



United States Catholic China Bureau

China Church Quarterly

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From the Editor:

This issue of the CCQ marks an exciting **transition for USCCB**, as we prepare to welcome a new **Executive Director in**

January 2004 [cf. p.8]. For all of us associated with the Bureau since its inception in 1989, it is a "dream come true" - to anticipate the promise of creative new ideas and energies to carry us forward in Mission with the Church in China.

During a four month **Study Leave**, I will be at the *Overseas Ministries Study Center*, as Scholar-in-Residence, with a concomitant appointment as a Research Associate at Yale University. In addition to responsibility to provide leadership in the Study Program of the Center, I will **begin research and compilation of a Resource Handbook** - to chronicle the re-opening of the Catholic Church in China in the past two decades. Our work at USCCB - fostering Sister Church relationships and missionary outreach with the China Church these past 14 years, affords us a unique perspective. Such a resource will hopefully serve the Catholics in China, who one day must do the crucial work of writing the history of their Church in the contemporary era.

I later plan to return to the Bureau, to continue expanding our program outreach ... and just possibly, having a little lighter schedule in this seventh decade of my life! It is with profound gratitude that I reflect on this latest phase of my missionary commitment with the Chinese people. I realize how deeply I am indebted to so many colleagues and friends for all the encouragement support and affirmation - without which little could have been accomplished. 10,000 Thanks!

Fourth European Catholic China Colloquium

Last held in 1999 in Gdansk, Poland, the **4th European Catholic China Colloquium**, sponsored by the Ferdinand Verbiest Foundation, of the Catholic University at Leuven, Belgium, took place September 1-4, 2003. Over one hundred Catholic "*partners in China mission*," from eighteen local Churches participated in the Colloquium, including nearly fifty younger Chinese clergy, religious, and laity. Their presence was a special blessing which helped all to be conscious of the deep pain and suffering which afflicts communities of Faith in China today.

Drawing on Romans 1:8-13, "*Mutual confirmation in Faith*," the theme of the Colloquium was "**Cooperation with the Chinese Local Churches towards Formation of Church Ministers in an Age of Globalization.**" The main speakers, from local Churches in Greater China, addressed the theological-spiritual foundations for the formation of ministers, various ministries needed in the local Chinese churches, and aspects of concrete cooperation. They included scripture scholar *Mark Fang Chih-jang, SJ* and *Dr. Jeffrey Goh*, a lay theologian from Malaysia who spoke on "*Unity and Interdependence in a Time of Globalization.*"

The keynote address, ***The Hopes of Present-Day Chinese Society towards the Chinese Catholic Church***, by *Professor Yang Huilin of the People's University in Beijing* provided a critical Chinese perspective.

The event was highlighted by the reading of a **Letter from a young Bishop, Joseph Han Zhihai** from the 'unregistered' Catholic community at Lanzhou Diocese, in Gansu Province, China. Addressed to '*his brother bishops*,' it expresses the desire for reconciliation and unity among the divided Catholic communities in the Chinese Church [cf. text on p.3].

(over =>)



Reflections of ECCC IV: Highlights

Formation of Ministers:

- Noting **human and spiritual development** require equally important attention with theological education; with fidelity to the guidance of the bishops in China as essential.
- **Seminary education** must include respect and appreciation for the role of women in the Church and training in pastoral ministries to families, including ways to guide couples to deepen the spirituality of marriage.
- Greater emphasis should be given to **formation of religious women and laity**, along with raising the general academic level of all church ministers.
- Priority for financial assistance to education of seminarians, priests and sisters should be given to education at home.

Prophetic Role of the Church in China:

- Recognizing that the Chinese Church seeks **to be faithful to the truth and to act in justice and respect for others**, and challenging it to enable people to find meaning and purpose in life in a society with a widely acknowledged "spiritual vacuum."
- The **social ministries** of the Church are among the most concrete expressions of such a prophetic role.

