



United States Catholic China Bureau

China Church Quarterly

Issue No.67

Summer 2006

Editor's Note:

The Catholic China Bureau is very pleased to announce the presentation of its premier **Matteo Ricci Award**, to be given to *Cardinal Theodore McCarrick* on Oct. 11, 2006. USCCB has established the award to honor individuals and organizations that have made significant contributions to the Church in China consistent with the purposes and goals of the Bureau. [Watch for a full report in the next CCQ.]

In mid-September, we learned from several sources the **disturbing news** that Shaanxi Province security and religious affairs authorities forcibly abducted *Bishop Martin WU QinJing* from his residence at the Zhou Zhi diocesan cathedral on the night of Sept. 11th [see insert].

Bishop WU, was officially appointed by Pope Benedict XVI and privately ordained in October 2005 by the late Bishop Anthony LI Du'an of Xian diocese. He made public his episcopal status in May 2006, just a few days before Bishop LI died on May 25. This news spread rapidly among Bishop WU's many friends in the USA, who knew Martin from his years in studies at both Collegeville, MN and Fordham University. Since returning to China in 2005, he'd taught at Shaanxi Regional Seminary prior to being named Bishop.

Although many questions and concerns remain, we are relieved to report that after five days held incommunicado, Bishop WU was returned to his residence. Please pray for him and the Church of Zhou Zhi, who have manifested courageous unity in face of this adversity.

7th European Catholic China Conference

The 7th European Catholic China Colloquium was held at Triuggio in Milan, Italy September 6-10, 2006. Under the theme "**25 years of Encounters with the Church in China**," the stated goal was to update ways of reading the complex reality experienced by the Chinese Church today and its likely evolution in the coming decade.

The colloquium, convened every three years, and organized this year by the *Pontifical Institute of Foreign Missions (PIME)*, whose missionaries have been present in China since 1958, gathered experts and scholars from around the world: Europe, the United States, Taiwan, Hong Kong and the PR China. The Milan Archdiocese served as a major co-sponsor of this triennial event. The first of these international meetings of reflection about China was organized by the "*Pro Mundi Vita*" (Catholic Documentation Centre), in collaboration with the Lutheran Studies Centre of Geneva in Belgium in 1974.

The situation in China has changed completely since the Maoist era, although there is still news – now and again – of heavy restrictions on religious freedom (arrests and detention of bishops, priests, laity . . .). **There is a need, then, to update ways of reading the situation, adapting them as much as possible to a dynamic reality.** The Colloquium has become a time when European churches manifest their awareness and concern for their "sister church" in China.

The Triuggio meeting, attended by some 200 invited participants including many young students from the Church in China studying in Europe. *Sr. Janet Carroll, MM*, USCCB Outreach Program Associate, represented the Bureau at this event, and presented a report on the US Program for Church Leaders from China. *Bishop Angelo Mascheroin* of the Archdiocese of Milan, gave greetings, and *Bishop Giovanni Giudici* of Pavia addressed the opening ceremony. Memories of the *Hon. Vittorino Colombo*, a skilled weaver of Rome-Beijing ties, were shared by *Angelo Lazzarotto, PIME*, a highly respected observer within the international catholic community of friends of the China Church, and one of the co-founders of the *Holy Spirit Study Centre* in Hong Kong. **Bishop John TONG Hon, the Auxiliary Bishop of Hong Kong** and founding director of the HSSC, was also **present for the Colloquium** and presented a paper on formation of diocesan clergy in China.

