

China Church Quarterly

Cardinal John Baptist Wu – a great Pastor of the Chinese Catholic Church, an unswervingly devoted son of his beloved mother country of China, and a gifted and astute statesman of the Universal Church, died on September 23rd in Hong Kong, after a long struggle with multiple myeloma (incurable bone cancer). He was 77 years old; a priest for 50 years; the (fifth) Bishop of Hong Kong for more than a quarter of a century, and since 1988, a member of the College of Cardinals – only the fourth Chinese in the long history of the Catholic Church to be called to this esteemed role of leadership.

Cardinal Wu's missionary and pastoral vision for the Church of Hong Kong – and by extension, enabling bridge building with the Church in China; his uniquely effective leadership style of remaining humbly engaged in principled and genuine dialogue with all elements of Church and Society; and especially his gentle, listening attitude, led him to always maintain a respectful and sensitive approach to every challenge encountered in his long years of faithful service as priest, bishop and cardinal.

On the occasion of his death, and during the elaborate funeral rites which marked the occasion, the appreciation, admiration and affection of people from every sector of the Church and society was clearly manifested: from Pope John Paul II, to the highest governmental authorities in Hong Kong and China; as well as civic and ecumenical leaders in Hong Kong; and most of all, the people of his devoted flock. More than six thousand people attended his funeral Mass on September 28th.

Cardinal Crescenzo Sepe, head of the Vatican *Congregation for Evangelization of Peoples*, was delegated to represent the Pope at the funeral. During his homily at the Liturgy of Resurrection, Sepe spoke of Wu's generous service and loyalty to the Church; and of his ardent love for his country...stating he was indeed a "model for earthly life and a saint worthy of heaven". **Sepe highlighted Cardinal Wu's adoption of the Chinese philosophy of "Wu Wei," ... 'a way of doing things by refraining from doing them' as key to his leadership style;** "listening without speaking; alert to every opinion; pondering every idea; welcoming every suggestion, so that things were done, initiatives were taken, projects realized in full communion of mind and hearts. ***Is it not perhaps here that we find the secret of the great development of the Church in Hong Kong and of its success in all its endeavors?*** We now realize the great leadership Cardinal Wu provided: in his unique style of humble guidance, he was a great Leader, as a Christian Bishop is supposed to be; and a great Master of the way a Chinese Teacher instructs his disciples".

All those associated with USCCB have been blessed by the example of Cardinal Wu's pastoral leadership of the Chinese Catholic Church. We offer prayerful gratitude to God for his outstanding service and loving witness. In turn, we ask that he forever enjoy eternal peace and the reward of a life well lived; while continuing in the Communion of Faith to give us guidance and sustain us all in hope for the reconciliation and unity of the Church in China.

[CCQ Editor]

In Memoriam



Cardinal John Baptist Wu Cheng-chung
1925 - 2002

No Trains to Qufu: Why Christianity is Slow to Arrive in China – Part 2

[This is the conclusion of an essay, which was begun in CCQ #50]

A Hopeless Situation? So, is there no hope for Christianity in China? Is it too foreign and remote for the ordinary person? There are a number of reasons for believing that this is not so.

Confucius Still a Friend. The first is that Confucianism is not a threat to Christianity; indeed it can still be an ally. Today the Chinese people are again getting interested in the Great Sage though the government is not so enthusiastic about this phenomenon. A certain amount of ambivalence is still evident in the country. While Qufu proudly invites visitors to view the birthplace and grave of Confucius it does little to illustrate the significance of his life. Statues of him are at the end of most streets and inscriptions from his writings on wood and stone are displayed widely but admired more for their artistic skill and calligraphy than for their content. Theme parks illustrate historical episodes in Confucius' life but do not promote his thoughts as an alternative to that of the Party. That would be a serious mistake. A \$25 million research institute devoted to Confucian studies has been opened in Qufu but it is for serious local and foreign scholars researching the finer points of philosophy.

Confucianism is essentially a way of life and is passed on by example from parent to child, from teacher to student. Recently there have been reports of Confucian kindergartens being established in the bigger cities of China where toddlers are taught to recite passages from the Confucian classics in the hope that this will instill good behavior and a better sense of what it means to be Chinese. Despite the silent disapproval of the government, a new interest in Confucianism as a way of life is returning as a means of restoring family and social values and counter-balancing materialistic Western education. People know that there can be no return to the Confucianism of the past but many are recognizing its potential in rebuilding core values in the modern world. This is a search in which Christians could join, just as the Jesuits scholars did back in the Ming dynasty of the late 1500s. Confucianism, therefore, should not be a block to Christianity's entering Chinese society: the two share a common interest in social morality and improving the community. Confucian reluctance to get involved in religious matters leaves the way open for Christians to provide spiritual input and develop the religious aspect.