Research in Service of Local Chinese Churches:

- Solid research, particularly on the **history of the Church in China** should undergird all efforts to serve with the Church in China.
- Developing **relationships with scholars of religion** in China, to enable Christianity to be better understood and accepted by Chinese intellectuals and government officials, was emphasized.

For the full text see USCCB website at www.usccb.net.

Cardinal Godfried Danneels, concluded the Colloquium with an address "**Mission Inside the Universal Church: Challenges of Mutual Confirmation in Faith, Reconciliation, Dialogue, Trust and Cooperation.**" The Cardinal was "truly impressed" by Bishop Han's letter; and **praised Bishop Han's initiative to foster reconciliation and unity as part of the universal church's primary mission.** According to Cardinal Danneels, **achieving that mission depends on how well the Church, both within and beyond China, can address four major challenges.**

- **First**, as a **Koinonia (communion)** of local churches, take more initiatives to confirm each other in our Faith.

- **Second**, the **formation of ministers for our local churches.** Once we train ministers, and lay ministers join the priests, it is our challenge **to learn a new way of becoming a Church** where lay ministers and priests work together as brothers and sisters.
- **Third**, to accomplish this mission the **ministry of unity and reconciliation** must be our first priority. A divided Church fails in its mission of bringing Good News to our people.
- **Fourth**, only internally united in a new way of being a Church community of the *People of God*, are we ready to face the challenge, to build up new trust; and **enter into dialogue with the societies and cultures in which we live:** with the leaders of those societies and cultures; with the leaders of our own societies; and with believers of other religions.

Cardinal Danneels presided at the closing Mass, after which there was a special *Chinese Liturgy Commemorating Ancestors*, presided over by *Archbishop Joseph Ti Kang* of Taipei Archdiocese, Taiwan. At that Liturgy, participants honored predecessors who cooperated in building the Chinese Church.

The next such gathering is tentatively planned to be held in 2006, most probably hosted by the PIME Society in Milan, Italy. ≈

New Consultors on Evangelization in Asia

Bishop John TONG Hon of the Hong Kong diocese has been appointed Consultor of the *Congregation for the Evangelization of Peoples* for a five-year term. *This appointment shows that the Holy See gives great attention to the development of the Church in China. It also shows that the universal Church is anxious to keep ever closer contact with the Church in mainland China,* the Bishop told Fides.

Bishop Tong feels his appointment is also recognition by the Holy See of the work of the *Holy Spirit Study Centre* which he has directed since 1980. Established to help local Churches to understand and promote the unity of the Chinese Catholic Church with the Universal Church, HSSC staff regularly visit China, offering logistic support to Church personnel; and generally foster the spiritual and material well-being of the Church in China.

Archbishop Andrew Choi Chang-mou of Kwangju has also been appointed a Consultor of the CEP. Archbishop Choi is also **known for his commitment to promoting reconciliation between North and South Korea.** In 1998, he was the first bishop to make a pastoral visit to North Korea since the Civil War of 1950-53. ≈

Letter to my friends: "Time has come to heed the call of Pope John Paul II to remake unity in the Chinese Church"

I am bishop of Lanzhou Diocese, successor of Bishop Philip Yang. I belong to the younger generation of priests who have always looked up with great admiration to our dear Bishop Yang and the priests of his time who upheld our Church during the most difficult and critical times before, during and after the Cultural Revolution. Together with Bishop Yang and all the priests of his time we have for a long time feared that a group of Chinese bishops, priests and Catholics, misguided by the Patriotic Association, would cause a schism in our Church by creating an independent Chinese Catholic Church, away from the Universal Church and from the Pope. We refused to join them in their Eucharistic celebrations and we encouraged our Catholics to do the same because it is our duty to protect the unity of the Church with the Universal Church and with the Holy Father. We deeply regretted that this caused division inside our Chinese Church, but we preferred that situation rather than having the whole Chinese Church be separated from Rome.