The keynote lecture by *Rev. Jerom Heyndrickx, cicm*, offered an insightful analysis of the progress in dialogue with the Chinese Church over these past 25 years; and **suggested critical areas for ongoing collaboration by the Sister-Churches in Asia and in the West with the dynamically evolving Church in China.** Heyndrickx called upon all concerned to "*move beyond past misunderstandings; and look at the Chinese Church with the Eyes of Christ.*" Recalling the pioneering efforts for dialogue of the late Pope John Paul II, Heyndrickx reads in the initial action and statements of Pope Benedict

XVI his intention to "*continue on the road of dialogue*;" citing in particular, Benedict's immediate initiative to send two official emissaries to Beijing in June 2006. Despite the controversy and negative reactions to the illicit consecration of two Chinese bishops orchestrated by the Religious Affairs Bureau and the CCPA earlier this year, the Pope responded with this gesture of reconciliation.

Among **concrete fields for dialogue and cooperation**, Fr. Heyndrickx listed this urgency to **foster reconciliation and unity** within the Chinese Church; efforts to foster a **post-Vatican II Local Chinese Church**; the importance of **ongoing formation of a new generation of Church ministers** (clergy, religious, and lay); **cooperation in educational and human development projects**; and **partnership with official, non-governmental and academic research institutes interested in religion**. These latter are interested in the role of religion in modern societies; especially Christianity in China, and its potential to contribute to the dialogue around philosophical, social and moral/ethical issues currently emerging as China continues its quest for global power and influence in the community of nations.

The 8th ECCC is tentatively scheduled to be held in Germany in 2009. ≈

Witnessing Reconciliation and Unity

Bishop Francis AN Shuxin, auxiliary bishop of the Baoding diocese in Hebei province, was released on August 24 after more than 10 years in detention because of his refusal to join the Catholic Patriotic Association. Bishop AN was arrested while serving as rector of the Baoding Seminary. The prelate was released a few days after he concelebrated a Mass with priests of the registered Church. [The local government had demanded that, as a sign of his membership in the open Church, he should concelebrate the Sunday Mass with government-recognized *Bishop SU Changshan* of Baoding and seven open Church priests, in the presence of 700 Catholics.] Of the seven priests, three were also formerly from the unregistered community. **The 57-year-old prelate reported that he decided to "come out" and join the open Church "for communion and development" of both Church communities.** The Holy See supports such moves toward reconciliation; and the solution leading to the

bishop's release was reportedly proposed by Vatican officials in informal talks with the Chinese Government. Even though he is now part of the government-approved Church, **Bishop AN said he will still not join the Chinese Catholic Patriotic Association (CCPA). However, he has expressed his desire to work for unity and reconciliation within the diocese.** "*If both sides don't achieve reconciliation in the Sacraments, our talk about reconciliation is just empty words,*" Bishop AN remarked. He said he regretted that he had not realized the importance of communion earlier. Bishop AN has placed a priority on trying to unite the underground community, which is split over the issue of him joining the open Church. He acknowledged this would be a big challenge but said, "*I hope to bring all our priests together to discuss how to achieve reconciliation in the Baoding diocese.*"

Father Joseph YANG Yicun, a concelebrant, told UCAN that in his view, the future of the diocese will depend greatly on how well Bishop AN and Bishop SU reconcile and work together. "*No matter how many people object to us, we insist on following the papal instructions for reconciliation,*" the priest said. He added that he hopes all the underground priests and laypeople will understand the need for reconciliation and work together for better development of the diocese. Baoding, long a stronghold of the unregistered Churches, has about 80 priests, 100 sisters and about 100,000 Catholics. The official Church community in Baoding has one bishop, 15 priests, about 10 sisters and 10,000 Catholics. Old Catholic families, mostly peasants, have not received any religious formation and *their religious life comprises merely attending Masses and chanting prayers*, Father YANG said. *They know very little about the Bible and Church teachings, while their children have no chance to learn about Catholicism*, he added.