Doors Into China. There are ways of being welcomed into China, and even into the city of Qufu, and some Christians are finding them. Today Protestant teachers in a university in the city try, through their presence and witness, to share their faith. Their motivation for service is unfamiliar in today's China. Neither Eric nor the pedicab man could imagine someone leaving their career, family and country to work for a pittance in another continent. Also they would not expect a Westerner to show Confucian-like self-control, openness and genuine concern for strangers.

Maybe not all of the Christians are perfect examples of this – they would be the first to admit it themselves. They are human and whatever good shines out in them usually has the virtue of being natural -- it is the way they were used to behaving back home. If they were trained to see and show Christianity as a way of life they would be even more effective in surprising people like Eric and the pedicab man into questioning their own lives and opening themselves to a deeper vision of what life is about.

Limitations. The weakness of short-term mission is evident when it comes to "expressing the unknown in terms of the known of another culture." Most short-term Christians have had no chance to imbibe the essence of Chinese history, culture and religious experience. They do not speak the language because that task alone would take at least three years of their life. They do not have the training to show the continuity between Christianity and Chinese historical experience.

Another obstacle can be their own vision of Christianity – is it open and broad enough to accept the good in other cultures and deep enough to allow their own faith to be reborn in another culture? They would need to be prepared to return to the situation of the Early Church when social concern and awareness of the Spirit bore the first fruits, and theology came only much later.

Missionary activity in the 21st century is exemplified by patient Christians in places like Qufu, struggling to find their way into Chinese life. Confucius would have appreciated this. He had little visible success to show in his lifetime but he sowed the seeds that were to form China for centuries to come. The lessons to be learnt are simple: 1) there must be people on the ground to witness and explain; 2) at least some of them must be professionally trained to show, through deeds and words that will be understood, why they choose the Christian way of life and how this way can help those whom they encounter to find similar peace and fulfillment even in this modern world. (HMM)

RELIGION

China Scholars Exalt "Localized" Christianity

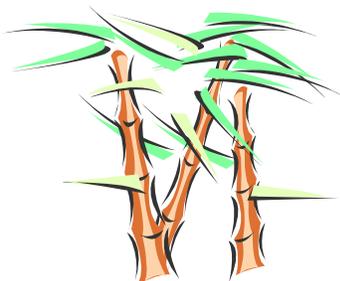
At a Symposium organized by Hong Kong's Chinese YMCA and Lutheran Theological Seminary last April, the vice director of the *Hebei Friendship Association*, said all aspects of society, including religions, must comply with and serve the core of economic development, and be responsible for maintaining stability. In a speech on *The Influence of Economic Globalization on Religions*, Guo said that Religions advocate self-reliance and a moral standard in governing social behavior, and that should include religious diversification and secularization.

At the same Symposium, a professor of Religious Studies at Wuhan University noted that **China's entry into the WTO will facilitate religious dialogues, and that globalization calls for localization in the fields of religious education, management and theology**, as illustrated by 16th-century Jesuit Matteo Ricci, who respected and adapted to Chinese Culture.

Chan Kim-kwong, Executive Secretary of the Hong Kong Christian Council, **emphasizing the impact of globalization on the Christian Church in China**, said that, although the number of Chinese Christians is growing rapidly, their average seniority and their educational levels are low, affecting the quality and development of the church. Even **President Jiang Zemin** said recently "the influence of religion on society was powerful and long-lasting".

Catholic Publications Grow Like Bamboo After Rain

Since the Second Vatican Council, publishers have striven to build harmony between 5,000 years of Chinese traditions and the Gospel. With the help of modern technology they are slowly succeeding. Catholic publications are multiplying helped by foreign financing: **Sapientia Press House** in Beijing (founded in 1946) and **GuangQi** in Shanghai once again publish bibles, theology books and missals with government authorization. **Faith**, a fortnightly newspaper has a circulation of 45,000. An ecclesiastical news bulletin



entitled **The Disciple** is published in Shanghai, covering news, which concerns the life of the Christian community.

