

China Church Quarterly



From the Editor:

This summer marks the start of USCCB's 14th year in mission to foster Sister-Church relations with the Catholic Church in China. All associated with USCCB thank you for your fidelity and support these many years!

*With this issue, the **China Church Quarterly** also reaches a milestone with its **50th issue** -- beginning from the Fall of 1989. The CCQ is dedicated to transmitting news of the churches and of the growth and development of Christianity in China, in the context of cultural, religious and socio-political developments in contemporary Chinese society; and of the churches' role to witness to the Gospel among a people and in a country undergoing rapid and radical transformation. However after more than a decade of publication, **the CCQ remains a small voice of the "Good News" about the Church in China**; alas, often drowned out by the cacophony of negative reporting preferred by the secular, and sadly, even the religious, media in the USA. Notwithstanding, we are encouraged by the positive reception given to USCCB programs in service of our goals, evidenced by the **success of the 19th National Conference and the interest in our 8th Religious Study Tour** [cf. p. 8]. **In turn, we encourage you -- our discriminating readership -- to help us "spread the Good News" by introducing CCQ to friends/colleagues; or sharing your copy with others.***

The essay shared on pages 3-4 presents the kind of insight that really "sees China" as it is, not as we think it is or want it to be. "No Train to QuFu" helps us understand China as it has been, is and is becoming. Things are never truly as they appear on the surface. One needs to search deeper; and reflect more sensitively, to truly understand.

Shrine of Our Lady of China at National Basilica

In a well-orchestrated sequence of festive events, a beautiful Mosaic of **Our Lady of China will be officially dedicated on Saturday, August 3, 2002**, as a focal point of devotion for Chinese American Catholics at the Basilica of the National Shrine of the Immaculate Conception in Washington, DC.

The mosaic portrays a picture painted by *John LU Hung Nien* in 1954. It was widely distributed as a holy card, with which *Cardinal Thomas TIEN*, a Divine Word Missionary, promoted devotion to the Blessed Virgin Mary in China. It is a stunningly beautiful portrayal of a Chinese Madonna and Child, set in a background of brilliant blue, white and gold mosaic tiles. **Chinese Americans in the Washington, DC Archdiocese pioneered the project under the leadership of Dr. Daisy Y.Y. Lin.** They solicited support from among some one hundred thousand Chinese Catholics in the USA, in an expression of appreciation for the intercession of the Blessed Mother as Patroness of the Catholic Church in China. The shrine is quite prominently located, set in an alcove in the nave of the Basilica, about halfway down on the left side aisle.

The weekend will also be the occasion of the **First National Pilgrimage of Chinese American Catholics.** Like all joyous occasions, this one will begin with music. A large choir (composed of singers from the surrounding communities) with accompanying musicians will gather to rehearse songs that they have been practicing individually or in groups since the beginning of May. The music will serve as a backdrop for the day's events and a Gala Dinner at Georgetown University, to be attended by some 500 people.

General information about many public events in connection with the dedication: lodging, parking, a Sunday Mass in Chinatown, sightseeing in Washington, the Youth Conference for Chinese American Catholics (August 1-4), and the NACCRL Convention (August 1-4) can be obtained from Dr. Mark Li (mli8888@aol.com) or Dr. Daisy Y. Y. Lin (301-929-9506).



CHURCH NEWS

Common Chinese Bible Still a Dream

A Franciscan Friar, *Venerable Gabriele Allegra*, who died in 1976, began pioneering Chinese Bible translation in 1935 and later founded the *Studium Biblicum* to accomplish this work. The Chinese Bible published by Studium Biblicum has become the standard text for Chinese Catholics worldwide, including in China.

Catholic and Protestant biblical experts note that **differing translation principles make publication of an interconfessional Chinese version of the Bible difficult.** The interconfessional Bible translation committee, sponsored by United Bible Societies, comprises biblical experts from *Studium Biblicum*, the Franciscan-run institute in Hong Kong, and various Protestant churches.

An interconfessional version must first resolve technical problems on proper nouns; i.e., the Chinese translations of God: "*shen*" and "*shangdi*" used by Protestants and "*tianzhu*" used by Catholics.

While scholars see a reader-oriented approach as the current trend in Bible translation, they disagree on a Chinese Bible based on a feminist hermeneutic interpretation of literature. The Studium Biblicum is currently revising the whole Chinese text based on new hermeneutics approved by the Catholic Church. In a similar undertaking, the ***Institute for Christian Studies at People's University*** in Beijing plans a Bible translation in modern Chinese to be sold in ordinary bookstores. To date, the sale of Bibles in China has mainly been restricted to church buildings. General bookstores are currently not allowed to sell Bibles.