Six other bishops affiliated with unregistered churches in Hebei Province remain in detention: *Bishop SU Zhimin* of Baoding; *Bishop HAN Dingsiang* of Yong Nian; *Bishop JIA Zhiguo* of Zhengding; *Bishop SHI Enxiang* of Yixian; *Bishop YAO Liang*, an auxiliary of Xiwanzi and *Bishop ZHAO Zhendong* of Xuanhua. **Hong Kong Auxiliary Bishop John TONG Hon said he was happy to hear of Bishop AN's release.** He said that "*most of the other bishops detained have not been charged or afforded due process of law,*" and added his hopes that "*the others will also be soon released.*"

UCANews 09/06

Equipped Anew for Mission in China

Sr. Avila FU Hong Liang spent two years in the USA [1998-2000] in formation studies with the Daughters of St. Paul in Boston, MA. Returning to China, she served as Vicar General of her Congregation, prior to being sent to Rome for higher studies. She is currently spending a brief 'sabbatical' in the USA to refresh and strengthen her English language skills, necessary for administration work for her Congregation – and to renew ties of friendship with the Maryknoll Sisters, who founded her Congregation in China in the 1930s. Sr. Avila will also be a speaker at the forthcoming National Catholic China Conference in Atlanta on November 3-5 after which she will return to China. Her reflections follow:

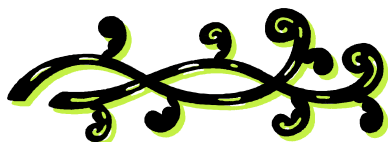
As a Sister I have spent almost 16 years in the Community of the Sacred Heart of Jesus in Fushun, China. Each time I reflect on my consecrated life, I feel my vocation is really a calling from God who has chosen me to live this life, and to have prayer, community and service as the major pivot of my life, in service of mission.

Recently I spent four years in Rome studying at *Regina Mundi College* and the *Gregorian University* to obtain an MS diploma in the Science of Religion. I feel I have learned great deal, and now I have the challenge of integrating this knowledge into our Chinese culture; when I return to China, I hope to be a teacher and assist in the formation of our junior Sisters. Hopefully, sharing from my studies will enable them to develop a deeper love for the religious life.

When we face the present situation of the world, we as Religious have to know what is happening outside of the community. **Modern Sisters are faced with the challenge of evangelizing the modern world. We have to walk among ordinary people in the footsteps of the Lord, and to serve all those in need of God.**

One special feature of my studies was **the importance of inter-religious dialogue, to learn from other religious traditions and to share the riches of our Faith with them.** This is one of the most important ways to bring about world peace.

I am returning to my homeland with the hope that my experiences away from home will enable me and my Religious community to broaden our horizons and live in deeper communion with Jesus Christ. I have enjoyed my studies abroad and I am deeply grateful for the many doors that have been opened for me on the other side of the world.



Young China Church Leaders Gather in UK

During their Summer school break, **some 87 young leaders from the Church in China** [39 priests, 35 Sisters, 11 seminarians and two lay Catholics] **gathered for two weeks in July at All Saints Pastoral Center in London for a Pastoral Seminar and Directed Retreat.** The gathering was coordinated by Columban Father Eamon O'Brien, assisted by a team of five Chinese priests and Sisters, in collaboration with other missionary Orders in the UK and Europe, who host students from China. The Seminar theme "**Catholic Social Teaching and Spirituality**" drew its inspiration from the teachings of Pope Paul VI to '*see the world in the light of Faith, and respond to its urgent demands, promoting the dignity of the human person and a more harmonious and just society as the essence of the Gospel.*'

The **in-depth presentation of Catholic Social Teaching [CST] included an examination of the contribution of Protestant Christians, as well as cultural Christianity and humanistic Buddhism.** Fr. O'Brien made note of the **importance of protection of the environment, along with input on HIV/AIDS and trafficking in women** as a special emphasis in the seminar. The Vatican II document, *Compendium on Social Teaching*, which is now available in Chinese translation, was the "treasured resource" reference for the program.