Since the mid-1990s, diocesan news bulletins have also been published in many dioceses. However, according to Comboni Press, these *small initiatives are springing up in an area in which the communist government exercises an evident control*. How far freedom of expression can go depends on the context. Self-censorship helps the press to survive but at times the cost is greater objectivity. **Having to avoid subjects which are taboo for the government and, at the same time, informing and forming Catholics in the truth, is a task, which is as challenging as it is fascinating.** Nevertheless, some headway is being made, thanks to the courage, determination and commitment of the pastoral workers of the various dioceses.

Reading on Christianity by *Dr. Zhou Xinping*, Director of the Institute for the Study of World Religions at CASS, was published by the *Religious and Culture Press*. This book is part of the series introducing all five major religions in China. It is also available in Xinhua and other large bookstores for a little less than \$1 US. **Subway riders in Beijing may be surprised to see such books introducing Christianity in the underground station newsstands.** [Ed. Note: In China, "Christianity" and "Catholicism" are officially recognized as two *separate* religions.] Zhou's 102 page, reader-friendly volume covers **Historical survey**: beginnings of Christianity, the meaning of *Jesus Christ*, church development through the centuries, Protestant Reformation (Luther, Calvin, Anglicanism), brief description of major denominations. **Scriptures and Doctrines**: the Bible, essential contents in the Old Testament Books of Law, Prophets; Gospels, Epistles, Revelations; basic doctrines (Ten Commandments, "virtues" of faith, hope and love; justification by faith, predestination), and current theological thinking. **Sacraments and Church Polity**: baptism, eucharist, worship, prayers, Christmas, Easter, the Lord's Day. **(Protestant) Christianity in China** – early presence, (*Robert Morrison*), 19th century missions and development after the Opium War, and Taiping Revolution, "*Christian Cases*" (conflicts with westerners), medical, educational and publication work, Christian colleges and universities, indigenizing efforts of Christianity, the Three-Self movement, and present situation of Christian Church in China.

Philosophical Underpinnings of Modernization

An international conference on **Alfred North Whitehead and China in the New Millennium** brought more than 135 scholars from 12 different countries to Beijing from June 17-21, 2002. This historical event was co-sponsored by the *Center for Process Studies* at Claremont University, California, and the *Center for the Study of Culture and Values*, Beijing Normal University.

The conference was to consider how the process thinking of Whitehead (1861-1947) might provide an intellectual foundation to bring the wisdom and values of China's millennial history into modern/post-modern philosophical discourse. Whitehead's *Philosophy of Organism*, which emphasizes the ultimacy of process and the primacy of relationship, seems to resonate better with Chinese and East Asian thought, than it does with Western philosophical thinking. Therefore, if appropriated by the Church in China it **could be an invaluable intellectual tool for theological reconstruction in the context of Chinese culture.**

While many scholars in China today still think in Marxist categories, and after decades of periodic bashing of Confucius in the modern period until recent years, many remain skeptical that Chinese cultural traditions have anything good to offer modernity. Others are open to Whitehead's creative thinking, especially his sharp critique of modern science and the modern world. [Both have been fully embraced uncritically by China.] Whitehead may yet find a place on the agenda of China's quest for values, relevant for a workable society, opening to the world in the new millennium.

On June 12-15, another **International Symposium on Religion, Ethics, and Contemporary Society: West and East**, co-sponsored by the *Religion Department of People's University* and the U.S.-based *China Academic Consortium* was also held in Beijing. Both academic events had full participation from scholars in China and other countries, especially North America. From a Christian perspective, we can give thanks for the rigor and interaction of engaged intellectuals worldwide making possible that *treasures long prepared—the wisdom, insight, gifts and grace of every culture, age, and place in Christ can now be seen and shared.* [China News Update]



Youth Pilgrimage

A group of thirty young people from Taiyuan Diocese in the Shanxi province, central-northern China, recently made a 1000 kilometers bicycle tour-pilgrimage. Led by a diocesan priest, the youngsters pedaled through Shijazhuang (Hebei), Jinan, and Yantai (Shandong), visiting all the various shrines along the way. Despite the fatigue of the journey, the boys and girls did not forget that the bike ride was a spiritual journey. There was a great team spirit and each one tried to be of help to the other. When they returned home, tired but happy, their priest said *the pilgrimage tested our young people's determination and it enriched their life of faith.*

[Fides]

New World Travelers

The door to foreign travel is opening a bit wider for those Chinese wealthy enough to take advantage of it. Some 12 million Chinese went abroad last year. The total number of travel destinations open to Chinese citizens is 19, with most of those in the Asia-Pacific region. **China has used inbound tourism to stimulate its domestic economy but it is also witnessing growing demand for foreign travel from its increasingly wealthy citizens.**