[Hong Kong Sunday Examiner]

Religious Women's Role in Church and Society

A Comboni Missionary, *Rev. Daniel Cerezo*, has noted that women religious will play an increasingly important role in China, despite rigid governmental control. In an article published by SEDOS in Rome, Cerezo pointed to the commitment by bishops to clergy formation, indicating that **formation of women religious has only recently been addressed.**

Many convents were established when a group of young people gathered around an elderly religious who had survived the Cultural Revolution and could lead them to a consecrated life. Cerezo notes that preparation of women religious is quickly improving, and that **"the female religious world is little by little assuming an irreplaceable role inside the Church in China".**

Marian Shrines

A week-long holiday in May, popularly known as "golden week", drew tens of thousands of Catholic pilgrims to the Marian Shrines for prayer and devotion. The **Gothic Basilica of Our Lady Help of Christians at Sheshan near Shanghai, was built in 1935**, joining earlier hillside shrines from the 1890s. It was designated as a Basilica by Pope Pius XII in 1942. Young and old braved heavy rains to participate in this faith-strengthening experience, even though lodging and food facilities were inadequate.

After three years of hard work, **Hu Zhuang Marian Shrine in Shan Dong** finally has its new church. The consecration Mass, celebrated by Bishop Wang of He Ze diocese, was attended by 40 priests and several thousand Catholics. **A place of Christian pilgrimage for 300 years**, the new church is drawing about 100 Catholics to daily Mass, so far without objection by government officials.

Catholics in the Home of Genghis Khan

Almost 90% of today's Mongolian population of some two million is Tibetan Buddhist. There are small groups of Christians, including 130 Catholics. However, the tiny Catholic community in the young state of Mongolia, formerly part of the Soviet Union, is growing. The **Catholic Mission of Ulan Bator, established in 1992, marks its tenth anniversary this year.** A pastoral visit to Mongolia in July is planned by Rome's *Cardinal Crescenzo Sepe*, Prefect of the Congregation for the Evangelization of Peoples, commemorating the establishment of diplomatic relations between the Republic of Mongolia and the Holy See.

Missionaries' Tombstones Part of Cultural Heritage

Founded by French Jesuits in 1710, **Zhenfuxi Cemetery** was destroyed at the beginning of the 10-year Cultural Revolution in 1966. Thanks to the Beijing Cultural Bureau, 36 tombstones were saved and are now on display at the open-air Beijing Art Museum of Stone Carvings. All of the memorialized clergy lived during the Qing Dynasty.

Priest-scholar *Rev. Gianni Criveller* noted that the tombstone display is a testament to religious pluralism in China's past and a "sign of hope" for the future.

No Trains To Qufu: Why Christianity is Slow to Arrive in China

A China Observer

Qufu is one of China's inland tourist attractions. While foreign travelers think of the Great Wall and the Terra Cotta Warriors, the Chinese people think of Qufu, Suzhou's canals and the misty Great Mountains. However no trains go to the ancient town of Qufu, nor do planes for that matter. It seems quite appropriate, when you recall that Qufu is the hometown of the KONG family, the descendants of Confucius. When the railways were being built the KONG family would not allow screeching trains near the town lest they disturb the serenity of the Sage's temple and grave. The nearest rail station is at *Yunzhou*, 16 kms away, and there is no airport in the vicinity. *It is amusing to think that Confucius can keep trains and airports at a distance even in this day and age!*

QuFu is the heartland of Confucianism -- the Sage's home town where, 2500 years after his death [and forty years after Mao had tried to eradicate his influence from China once and for all], Confucianism thrives. It is fascinating to discover how the townspeople regard him today; and to assess if he is still a serious contender to help the New China find its authentic identity. It also offers insights into the challenges facing Christians today, also seeking to make a positive contribution to the new *mega-power-in-the-making* named China. ***On a recent visit, three people illustrated the new reality: a pedicab driver, a student looking for a job and the modern Confucius himself.***

The Pedicab Man

The Qufu pedicab has the customers (usually two tourists) sitting up front and the driver pedaling behind. My companion and guide was a Chinese American professor who in no time was answering the inevitable questions coming over her shoulder from the driver: how old was she? how many children she had? and how much money she earned? She turned the third question back, asking the pedicab man how much he thought she got for teaching at the local university? *"Over a thousand yuan a month,"* he replied (about US\$125). Actually she gets about four thousand but she just responded affirmatively. *"That's more than I earn in a year,"* he countered, and stuck with us for the rest of the afternoon, earning the princely sum of 20 yuan (US\$2.50) – plus tip.