The group had **many other opportunities to enrich their study and retreat experiences:** celebrating liturgy with Cardinal Cormac Murphy-O'Connor at Westminster Cathedral; being welcomed by both the Apostolic Nuncio to Britain, and at the office of the Archbishop of Canterbury; a pilgrimage to the National Shrine of Our Lady at Walsingham; and field visits to Catholic development agencies, which provided workshops on various social issues. Typical of the participants' reactions - many found these two weeks *a huge learning experience ... [and gained an awakened sense] ... of the major contribution to a harmonious society in China to be found in CST.* In the words of another student: ***It is my dream that the Church in China, in the near future, be able to contribute in a similar way... [and] that we can have agencies like these in China by 2015.*** The **Directed Retreat** was a first experience for many and, as one Sister discovered, a "*new way of praying that will help me be closer to God and strengthen me for my mission to lepers in China.*"

HKSE 13-08-06

A Cloud of Witnesses Made Visible

Yading LI and Cui An PENG dedicated their lives to Christ during the height of the *Cultural Revolution* (1966-76) in China. *Our faith was strengthened*, they said, as they continued to believe in the Gospel, despite the adverse social and political circumstances at the time.



Yading LI and Cui An PENG at OMSC

When the doors of the churches were reopened in 1980 **hearts were burdened with doubts of whether there would still be any Christians left in China.** Beginning at dawn, people trickled into the buildings until they overflowed. Yading and Cui An, though located in different provinces at the time, recall how tears streamed down their faces as they sang and worshipped with their brothers and sisters in Christ. Those who were invisible now became visible.

Currently doing research at Yale, while living at the *Overseas Missionary Study Center* (OMSC), Yading has initiated a monumental missiological work: the online *Biographical Dictionary of Chinese Christianity* (BDCC); and his wife, Cui An is writing her doctoral dissertation. ***They are resolved to make visible the invisible saints of the Chinese Church, who gave everything to bring the Gospel to their land.*** Because of these individuals, Chinese churches not only survived, but are growing at an astonishing rate after years of repression. Both scholars assert that the stories of Chinese believers must also be told. *Church history is "alive in the legacy and witnesses of God's people,"* says Yading. *Famous people are easily recognized*, adds Cui An, *but many humble servants of God remain hidden.*

Through the BDCC database being developed online at www.BDCCOnline.net, the faithful testimonies of Chinese Christians will become accessible to the world church.

IBMR 01/06

Ecumenical Endeavors in Asia

At a Seminar on ***The Search for Christian Unity: Where We Stand Today***, jointly organized by the *Federation of Asian Bishops Conferences* [FABC] and the *Pontifical Council for Promoting Christian Unity*, in Seoul, Korea last July, *Fr. Tom Michel, SJ*, ecumenical secretary of the *FABC Office of Ecumenical and Interreligious Affairs*, urged the Catholic Church in all countries to consider joining the *National Council of Churches* (NCC) in their respective countries, so as to promote Christian unity. [An NCC is a voluntary union of Christian churches within a defined geographic area, which facilitates sharing and common reflection and action on matters of Christian unity, faith, ethics and service to society.]

The focus of Asia's (Catholic) Church has been on other religions more than anywhere else in the world, said Michel. *But it thinks ecumenical relations go on by themselves, and it tends to ignore the ecumenical dimension in Asia.* Another reason for Asian Catholic Churches taking a less active part in NCCs, is that local clergy may feel inadequate to deal with complicated theological or doctrinal controversies, as they tend to think these are inherited from the foreign missionaries.

According to Michel, a turning point for ecumenical participation of the Catholic Church came with "*Unitatis Redintegratio*" [the Second Vatican Council's Decree on Ecumenism, 1964], which laid the theological foundations for Catholic involvement in such Councils. However, "the first explicit treatment by the Holy See of Roman Catholic participation in national and regional Councils of Churches only came in 1975, in a document issued by the Pontifical Council entitled, *Ecumenical Collaboration at the Regional, National and Local Levels.*" This document views the Councils as one of many instruments churches could use to pursue unity. It stresses that **joining a Council is a serious undertaking. Catholic bishops who decide to join an NCC should not settle for superficial participation, but fully involve their Churches at the diocesan level.** When the Catholic Church joins a Council, the undertaking must be accompanied by *constant ecumenical education of Catholics concerning the implications of such participation.*

Fr. Michel asked Asia's bishops to invite other NCC Churches to reflect and pray with them on whether they think it is a good idea for the Catholic Church to become a member of their respective NCC.

