfast

Morning Prayer

Keynotes

Morning Panel

Lunch

Afternoon Panel Selections

Chinese Catholic Mass

Chinese Banquet and Service Award

for Sister Janet Carroll, M.M.

(Full-registration includes banquet; Pre-Registration required for Commuters and other guests)

Sunday August 13, 2017: Interdisciplinary Scholarly Exchange

Registration

Three Plenary Sessions Are Anticipated

8:30 to 9:30 AM

9:45 to 10:45 AM

11:00 to 12:00 Noon

Closing Reflection During Lunch

Columban Mission Magazine (Vol 100 February 2017): 21. *Warren Kinne, S.S.C.*, “A Gift From a Beggar A Surprise Encounter” This is a short reflection on his graced encounter in Shanghai with a beggar from Anhui province.

On May 6, 2017, at St. Chad’s Cathedral, Birmingham, England, **Cultural Exchange With China (CEC)** will sponsor offer a one day conference on “Faith and Hope in China.” Offering the keynote is *Dr. Caroline Fisher* of the University of Leeds; *Archbishop Bernard Longley* will also attend.

The Beijing Review (02/02/2017). *Wang Hairong*, “Keeping the Faith: Christianity flourishes in a changing society.” After explaining Catholic and Protestant religious affiliations in Beijing and beyond, Minzu Univ. of China Professor *Yang Guiping*, stated: “As long as the believers of a religion are patriotic, law-abiding and kind to others, then religion has a legitimate reason to exist in China.”

China Today (02/04/2017). *Lu Rucai*, “Catholic Church in a Tibetan Village” The writer reports: “Cizhong is an administrative village of Diqing Tibetan Autonomous Prefecture in Yunnan Province. Though, with around 200 households of 1,000 residents, it is small, Cizhong is nonetheless well-known among travelers and religious enthusiasts in China. More than 100 years ago, French missionaries built a Catholic church here. This renders Cizhong both a sacred place for Catholics and a tourist destination. A Catholic church in a Tibetan village? This may seem incongruous, but to local residents it is as natural as their daily salt. After offering an historical overview of the area, the reader learns: “Different from Catholic churches in other places, the mass in Cizhong Church is held on Monday, Wednesday, Friday evenings and Sunday mornings. But the church is open daily to villagers and visitors. In 2006, Cizhong Church was approved as a Major Historical and Cultural Site Protected at National Level. It has since drawn visitors from around the world, including France.” (Photo shows members of the Cizhong Catholic community)



America Magazine March 6, 2017 Gerard O’Connell, “Beijing and Holy See near accord?,” *Cardinal Tong* recognizes that “China and the Holy See have different interests. The Chinese government is concerned with problems on the political level, while for the Holy See, the problems are on the religious and pastoral levels.” Consequently, the two sides will approach these problems differently “in terms of their urgency.” It will require mutual trust, patience and confidence to resolve them in good faith and “without compromising our own principles.”

Tripod Number 183 (Winter 2016). “70 Years of the Chinese Catholic Hierarchy” This issue is for anyone interested in the Chinese Catholic Church in the 20th century. Compiled by Executive Editors, *Maryknoll Father Peter Barry* (photo) and *Dr. Anthony Lam*, offer insightful perspective on how to appreciate contemporary conversations on Sino-Vatican Relations. Articles explore Hong Kong Catholicism, the mission legacy of Benedict XV, Taiwan and the Holy See, and photographs—with short bios of the first six Chinese Bishops of 1926. Search: “Holy Spirit Study Centre Tripod”.



Berkeley Institute of East Asian Studies, Berkeley, California, March 22, 2017,

Professor of Sinology, Leuven, Belgium, *Nicolas Standaert, S.J* will lecture on
 “The Study of Contacts Between Cultures: The Case of Sino-European Encounters in the Seventeenth Century.”

On March 23, the full day conference theme is Translating Religion and Theology in Europe and Asia: East to West.

Among the participating thirteen international scholars are long-time friends of the U.S. Catholic China Bureau:

Paul Rule who will speak on “Heavenly Misunderstandings”

Thierry Meynard, S.J. will address “From Hermeneutics of Suspicion to Hermeneutics of Trust: Noël’s Reading of Neo-Confucianism as Natural Theology”

Anthony E. Clark will present on “Daoist Dialectics: The Epistolary Exchanges of Thomas Merton and John C.H. Wu.”