College for Foreigners to Learn Chinese

A college for teaching the Chinese language to foreigners was opened recently in *Beijing University*. Its main task is to help foreign students continue with further study in different departments. Training would also be provided for high-level Chinese language personnel to meet exchange demands in international politics, economics and culture. **Beijing University also plans to open Chinese language teaching bases overseas.**

CHURCH NEWS

Corpus Christi Procession in Fuzhou

Praying for peace, prosperity, stability, unity, and communion of all Christian communities and peace of mind for all peoples, more than 3,000 Catholics from four parishes, holding flowers and candles, took part in Fuzhou Diocese's first ever Corpus Christi procession.

The capital of SE Fujian Province is an area of fervent catholicity, where harassment and crackdowns on unregistered churches have been especially severe. [See following story.] Hence it was unusual that the authorities gave permission for such a "large-scale" public religious activity, usually restricted to registered religious venues.

Summer Catechism Class Disrupted

The Beijing City government recently issued a law, ostensibly protecting the "normal" practices of religious people and organizations. But in fact, some observers believe the measure enables authorities to exercise stricter control of all religious activities. A good example follows.

In Fuzhou City, a priest in an unregistered church reported that 40 children, attending catechism class in a factory, were taken away by local police on July 20. Although they were released the same day, the Sister who organized the class faced detention of up to 15 days. A local Catholic source said that local government officials had warned that catechism classes for children could only be conducted in approved religious venues. Although Chinese law forbids anyone under 18 to join a religion, many catechism classes for children and teens are conducted openly, especially during summer school holidays.

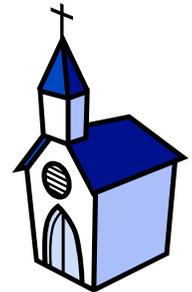
Expatriate Catholic Community Grows

In 1993, upon the request of various consulates in Shanghai, the government approved a foreign-language Mass at **Christ the King Church**, the first ever in the country since the revival of religion in the late 1970s. Mass readings are conducted in several languages, and Sunday school for children is also conducted in Korean, in addition to English and French.

Now, with the growing number of foreigners attending Mass, this Church proven too small. Since May 2002, Masses in English have been held at St. Peter's Church, with a much larger seating capacity. The Shanghai expatriate Catholic community has welcomed the move.

New Churches in Three Gorges

The Three Gorges Project along the Yang Tze River was begun in 1993 and is scheduled for completion in 2009. According to the PRC authorities, the Three Gorges Dam (estimated to cost \$24.5 billion) will provide hydroelectric power for development of the impoverished region, improve navigation and help solve perennial flooding problems. An estimated 1.3 million people are being resettled in new towns in upland areas.



Thanks to major support from Catholics in Hong Kong, the **Diocese of Wanzhou** is slowly replacing churches that will be submerged by the world's largest-ever dam project. Three new churches have been dedicated so far, and a further five in new towns along the river are still to be completed. In addition to the parish churches, kindergartens and other multipurpose buildings will also be rebuilt. This year, the *Cathedral of the Immaculate Conception* in Wanzhou city will also be dedicated.

Mongolia becomes Apostolic Prefecture

With a total population of about 3 million and a Catholic population of only about 100, this Alaska-sized nation has been upgraded from a mission to an Apostolic Prefecture, headed by Immaculate Heart of Mary (CICM) *Fr. Filipino Wens Padilla*. This is the first step in the organization of an ecclesiastical hierarchy in a specific territory.

Currently four priests of this missionary order work in the country, along with two *Fidei Donum* priests from South Korea, five women CICM missionaries, four *Missionaries of Charity*, and four religious of the *Congregation of St. Paul of Chartres*. Six *Salesian* religious, who will open a vocational center, are expected in the near future.

Mass for the Masses

Because of a growing number of Sunday worshippers, *St. Joseph's Church* in central Beijing has set up an outside TV screen to accommodate those left outside. St. Joseph's, built in 1655, is visited by people from all over the world and thus has an opportunity to proclaim the Catholic faith and Christian lifestyle. An outdoor notice board displays reports and photos of activities, as well as a giant print text of the entire Creed.