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Role of Religions in "Harmonious Society"

[Ed. Note. Recently, Xinhua, the Chinese Communist Party's official media organ, carried a detailed report from Ye Xiao Wen, Director of the State Administration of Religious Affairs (SARA). It is important for all those concerned about religion in China - and in particular, the flourishing of the Christian and Catholic churches, - to be conversant with this peculiar perspective projected for the role of religions in contemporary Chinese Society. It tends to relegate religion to a rather utilitarian role in society; and in some measure, could compromise the inherent integrity of each tradition.]

China's Religions, with more than 100 million faithful, are an important part of the social forces, which can play an active role in helping build a "harmonious society" in the country, if they are properly guided, according to Ye. Religions are one of the social forces that are worth much attention in the country's social and economic construction, he said. They can play an active yet unique role in many aspects.

Ye said the Chinese government will work to help the religions restrain their negative elements and promote their positive ones, through enhancing management according to the law, and adhering to the established practice of running religious affairs in an independent and self-support way.

Ye said all religions, including Buddhism, Taoism, Islam, Catholicism and Protestantism, can tap the positive elements in their tenets and teachings and combine them with China's current circumstances. But their concrete manners may vary accordingly, so that the real situation of different religions can be adequately taken into consideration.

One of the key tasks of the religion departments in the country's ongoing construction of harmonious society is to help the religions adapt to the mainstream of the socialist society. To this end, Ye said, the government may suggest realistic directions for the religions, from a friendly and constructive viewpoint, and channel them to take part in the country's construction. *What is important is that the work should be done on a legal basis,* he said.

If the priests teach and explain from a harmful direction, the followers would act in a negative direction or even extreme way, he said. He gave the example that some

Islam classics are misinterpreted by some people, saying that Islam itself pursues peace. According to the latest tenet explanation by the *China Islamic Association*, Jihad means the fight for justice or against invasion. **Other religions are also facing the need of fresh explanation of their tenets to keep pace with the social development,** he said. In China, the construction of Protestant theology, the democratic running of Catholic affairs, and the human-centered new Buddhism all need to be rendered with new explanation that are in accordance with the development of the society and the progress of the time.

Such explanations will convey positive and beneficial content to worshippers; and direct them to practice faith rightly. Besides, the government will guide the religions to take part in causes for public good, such as supporting the aged, medical care, disaster relief, and poverty reduction. In Ye's view, sound and helpful contents of religious tenets, ethics and culture can be extracted to offer powerful support for the development of the advanced culture of the Chinese nation.

There are a great deal of useful concepts, like peace, non-violence, harmony and balanced development, in Chinese religions, especially traditional ones, which can help advocate environmental protection and promote peace, he concluded. Xinhua 07/06

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China's Student Suicide Crisis

Studies from Sri Lanka, India, and China have shown that poverty, bankruptcy, and unemployment are significant risk factors for suicide. The World Health Organization (WHO), has also identified poverty as a major factor in suicide, followed by stress, mental illness, and substance abuse. Higher suicide rates, especially among the young, have been associated with higher rates of unemployment. Societies with booming and cut-throat economies, as is the case in China, with a large pool of unemployed youth, are at higher risk.



According to experts, China's university and high school students, faced with growing pressures amid rapid social change and a lack of jobs for new graduates, are increasingly seeking a way out of their problems through suicide. A May 2006 survey of student mental health revealed more than a quarter of those interviewed had suicidal thoughts. The study was conducted by the Society Survey Institute of China which questioned 1,000 university students in Beijing, Shanghai, Guangzhou, Nanjing, Wuhan, and other major cities.