To listen to the pedicab man, Confucius meant little beyond his tourist-attracting value. Yet his courtesy towards the professor was Confucian; as was his dignified acceptance of his lot. *Meaning in his life came from his role in his family. Like many laborers in China, the influence of the Communist revolution had passed him by; but the Confucian outlook survived deep in his outlook.*

The Student

Eric, in his final year at university, was on his way to apply for his first job. His English was excellent and I asked him whether, like many students in China, he saw his future in international business. *"Not in the slightest,"* he replied. Business was too risky; he wanted to be a professor or a government official. The job he was applying for that day would enable him to continue his studies for his Masters and later his Doctorate. In the Confucian world scholar-officials had the highest place; the military second; honest farmers third; while shopkeepers and others in commerce were barely tolerated. Tradition dies hard.

Eric showed great respect and concern for me. He wondered why a 'business man' was traveling alone by rail. *Did I not have a secretary to accompany me?* He did all he could to make sure I would be comfortable and get off at the right stop. Despite those Confucian traits in his character, *the Great Sage is not a conscious part of Eric's life.* His goal is a secure job leading to opportunities to travel and explore the modern wonders both inside and outside China. ***Ideas are important only insofar as they can improve his material life.***

Confucius Today

There are three Confucian sites preserved in Qufu – the ancestral home, the shrine-temple and Confucius' tomb in the KONG family garden of graves. Only the tomb has its original shape - a grassy mound with stone pillars in front bearing words of esteem from the emperors of every dynasty since his death.

In front of the shrine-temple, which has been rebuilt many times, was a guard in uniform. He shouted at us and the few local tourists who came close. I thought he was telling us not to take photos in the sacred area. However my companion translated: *"He says that Confucius is just like a god. It is OK to make contributions to him and he can bring you good health and fortune just like any other god."*

Actually, Confucius had always kept religion at a distance and was wary of superstitious practices in quest of good fortune, which were as common in his age as today. Rather, his life was devoted to practising the way of becoming fully human; and to pondering the question, *"Who is the Great Individual?"* He once remarked, *"How can we know about things we cannot see when we cannot even understand ourselves?"* Confucius drew on the traditional "revelation" of the Chinese people to discover more about the nobler side of humanity and how to develop it in one's relationship with others. ***Confucius would not have been happy with the claims of divinity made for him by the present guardian of his shrine.***

No Church in QuFu Either: Counter-Attractions

Today over half of the population of Qufu are surnamed KONG. Although the town is a thriving tourist center, there is no Catholic Church in the city. An image comes to mind of 'the Christian train', with all its promise of progress, having been stopped outside the town boundaries by the self-sufficient citizens of Qufu.

There are good reasons why both the pedicab man and Eric would be slow to join a Catholic Church, even if there was one. Though neither of them see Confucius as important in their lives, **neither would accept a teaching on life that was not based on China's historical experience as expressed by Sages like Confucius.** For the student, it would be a sense of nationalism: important solutions are to be found *in China*, not in any foreign-sounding or foreign-derived teaching. For the pedicab man it is simpler: his whole life is based on traditional practice, doing what his family and the government ask; following, rather than thinking for himself. His life is too narrow for foreign ideas to interest him. **For both, any message that seems to contradict or dismiss the Chinese way is a waste of time.**

For the student, the promise of the New China is already taking shape around him – TVs, mobile phones, fast trains, luxury goods and modern homes. Unless some unexpected influence comes into his life he will not be distracted from concentrating on the new pleasures he sees just around the corner. He will probably come to hear of Christianity, if he hasn't already, but it will be only one among a hundred exciting new ideas he is encountering. Like Buddhism, it may even come to influence his life in some way, but it will never come to rule it.

The pedicab man has less opportunities in life and less to hope for; but his daily life is just as complete as the student's. It would take a similar major impact from outside to change it. Buddhism and popular religion come into the life of the Chinese people at festivals and in emergencies, and help fill out the gaps that remain in daily existence. They are not looking for anything further.

Negative Attitudes

Both the student and the pedicab man share a vague mistrust of Christianity; and this provides a further reason for keeping it at a distance. The post-Liberation PRC government made strenuous efforts to educate the people about the bad intentions of Christian missionaries, as revealed in their association with imperialist powers, their misuse of the Unjust Treaties, and their siding with anti-communist forces in the decades since the 'fifties.

The PRC government adheres to the theory that atheism is scientific, while religion holds back progress. However, for young people this aggressive attitude of officialdom toward religion, especially its foreign varieties, could cause a backlash. It may stir up curiosity and even lead to some cautious inquiries about its teachings. On the other hand, China's youth have little trouble in accepting that material things are indeed of prior importance for a country trying to overtake the rest of the world.