SOCIAL ISSUES

Chinese Communist Party Changes

For more than a year now, **China has been preparing for a change of leadership, a shift to a younger "Fourth Generation" of leaders that would mark the first orderly, institutionalized succession by any communist country.** However, there are now indications that top leader *Jiang Zemin* may be having second thoughts. Until now the generally accepted transitions script was that Jiang would hand over his posts to *Vice President Hu Jintao*. In Party lore, Mr. Hu was chosen by late paramount leader, *Deng Xiaoping*, to succeed Jiang whose remarkable staying power dates to 1989. Jiang and his peers, including *Li Peng* and *Premier Zhu Fongji*, come from a Third Generation of leaders. These elders have delivered economic dynamism in China, but also carry the taint of the *1989 Tiananmen Square massacre* – and a decade of denying any responsibility for it.

Many object that China has for too long been "a government of men" rather than "a government of laws." **The regular, periodic, peaceful replacement of elites would contribute to constitutional-legal norms in Chinese politics** (according to *Richard Baum, a China expert at UCLA*). Hu Jintao and others of the 'fourth generation' are untainted by Tiananmen, which might enable them to take more decisive action. But in numerous speeches, conferences, state visits and personal meetings – Jiang has not appeared ready to leave. His recent contribution to Chinese Marxist thought, a theory known as the "three represents" has been so lionized that some analysts feel he is being sold as indispensable to the running of the country. **'Three represents' or 'san ge dai biao' is an attempt to harmonize Marxism with China's new culture of free markets, private business and 'advanced' sectors of society like technology.**

[Christian Science Monitor]

Catholic Sisters Join AIDS Fight in China

Toward the end of 1999, HIV-positive cases had been reported in every one of the provinces, autonomous regions and municipalities in China. **The real HIV-positive population has probably surpassed one million.**

Alarmed by the gravity of the epidemic, a dozen Sisters of the *Sacred Heart of Jesus Convent in Xi'an* have formed the **AIDS Concern Group** to promote AIDS awareness, after attending a training session on preventive measures and medical treatment. With encouragement and in the spirit of sacrifice, they have

overcome their embarrassment at talking openly about the fact that sexual contact is the most common way of spreading the disease. **The Sisters are currently searching for experts who could teach them the most effective ways of educating the public about AIDS.**

Professionalism on the Rise

The number of lawyers in China has jumped to 110,000 from a mere 200 two decades ago. There is great market potential for lawyers as the economy becomes knowledge-based. Nearly 10,000 law offices in China, specialize in securities, finance and real estate, as China steadily opens its legal services market to the outside world. Since early 2001, 104 foreign law firms and 28 Hong Kong law offices have set up branches.

In an effort to raise the level of professionalism in China, 300 high-ranking officials will be trained at Harvard's John F. Kennedy School of Government for the next five years. Qualified candidates must have worked at least at mayoral or department chief's level, be university educated, and under 45 years of age.

Inter-religious Forum on the Environment

Members of the five government-recognized religions – *Buddhism, Catholicism, Protestantism, Islam, Taoism* – and scholars discussed **the role of religions in environmental protection** as well as inter-religious dialogue at a Catholic-initiated forum on August 24-25. Among the 100 people at the meeting in Shijiazhuang, Hebei province, were government officials, scholars and representatives from environmental NGOs in China.

The forum was organized by the *Catholic Patriotic Association, Catholic Church Administrative Commission* of Hebei province, and *Beifang Jinde Catholic Social Service Center*. In her **keynote speech**, *Chen Xiufang*, director of the Party United Front Work Department in Hebei, said **religion nowadays is concerned not only with spiritual needs but also material life.** Such a concern is a concrete demonstration of the adaptation of religion with socialism, she said. Noting the importance of developing positive forces in religion to combat "bad elements" that use religion to harm the national interest, she urged **religious groups to play a progressive role as China opens to the outside world.** "We must take the initiative for exchange and dialogue in the face of religious conflicts around the world," she said. [AF 09/13/02]

EDUCATION

Education Woes and Triumphs

City officials in Shanghai have pledged to protect the education rights of migrant children by shutting down poor quality private schools that take advantage of their undocumented status. With the aim of eventually placing all migrant children in public schools, officials are encouraging more State-run schools to enroll migrant students. A drop in Shanghai's birth rate has left many schools with fewer pupils so enrolling migrant children means that the schools can be filled to capacity. Of 240,000 migrant students studying in Shanghai 100,000 have now been accepted by public schools. The remaining are studying in private schools scattered in the outskirts of the city.