Long time friends of the U.S. Catholic China Bureau recall *Maryknoll Father Larry Murphy* as one of the key individuals who worked to establish the Bureau in 1989 .An internet search of **The Seton Hall Magazine** (Winter 2016-2017), 24-27 will guide you an article by *Kevin Coyne*,: “The Asia Connection: Father Laurence T. Murphy, who taught at Seton Hall and briefly served as university president , helped forge an historic link between Seton Hall and China, starting in 1979.” Published photos are most revealing. Now 98 years old, Father Murphy resides at Maryknoll, New York. The editor is grateful to Seton Hall faculty member *Father Larry Frizzell* for alerting us to the article.

Executive Director *Father Rob Carbonneau, C.P* and Staff Assistant to the Executive Director *Linda Crisostomo* attended the February 28, 2017 **Chinese New Year Liturgy and Banquet** at St. Mary’s Cathedral, San Francisco.

On March 21, 2017, *Father Rob Carbonneau, C.P.* will speak at the **Beijing National Seminary** (photo on right) on “Vatican II. Learning the Past for Future Opportunities in China: the Chinese Voice of Catholic Faith in Ministry and with the People of God.” On March 24 at the Institute of Religious Studies, Zoucheng, Henan, he will lecture on “My Experience as a Teacher: Using Sources from American Archives to understand traditional historical changes and new interpretative historical relationships between the U.S. and China.”



On December 6, 2016 *Brent Johnson* of the **China Little Flower Orphanage** in Beijing visited the U.S. Catholic China Bureau.

The U.S. Catholic China Bureau Study Tour from June 12 to 25 will have 21 people .

Stops will be in Hong Kong where we plan to visit the Holy Spirit Study Center. From Xi’an through Beijing we will have the benefit of experienced tour guide *Sister Gaby Yang*. In addition to seeing the Terra Cotta Warriors, in Xi’an we will visit local Catholics and Xi’an Cathedral. In Shijiazhuang provides us the chance to see Jinde Charities and Hebei Press. At Tianjin we will learn about Catholic Sisters formation , visit the Cathedral and a hospital. After a trip to the Great Wall and sites of Beijing we will conclude our visit the tomb of Matteo Ricci, the Diocesan Seminary and South Church near Tiananmen Square. Upon our return to the U.S. we hope to upload photos and a narrative via our website. Finally, we welcome you to attend our August 11-13, National Conference where we plan to provide a reflective summary of the China Bureau Tour.



On April 19, 2017, U.S. Catholic China Bureau Board member *Luke Liu* is an important organizer of the Father Matteo Ricci Award Education Dinner in Houston, Texas. *The Texas Catholic Herald* News on 01/24/2017 “Houston faithful sponsor for Chinese clergy formation, at a critical time of Vatican-China negotiation” Emphasized was Father Yifu commencing his Master of Arts Faith and Culture at the University of St. Thomas, Houston. Spiritan *Father Donald Nesti*, who chairs the Board of the **Spiritan China Education Fund for Advanced Formation (SCEFA)** stated “We feel morally obligated and proud to support the hopeful Church in China through what we can do locally.” After, Father Yi will return to China and share his knowledge with those who are spiritually hungry. *lukeliuhang@gmail* is the contact person.



Houston faithful sponsor for Chinese clergy formation, at a critical time of Vatican-China relations

The U.S. Catholic China Bureau Thanks You For Generous Support in 2016

Income

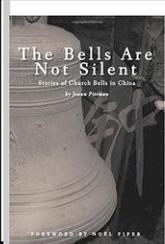
Mission Co-Op Appeal: \$28,854
 Matteo Ricci Awards Banquet: \$29,510
 Miscellaneous: \$15,090
 Other Donations: \$23,916

Expenses

Conference: \$13,391
 Administration: \$58,070
 Fund Raising: \$23,548
 Miscellaneous: \$7,416

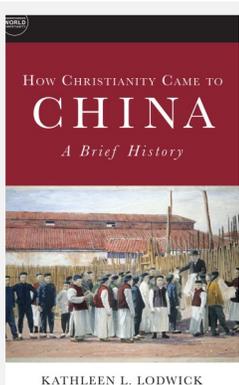
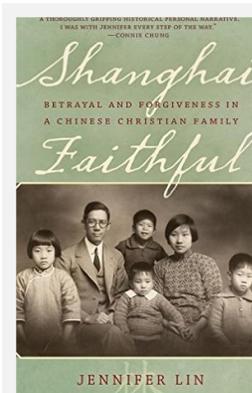
Year End Deficit: \$5,055

Publications



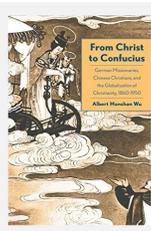
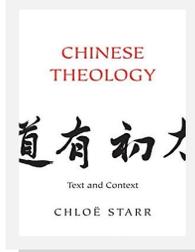
Joann Pittman. Foreword by Noël Piper *The Bells Are Not Silent: Stories of Church Bells in China* Published in 2016. When veteran teacher in China Joann Pittman discovered a 150-year-old American bell hanging in a church in southwest China she knew there was a story to tell. She also knew that if there was one bell there must be others. This book is a collection of stories about those bells. But more importantly, they are stories of God’s faithfulness to his church in China. This paperback presents a vivid way to link the China’s past with present. It can be ordered on line via Amazon.com