Another study conducted by the Hubei Provincial Education Department in central China, showed that **at least one student in every university in the province committed suicide in any given year**, and



that this figure appeared to be on the rise. *Problems are on the rise. Suicide among university students has become normal now*, according to one instructor at a technical college. *There are many reasons for this, which need to be analyzed in*

a concrete way, he said, adding that **problems finding work was probably the single biggest factor**. The poll also showed more than 16 percent of university students reported having experienced anxiety or panic attacks, depression, and symptoms of paranoia.

An estimated 1.6 million people are believed to be suffering from psychological problems in China, the vast majority of them with anxiety and depression, neither recognized nor treated. Growing social pressures are certainly a major factor in the sharp increase in student suicides as China's economy continues to grow at

breakneck speed. *Another aspect is the higher incidence of psychological problems in society as a whole. Some people seek help, but others suffer from these problems without ever getting professional help.* Those are the two main reasons reported for the recent rise in suicide rates. However, gradually, mental health awareness is beginning to grow, following a string of well-publicized suicides at university campuses.

Psychological problems have only begun to get the full attention of the medical profession and the general public in China in recent years. Studies show that around 90 percent of completed suicides have never received help of any kind. Most people still cannot easily distinguish between acute psychological problems (mood disorders) and acute mental illnesses (psychosis), when they occur in people they know. Sometimes, patients and their families are aware that something is wrong but don't seek treatment for **fear of the potential social stigma attached to mental distress**.

The growing issue of mental distress in China is manifest in the **proliferation of counseling hotlines**, which extend much-needed support in a country where psychological counseling is still in its infancy. In Shenzhen, a local helpline has 10 phone lines for incoming calls, and as many again at the Guangzhou Branch. The majority are seeking counseling by telephone, for which a fee is charged. However, if the person can meet with someone face-to-face, the results are much better than with telephone counseling.



Note: The Congressional-Executive Commission on China's 2006 Annual Report to the President and the Congress is now available on-line at www.cecc.gov.

ISBN: 1084-8401

Editor: Janet Carroll, MM

Layout & Design: Barbara Lewis McCarthy

Subscriptions: US/Canada: US\$10.00

Overseas: US\$15.00 - airmail

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Urgent Need to Learn Chinese

After years of insisting that the world speak English, **Americans have awakened to a far more globalized world and the need for specialized languages**, economists say. Nowhere is that more evident than for China, being mentioned everywhere, in relation to everything, from business, international affairs and even the war on terror," according to *Kenneth Lieberthal*, a professor of political science at the *University of Michigan*.

In August, the U.S. government flew 10 Chinese language teachers to Washington, DC and gave them a five-day crash course on how to teach – American style – before dispatching them to schools across the country. Although the number may seem small, **the scramble to recruit and train these teachers for the start of this school year underscores the urgency the Bush administration is placing on establishing Chinese programs in U.S. classrooms.** They are the first recruits in a program the U.S. government hopes to expand to include teachers of Russian, Korean, Farsi and other critical languages.

Worldwide more than 1.3 billion people speak Chinese, of whom about 885 million speak Mandarin, China's official language and dominant dialect. In the U.S., only about 24,000 students in grades seven through 12 study the language, according to the Asia Society. "People are finally beginning to pay attention to Mandarin as a major cultural and economic prospect for students," said Michael Levine, the executive director of education for the Asia Society. "The push is coming from the defense community and government; as well as grass-roots interest from parents."

Chinese language courses are not new, particularly in the Washington, DC area, where schools have long had an international bent, with some high schools offering Mandarin since the late 1980s. School systems in Philadelphia, Houston, New York City and Portland, Oregon, are poised to launch Chinese programs. In the largest program in the nation, Chicago public schools teach more than 3,500 students.