At the opposite end of the scale, **China now tops the world with the number of people studying abroad.** A total of 460,000 Chinese have studied in 103 countries since China adopted its reform and opening policy in the late 1970's. According to their statistics, ninety percent of them have received master's degrees or doctorates. **The rate of young people studying abroad has increased at 40% per year over the past three years.** Most of those studying in the U.S. have opted for language schools or preparatory schools for colleges. However, only nine percent of Chinese students in the U.S. managed to enter universities whose certificates can be recognized by local authorities in China.

Modern Distance Learning in China



As the Internet has become widespread in China, distance learning or on-line study is more popular. In simple terms, modern distance learning is based on traditional distance learning with the addition of advanced technology such as satellite transmission.

Prof. *Zhang Pu* of the *Beijing Language and Culture University* says that, in today's society, people must receive life-long education or fall behind. Modern distance learning performs this function.

Chinese Education Goes Global



Higher-learning, vocational, adult and secondary technical education institutions will work with overseas partners to run corresponding schools in China, reported Minister of Education *Chen Zhili*.

Policies on foreign investment for operating schools in Chinese will also be stipulated. However, such institutions involving military affairs, police, politics, party schools and preliminary education will not be open to any foreign organizations.

Priority will be given to the nurture of talents with finance, trade, law, accounting and management expertise in order to meet the demand of economic restructuring necessitated by the country's entry into the WTO, continued Chen. **With bilingual education a growing trend, the Ministry of Education has called on universities to use foreign languages to teach these courses.** Within the next three years, more than 500 of *Qinghua University's* core courses will be taught using original English textbooks.

China will continue to welcome foreign students, to help enhance bilateral and multilateral education exchanges and cooperation. Universities open to foreign students will do more to improve teaching efficiency and campus services. **China received a record-breaking 52,000 foreign students last year.** Its first group of 33 foreign students arrived from Eastern Europe in 1950.

International exchanges and cooperation have widened the horizons of Chinese universities and upgraded their international competitiveness and academic research level. *Shanghai International Study University*, the most influential foreign language university in southern China, employs more than 30 foreign teachers and sends nearly 100 teachers abroad each year.

Dedication of Shrine to Our Lady Queen of China

On August 3rd thousands of Chinese Catholics from various North American Chinese communities celebrated the dedication of the **Mosaic Picture of Our Lady Queen of China** at the *Basilica of the Immaculate Conception in Washington, DC*. The planning and fundraising for this event was the work of a dedicated group of Chinese-American laity, led by Dr. Daisy Yu.



At the Eucharistic Liturgy, Cardinal Theodore McCarrick, Archbishop of Washington, DC, and a founding Board Member of USCCB, was joined at the altar by more than 40 concelebrants, including eight of the young clergy from China, currently in graduate studies in the USA. **The event was a moving experience of the unity among Chinese Catholics of the Universal Church.**

Religious Study Tour to China

The 8th Religious Study Tour organized by the *USCCB* departs to China on October 28th. Seventeen people, led by USCCB Executive Director, Janet Carroll, are set for the journey of a lifetime: the Tour consists of 19 days in China, with **visits to Beijing, Shijiazhuang, Shenyang, Fushun, Xi'an, Guilin, Shanghai, and Suzhou**. Visits to religious and historical sites in China, offer participants the opportunity to **broaden awareness** of the current situation for Christians in China, and to **develop an appreciation** of China's long and storied culture and history.

Kamm Wins Human Rights Award

John Kamm, a past Trustee of the U.S. Catholic China Bureau, and currently a member of the Board of the *National Committee on US-PRC Relations*, headquartered in New York, has received the 2001 **Eleanor Roosevelt Human Rights Award**. President Clinton established the prestigious award in 1998 to commemorate the former first lady's commitment to human rights.



John Kamm is **Executive Director of The Dui Hua Foundation**, which he established in 1999 to promote human rights in the U.S. and China. An international businessman and former president of the American Chamber of Commerce in Hong Kong, he began raising public awareness of political detainees in China in 1990. Since 1991, he has made more than 60 trips to Beijing in an effort to engage the Chinese government in a dialogue on human rights.

The award presenter remarked **"... Mr. Kamm has shown that business people can not only open markets to American products, they can touch hearts with their pursuit of American values."**

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20th National Catholic China Conference

The U.S. Catholic China Bureau's 20th National Catholic China Conference will be held on the East Coast in Fall 2003. Tentatively dates are the weekend of November 7-9.

Mark your calendars now and watch this space for more information in the next CCQ.