Over the past twenty years we have carefully observed the many efforts made by Pope John Paul II to better understand the situation of the Chinese Catholic Church. We felt very much strengthened and comforted by his encouraging words. Later we were told that some of the official bishops, appointed by the Chinese government, were also being legitimated and appointed by the Holy Father after they had applied for it and after the application had been investigated and approved. This started many years ago and for a long time we were suspicious because we did not have many contacts with official priests or bishops and we could not verify the truth. Meanwhile, however, we have had much more contact with several of these official bishops and we have learned that already the majority of the official bishops are now in unity with the Pope and with the Universal Church. Together with the unofficial bishops the legitimate bishops form by far the big majority of the Chinese bishops.

Over the past years we have, in our diocese, developed occasional contacts with priests and Catholics of the official Church community. Official and unofficial priests in our neighboring Tianshui Diocese have even concelebrated the Eucharist together. They did so because they have repeatedly heard that the Holy Father encourages us, Chinese Catholics, to promote reconciliation and to remake unity in the Chinese Catholic Church according to the wish of Our Lord Jesus Christ who prayed "That all may be one!" (John XVII,11). Ever since I became (unofficial) bishop of Lanzhou Diocese this question has been on my mind and in my heart: our Church must be united, according to the prayer of Our Lord Jesus and the expressed wish of the Holy Father. But when is the right time and what is the right way to do it?

I must admit that some doubts still linger on in my heart. After all there are still several official bishops who are not united with the Pope. The attitude of the Patriotic Association is ambiguous when it comes to unity with the Holy See, which is essential to us. This ambiguity is the reason why several of my brother bishops of the unofficial Church community are reluctant to take steps in line with reconciliation and I fully understand their hesitation. Our own Catholics even feel guilty if they would participate in the Eucharist of an official Church community. Some official Church documents - the "13 points" and "the 8 points" - have confirmed unofficial Catholics in that attitude.

But much has changed in recent years. I feel very encouraged by the fact that we learned that the vast majority of our bishops, priests and Catholics are united in the same faith and united with the Pope. But on the other hand I experience as very harmful to our Church the fact that we are still divided into an "official Church community" and an "unofficial Church community" celebrating the Eucharist separately while the Eucharist is precisely the time when our unity is created and celebrated. That is a contradiction.

I have become convinced now that we may no longer ignore the prayer of our Lord Jesus "that all may be One". As bishop, pastor of the flock in Lanzhou Diocese I feel the obligation to call on my brother bishops: let us free Chinese Catholics from this ambiguous situation of division. The often repeated wish of the Pope -- as f.e. during the commemoration of the 400th anniversary of Matteo Ricci -- encouraging us to reconcile makes us understand that earlier Church documents discouraging joint Eucharistic celebrations of unofficial and official Catholics do not apply any more to our faithful when they attend the Eucharist of a bishop or priest who has declared clearly his unity with the Holy Father and the Universal Church because it is Eucharist that fosters unity. We must admit the fact that a new situation is emerging for the Church in China, which calls on us to take new initiatives. I therefore suggest to my brother bishops and priests -- of the unofficial as well as the official Church communities -- to take more concrete steps towards unity in the Chinese Catholic Church.

Let us all -- bishops and priests -- make clear to our congregation of faithful that we are in unity of faith with the Holy Father and with the Universal Church so that we all know clearly of each other where we stand. Then we can peacefully but courageously proceed to meet with each other and celebrate in the Eucharist our unity in Christ and in one and the same Father. This is what the Lord Jesus prayed for and what our Holy Father expects from us all. I trust that, if we have the courage and generosity to do that, renewal will happen in the Chinese Church. Our unity in faith will not in any way diminish our love for our own country. On the opposite it will strengthen our ability to cooperate all together for building up and modernizing our country.