Yet even as U.S. educators are being pushed to expand Chinese programs, they are running into obstacles. It is difficult to find people qualified to teach and **only a few universities in the United States offer teacher certification programs in Mandarin.**

The Chinese government, however, is trying to do what it can to promote Chinese language. *Hanban*, or the *National Office for Teaching Chinese as a Foreign Language*, an NGO funded by the PRC government, has been instrumental in providing materials and, in some cases, helping school systems recruit teachers from China. This summer, Hanban worked with the National Association of Independent Schools, a group representing U.S. private schools, to send a delegation to China to recruit teachers. Hanban has also forged a partnership with the College Board, the organization that administers the SAT and Advanced Placement exams. This fall, the College Board will begin offering AP Chinese courses in select schools. Hanban will help the organization recruit instructors from China to teach the courses.

Since 2004, *Hanban* has been working to establish Confucius Institutes in 100 colleges globally. The stated goal is to promote the Chinese language worldwide, rather than promote the teaching of Confucian philosophy.

<Washington Post.com>

Online Chinese

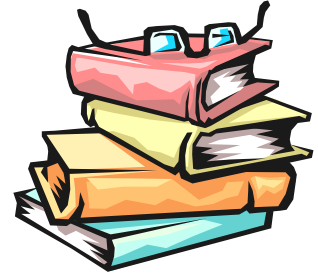
Infodoc@online.be has also reported the launching of a website in China offering **free Chinese lessons** and materials to promote the study and use of the language abroad. The site, www.linese.com includes audio-visual presentations, interactive exercises and advice for teachers of Mandarin Chinese. Many of the exercises touch on China's mythical and imperial past. **More than 30 million people are now learning Chinese as a foreign language** and more than 2,500 universities in 100 countries offer Chinese courses, according to the Ministry of Education.

A major administrative transition is underway for the Bureau following the resignation in April of Executive Director *Charles Douglas Lovejoy*, for personal and family reasons. The USCCB Board of Directors named *Eugene Theroux, Esq.* [former Board Chair 1995-2003] as Interim Executive Director.

A Search Committee welcomes inquiries from interested candidates.

[See website for fuller details.]

Reading Notes



Oracle Bones: A Journey Between China's Past and Present.

Peter Hessler. HarperCollins, \$26.95, 488 pp.

Hessler - author of an earlier book, *River Town*, based on his experiences as a teacher in China - is now the Beijing correspondent for *The New Yorker*.

Oracle Bones is another fascinating look at the lives of people in the new China, and at how today's rapid pace of change affects them. As cited by Jonathan Spence in a review earlier this year, Hessler here recounts "an absorbing view of the difficulties faced by young Chinese from remote provinces ... striking an aesthetic balance between the personal lives of the individual Chinese whose stories he tells and the physical and historical space they inhabit" [NYT Book Review 4-30-06].

Notes on Christian Publications in China: Wing N. Pang [Report in IBMR Jan. 2004]

Protestant Christian books are produced in China from three main sources: the *China Christian Council* [CCC], *Seminaries and Provincial Councils*, and *secular publishers*, such as universities and the *Religion and Culture Press* of SARA [State Administration of Religious Affairs].

<1> Books published by CCC include devotional titles, Bible commentaries, Church history, Christian themes in Fine Arts, theology, and church ministry. CCC also publishes audio and video products. <2> Seminaries [primarily *Nanjing Theological Seminary*] produce textbooks for seminarians, church workers and students in their correspondence courses. Provincial Church Councils focus on devotionals and sermons – including some from authors outside of China - e.g. Billy Graham. <3> Secular publishers/SARA had a compiled list of nearly 400 titles in 2004, heavily in scholarly works, including some western evangelical classics.

Typically, a Christian publication in China sells over 100,000 copies, and many sell more. **The best seller is always the Bible**, which from AMITY Press alone, **annually averages 2 million copies**. Pang reports that in general, theology in [Protestant] Chinese Christian literature leans towards fundamentalism, reflecting the missionary influence of the pre-1950s; continued in the present more conservative religious bent of Christian believers in China today – among whom many books published sixty years ago are still in great demand.

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