Jennifer Lin, *Shanghai Faithful: Betrayal and Forgiveness in a Chinese Christian Family* (Rowan & Littlefield, 2017) This study is both a touching family memoir and a chronicle of the astonishing spread of Christianity in China. Five generations of the Lin family—buffeted by history’s crosscurrents and personal strife—bring to life an epoch that is still unfolding. A compelling cast—a poor fisherman, a doctor who treated opium addicts, an Ivy League-educated priest, and the charismatic preacher Watchman Nee—sets the book in motion. Veteran journalist Jennifer Lin takes readers from remote nineteenth-century mission outposts to the thriving house churches and cathedrals of today’s China. The Lin family—and the book’s central figure, the Reverend Lin Pu-chi—offer witness to China’s tumultuous past, up to and beyond the betrayals and madness of the Cultural Revolution, when the family’s resolute faith led to years of suffering. Forgiveness and redemption bring the story full circle. With its sweep of history and the intimacy of long-hidden family stories, *Shanghai Faithful* offers a fresh look at Christianity in China—past, present, and future.



Kathleen Lodwick, *How Christianity Came To China: A Brief History* (Fortress Press, 2016) “The story of the foreign missionaries who served in China between 1809 and 1949 is one of fervent religious commitment and of the loss of faith, of determined perseverance and of angry frustration, of accepting people as they are and of cultural superiority . . . of human kindness and of narrow prejudice, of those who loved China and of those who refused to acknowledge the society in which they lived, of those who spent their entire adult lives in China and of those who fled home as soon as possible, and of those who admired China and of those who were driven insane by living in China. In short, it is a story of ordinary people with all their good qualities and all their shortcomings. In all of its complexity, Lodwick tells the story of Christianity in China. It’s essential reading for anyone wanting to understand the contemporary phenomena that is Christianity in China.

Chloë Starr, *Chinese Theology: Text and Context*. (Yale University Press, 2016). This major new study examines the history of Chinese theologies as they have navigated dynastic change, anti-imperialism, and the heights of Maoist propaganda. In this groundbreaking and authoritative study, Chloë Starr explores key writings of Chinese Christian intellectuals, from philosophical dialogues of the late imperial era to sermons and micro blogs of theological educators and pastors in the twenty-first century. Through a series of close textual readings, she sheds new light on the fraught issues of Chinese Christian identity and the evolving question of how Christianity should relate to China.



Albert Monshan Wu *From Christ to Confucius: German Missionaries, Chinese Christians and the Globalization of Christianity, 1860-1950* (New Haven: Yale University Press, 2016) A bold and original study of German missionaries in China, who catalyzed a revolution in thinking among European Christians about the nature of Christianity itself. Albert Wu documents how German missionaries—chastened by their failure to convert Chinese people to Christianity—reconsidered their attitudes toward Chinese culture and Confucianism. In time, their increased openness led to a global shift.

U.S. Catholic China Bureau
27th Biennial National Conference
August 11-13, 2017
St. John's University Queens, New York

Conference Theme: *Experience of the Chinese Church in the 21st Century*

Friday and Saturday Keynote Speakers

Fr. Joseph Zhang Biblical Scholar from China “*Contemporary Chinese Catholicism: Present and Future Realities*”

Archbishop Eugene Nugent Holy See Study Mission Director, Hong Kong 2001-2010. Present Apostolic Nuncio to Haiti.

“*Reconciliation in the Church: Experience of the Church in China*”

Fr. Joseph Jiang, S.J. Boston College “*Chinese Catholicism: Observations and Pastoral Options*”

- Learn more about the living faith of Catholics in China
- Listen to Chinese Priests and Sisters share about their Ministry in China
- Meet committed Catholics and Protestants reflect on their witness of service in China
- Pray with us at our Saturday evening Chinese Catholic Mass
- Participate in the Interdisciplinary Sunday Scholarly Exchange on Christianity in China

Discounted registration ends July 21, 2017

Register to attend our Saturday Chinese Dinner Banquet

U. S. Catholic Bureau Service Award to honor Sister Janet Carroll, M.M.

followed by our Chinese Cultural Evening Event

[see page 4 of this newsletter for panelists and schedule]

Make your reservation now at www.uscatholicchina.org

For questions or more information, email Fr. Rob Carbonneau, C.P.

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