Bishop Joseph Han Zhi-hai
Bishop of Lanzhou (Gansu)

July, 2003

[Translation from Chinese by Ferdinand Verbiest Foundation, Leuven, Belgium] [UCAN]

Church News

Sisters Look to the Future

Currently seven Sisters are studying Pastoral Theology as part of the **Chinese Seminary Teachers and Formators Project** in the USA. Customarily, they have a home visit midway through their studies, to maintain bonds with their communities, dioceses and families. After such a visit this Summer, *Sr. Agnes Zhang Shu Fen* who is continuing MA Studies at Catholic Theological Union in Chicago, shared her thoughts.

*I'm really thankful for this chance to know our church and community in China. I think **it is so necessary to know the changes** even if nothing is changing! That helps me to know what I need to work for as they need. I spent most time to stay with **our sisters in different work-places** in order to know them well. They are **really working hard with poor condition**, especially in our Nursing House. There are about 30 elderly people. Our sisters work, serve them, even take care someone who can't move. For me no surprise as I know our sisters can work hard, but I feel sorry for we don't have even one wheelchair for the elderly. Some have their own, but we don't have enough money to buy.*

*I have **some good news**. This year three sisters made their first vows. We now have ten novices, and four candidates; and **next August ten sisters will make their final vows. Totally, there are about 60 members in our community**. After our retreat in August, we made some changes. Two sisters have been sent to study in middle-school, and two to study theology at the Pastoral Formation Program for Sisters at the NW Regional Major Seminary at Xi'an. Hopefully, they can work for our community in the future.* ≈

Priestly Formation

Sixty priests, who attended a seven-week formation program this past summer, said the experience helped **rekindle their missionary spirit and enrich their knowledge about Church**. They came from all 10 dioceses of Hebei province, as well as six from neighboring provinces, for the program at the Shijiazhuang Major Seminary, the third such ongoing formation activity for priests in China. The program was jointly hosted by the Bishops and the CCPA of Hebei province and the *Faith & Culture Study Center of the Diocese*, with financial support from the Provincial United Front Work Department/Office of Ethnic and Religious Affairs. ≈

SVD Missionary to be Canonized

Joseph Freinademetz, a priest of the *Society of the Divine Word* who served in Shandong at the end of the 19th Century will be canonized by Pope John Paul II on October 5th. Father Freinademetz died in *Taikiachwang* on January 28, 1908 and his grave immediately became a place of pilgrimage for Christians. **SVD Founder, Arnold Janssen will also be canonized that day.**

Known for his intense apostolic activity, he made long and difficult trips, working arduously to form the first Christian communities in Shandong. **His mission was also characterized by a deep love of the language**, which he saw as **the key to win the hearts of the people**. He understood the **importance of lay catechists**, for whom he prepared a **Catechetical Manual in Chinese**; as well as the spiritual care and formation of Chinese priests and other missionaries. ≈

Chinese Get More Catholic Books

Catholics in China these days have more opportunities to read books on spirituality, ethics, and Catholicism that originate overseas, thanks to the support of the Jesuit-run **Kuangchi Press in Taiwan**. Due to high transportation costs and the great difference in prices; and because Taiwan uses traditional Chinese characters, while China uses simplified characters, *Kuangchi* does not sell its books directly, but has extended its copyright to Church publishers in China, such as **Guang Qi Research Center of Shanghai Diocese**.



One example is "*Theological Dictionary: An Encyclopedia of Christian-Catholic Theology*." Its 1,071 pages contain 712 entries written by 26 Catholic and Protestant philosophers and theologians from Taiwan and elsewhere. Published by *Kuangchi* in Taiwan in 1996 at a cost of \$56, it is selling in Shanghai for just \$11.

The name of both Presses honors *XU Guangqi* (1562-1633), the highest-ranking Chinese official ever to become a Catholic. ≈

New State Directives for Church in China

In March 2003, *China's State Administration for Religious Affairs (SARA)* issued drafts of three documents to "solicit opinions" from Catholic Leaders:

- **Method of management of Catholic Dioceses in China**, "*formulated for the purpose of spreading the Gospel, to put into practice Christ's redemptive love and to adapt to the needs of the times and requirements of social development;*"
- **Rules for the Work of the Patriotic Association of Chinese Catholics (CPA)**, "*to completely bring into play the functions of the CPA on the national and local levels, and to promote the standardization and systematization of the CPA;*"
- **Method of Work of the Unitary Assembly of the Patriotic Association of Chinese Catholics and of the Chinese Catholic Episcopal Conference**, "*formulated to make more complete and to intensify the Chinese Catholic independent enterprise... in accordance with the democratic principles of administering the church, namely collective leadership, democratic supervision, mutual consultation and joint decision.*"

While not presented as government mandates as such, they appear to be self-management regulations to be adopted by entities recognized by the State. **Most China observers read these regulations as a renewed effort by the authorities to strictly enforce existing religious policy** and the regulations regarding registration of places of worship.

Another major objective appears to be **pressuring unregistered leadership and communities** to join with the registered communities of Catholics in each diocese. The reference in the third document to "*the Chinese Catholic independent enterprise*" raises deep concern of isolating the Chinese Catholic Church from the Universal Church.

A minority view notes that IF these rules are intended to mean an *authentic autonomy* from *both* external and internal intrusion into Church affairs, they would be a welcome development.

[Editors Note: TRIPOD, No. 130/Autumn '03 contains the full texts and extensive analysis and commentary. See <http://www.hsstudyc@org.hk>]

Catholic Websites Flourish

With **68 million users**, China has the world's second highest number of Internet users after the United States. The number of Chinese Catholic websites has also increased in recent years with six "more stable" ones set up by dioceses in *Beijing, Liaoning, Shanghai, Taiyuan, Tianjin and Yunnan*. Others are mostly run by parishes, groups and individuals, such as "*Catholic Sapientia Online*" www.shangzhi.org. **Faith Press** www.chinacatholic.org, which reports news of the Church nationwide, is based in Shijiazhuang. Among the latest Church-related websites founded by small groups are "**Religious Graphic Database**," and "**Home of the Father in Heaven**," which combines two or more former bulletin boards.

The official Bishops' Conference has been urged to set up a committee on Internet Evangelization, to heed the Holy Father's call in his 2002 World Communications Day message, "*Internet: A New Forum for Proclaiming the Gospel*." Anthony LIU Bainian, vice president of the CCPA, told UCA News that Church authorities are considering a Committee on Internet Communication, and a website for the CCPA. However, he explained, the idea was not pushed because **the Church lacks the personnel to do so**. He recommended that a diocese should determine if it has the means to maintain a website before actually starting one. ≈

Youth Share One Faith

Their life styles differ but their faith is the same. This discovery was made by a group of Catholic youth from *St. Joseph's East Church* in Beijing, - during their Summer Catechism Program - when their parish organized a visit to *Xi Hu Lin Village*. The city children were amazed to see how people live in the country. The rural Catholics showed their sound faith, lived in their daily life, their simple but sincere attitude and marked spirit of hospitality. **In their diversity the children experienced mutual enrichment at the human and spiritual level.**

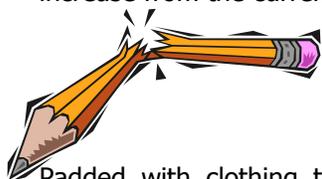
The city children, [often called "little emperors" due to the government imposed policy of "one child"]; were amazed to see larger families sitting round the same table and richer interpersonal family relations. Despite the apparent distance between life styles, the children became friends immediately and agreed to exchange visits regularly. [Fides 09/03]

Education

China's Educational Pyramid

China's population of people of senior high school age is expected to peak in 2004 at 75.87 million, while those of college education age will peak in 2008 at 124 million. As the numbers seeking entrance to high school and university peaks, China is facing a **serious shortfall in teachers**. According to China's first official research document on education and human resources, the country will need an extra 1.16 million senior high school teachers and 110,000 college teachers by 2005. That many teachers are needed to give 60 percent of youngsters in the country access to senior high school education as planned, and to ensure the ratio of students to teachers is 18:1.

Despite China's efforts to expand college education in recent years, only a small percentage of youths have an opportunity of receiving such education due to limited resources. **Chinese Universities are expected to enroll 3.35 million students this year**, an increase of 150,000 over that of 2002. Last year, 5.27 million people took the university entrance exam, and 3.2 million enrolled. **By 2010, the Chinese government hopes to provide access to higher education to 23% of college-age population**, with a more optimal subject structure and higher quality, a significant increase from the current 15 percent. [AFP]



Rural Schools Too Expensive for Most

Padded with clothing to guard against the cold, they crowd behind their crude wooden desks and, like troops on parade, roar in unison the answers to their teacher's revision questions. With 54 pupils crowded into one room, the 21 year old teacher is charged with delivering basic education to children ranging in age from 5 to 13. They have one thing in common, says their teacher: *They are all in their first year of school. The older ones were too poor to come before now.*

A few years in primary school where the fees are 100 Renminbi (\$12) per year, **is as much education as the majority of these children will get.** Average per-capita incomes are \$60, making education too expensive for many families. Their teacher estimates about one third will go on to secondary school, where fees rise dramatically. Most will go back to work in the fields.

Rural schools are not adequately financed and they are in a dire situation according to a professor at the Graduate School of Education at Beijing University. According to State Media, there are 2 million children who cannot afford to go to school. **Independent observers say** the figure is many times higher because the authorities count only first-day enrollment as proof of school attendance, and not actual attendance.

The crisis in rural education is exacerbated by the **fiscal disaster that has befallen rural governments around the country**. Like local governments in many developing – and even in *so-called prosperous countries*, many are driven into deficit by the **rising costs of maintaining basic services**, including education, which take up a quarter of their budgets. **China's experiments in rural tax reform** aimed at reducing the tax burden on farmers **may cause even more damage to rural education**, as lowered taxes collected automatically hurts the education budget.

[FEER]

AITECE Update: New Teaching Opportunities in China

Following China's entry into the WTO, demands for human resources and skills in almost any specialization for modern commerce have escalated exponentially in the tertiary educational sector.

Priority disciplines include accounting, finance, law, engineering, technology & design, and a wide range of other fields – with emphasis on acquisition of western technical methods, principles and language-relevant training.

While teachers would not necessarily need to teach the latest scientific advances in the field, a graduate degree in the respective field is required and some teaching experience is preferred. TEFL training is always useful to hone pedagogical skills to teach students whose first language is other than English.

As placements in these new openings take time to negotiate, interested candidates are urged to apply as soon as possible. USCCB serves as Liaison to AITECE in the USA.

Reading Notes



- *Globalization with Chinese Characteristics.*
Perry Link, Richard P. Madsen and Paul G. Pickowitz (Ed.) 2002.
Rowman and Littlefield. 336 pp. USD 21.95

As its title suggests, this twelve chapter book, edited by scholars long associated with the study of social change and responses of individuals in China, provides insights into social and personal tensions as China moves into its second decade of economic development and profound social change. Varied voices of individual women, workers, entrepreneurs and others describe experiences and concerns about such issues as migration, begging, and corruption. The book does not address religious concerns.

- *God in Chinatown: Religion and Survival in New York's Evolving Immigrant Community.*
Kenneth J. Guest. 2003.
New York University Press. 224 pp. Hardback USD 55.00, Paperback USD 19.00

Kenneth Guest's study, based on a ten-year survey, clearly illustrates the central importance of religion in the lives of the Fuzhou immigrant community as it struggled through the hardships of travel and adjustments to life in the U.S. Whether these immigrants relate to God in the form of traditional Chinese deities or in their connection to established Protestant and Catholic churches, God to them is *transnational* in nature.

- *The New Chinese Empire: And What it Means for the United States.*
Ross Terrill. 2003.
Basic Books. 284 pp. USD 30.00.

Long time China watcher and author Ross Terrill provides a timely overview of China's political future during the current period of leadership transition. While he predicts the demise of the current "Leninist" system, he does not predict the future but outlines five possible scenarios, all familiar to China watchers, from continuation of the status quo to collapse into regional competition and conflict. He concludes with a recommendation for a continued strong US military presence in Asia.

- *China's Leadership in the 21st Century: The Rise of the Fourth Generation.*
David M. Finkelstein and Maryanne Kivlehan (Ed.) 2003.
Armonk: M.E. Sharpe. 302 pp. USD74.95

In contrast to Ross Terrill's New Chinese Empire, this collection of essays, taken from a recent symposium of leading "China watchers," who have closely tracked the careers of China's new leadership and their policy records, sees in the new class of more professional political elite and more thoughtful intellectuals positive signs for the country's future, despite the impressive array of problems China faces today.

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[Notes compiled by C. Douglas Lovejoy]



News from USCCB

New Executive Director:

Charles Douglas Lovejoy will assume the leadership of the *US Catholic China Bureau* on January 1, 2004. *Doug*, as he prefers to be known, comes to us with uncommon qualifications and credentials,

and a commitment grounded in a 'life-long love affair' with China. A Notre Dame graduate, he holds a Masters in Public Affairs from the Woodrow Wilson School at Princeton. His Ph.D. dissertation "*Uncertain Opening: The Catholic Church and China in the Contemporary International Order*," was completed at Catholic University in Washington DC in 1987.

Most recently, Doug has served as *Director of University Development for Asia and Associate Director for Leadership Gifts at Princeton University*. He and his lovely wife, Jean – a speech education therapist – are parents of five adult children; and the proud grandparents of three. Doug is also in the final phase of formation studies for the Permanent Diaconate and will be ordained for the Trenton Diocese in May 2004.

He began orientation with USCCB in September, participating in the *European Catholic China Colloquium*, and is working with us as we prepare for the *National Catholic China Conference* in mid-November. As he joins us in this exciting transition to the future of the China Bureau, **Doug shares these thoughts:**

I am thrilled and humbled to share with you my excitement in joining the US Catholic China Bureau. For me this is the job of a lifetime as it brings together many years of commitment as a Catholic in promoting relations between China and the United States. My special thanks to the wonderful members of the Board for entrusting me with the responsibility of succeeding Sister Janet Carroll as Executive Director. She has been a special friend and inspiration to me for many years. I just hope and pray that readers of this newsletter and the friends and supporters of the Bureau's many activities and initiatives will patiently bear with me as I try to keep faith with the Bureau's ideals and standards.

The **20th National Catholic China Conference** will meet at Maryknoll NY on Nov. 14 -16, 2003, to explore the topic "*The Role of Religion in China's Emergent Civil Society*". **Over 100 persons are registered to participate.** Proceedings will be available later in the year. **See the USCCB website for details.**

The USCCB Board of Directors Semi-Annual Meeting will be held prior to the Conference. We are delighted to welcome *Bishop Ignatius WANG, Auxiliary of San Francisco* and *Dr. Regina Wentzel-Wolfe of St. John University at Collegeville* as new members. In addition to administrative and financial business, the **Board evaluates and projects vision and guidance for the Bureau's programs.** Following their participation at ECCC IV in Belgium, the USCCB delegation of Board Members Eugene Theroux and Fr. Michael Farano, together with Sr. Janet Carroll and Doug Lovejoy, were in Rome for **consultations at the Holy See and Vatican offices concerned with development of the Church in China.** We came away from these encounters with **a clear sense of hope and possibility for the future** - always sobered by the realities and challenges that face our friends and colleagues in China.

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