[Hopes for Christianity in China? - To be continued in CCQ 51]

SOCIAL ISSUES

Efforts to Assist Poor and Disadvantaged

A recent "Aid-the-Poor" Conference urged government at all levels to find new ways to resolve the issue of food and clothing for the urban and rural poor. **About 30 million urban Chinese are living in poverty - two-thirds of them below the official minimum of US\$18 monthly per capita income.** Poor urban residents live in constant fear of falling ill, their children being unable to continue schooling, and being unable to afford to celebrate festivals.

Earlier policies had focused on helping **a comparable number of rural poor**, even though the urban poor had greater potential to affect social stability. Millions of workers, laid off from state-owned enterprises, still cannot find new jobs. Since agriculture is widely viewed as the foundation of the national economy, **enhancing the purchasing power of farmers** boosts domestic demand. This is the **key to insuring sustainable economic growth** for China, thereby improving the lives of the poverty-stricken during the global economic slowdown. Since farmers form the majority of the Chinese population, the issue of agriculture and farmers' income is also a political matter that affects the stability of the whole country.

In 2000, **there were 9.79 million poverty-stricken handicapped persons in China**, although that number stood at 20 million eight years earlier. The country also began to assist these needy people nationwide in 1991, when a national and well-organized plan on the issue was launched.

The Chinese Ministry of Education is stressing support of educational development in relatively poor western areas. Under the plan, initiated in 1992, educational institutions in better-developed eastern areas will send teachers or donate money, books or computers to the western regions, or provide skill-training for teachers. **Programs such as AITECE and Amity** (sponsored by Catholic and Protestant Christian organizations abroad) which recruit Teachers of English (TESL) for China's colleges and universities, **are also re-directing their efforts to Teacher Training Colleges in poorer areas, especially South West China.**

More than 24,000 volunteer service centers have been set up across China, including a five-year-old poverty eradication program, which has attracted more than 10,000 volunteers to work in 207 poor counties for a period of six months to two years. Some one million college and high school students go to poor and disaster-stricken rural areas every summer to help.

The **U.N. Volunteers Organization has sent some 200 volunteers to China**, in such fields as education, health, science and technology, environmental protection and poverty alleviation. **China has also sent more than 160 volunteers to more than 30 developing countries** to work on agriculture, water conservation and health.

Chinese Divorce Rate on the Rise

Experts claim that the reported two million **divorces annually since 2000 stem from a rise in relationship expectations.** Traditional restraints kept women in loveless marriages; however, recently, couples feel freer about separating rather than suffering in an unhappy marriage.

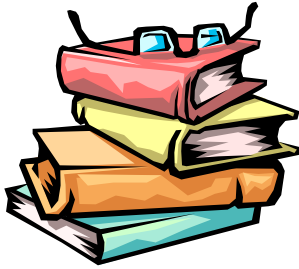
More financial freedom, changes in social values, and a different morality have brought about the rise; although, at 13%, the divorce rate is still lower than western countries like the USA, where the divorce rate is now reported at 50%.

Skewed Gender Ratio

China's **social fabric is in danger of unravelling** unless something is done to fixed the skewed sex ratio. In some parts of Guangxi province, there were 140 boys for every 100 girls, with similar figures in Hainan province. Experts attribute the discrepancy to girls being abandoned, aborted or given away to relatives at birth. Parents may then try again for a son.

Although laws specifically ban abortion of a fetus because of its sex, the ultrasound black market continues to thrive. Some families even resort to female infanticide, which some consider "delayed abortion".

[NW China Quarterly]



Taiwan Students Study in China

More Taiwanese students are pursuing higher education in China despite tensions across the Strait of Taiwan. Most students are drawn by low tuition fees, Mandarin as the medium of instruction, and the similar cultural background. Postgraduate education in China is "trendy" among Taiwanese, especially among medical and business students.

Religious studies students have recently joined the growing tide. Prof. WANG Xiaochao, director of the Center for the Study of Morality and Religion at Tsinghua University in Beijing, observed, "It should not be surprising to see Taiwan students wanting to come here. **Religious studies has become an important part of humanities studies.**" He noted the number of students from Taiwan doing postgraduate religious studies at Peking University. "Accepting visiting scholars and research students from all parts of the world is sure to be the direction in the long run," Wang added.

[UCAN]

2,000-Year-Old Letter Found in China

Although never delivered, a 2,000-year-old letter, written on a piece of silk, has provided **evidence of China's oldest post office at the historic Xuanquanzhi Ruins** near the famous Dunhuang Mogao Grottos along the ancient Silk Road.

The letter-writer sent greetings from the frontier of the Han Dynasty (206 BC - 220 AD) in the remote western region to an inland China friend. He described the hard life and asked his friend to buy him some goods.

According to archaeologists, this is the most well-preserved personal letter from the Han Dynasty; its discovery has been hailed as one of the top 10 discoveries in China in the last decade.

[JCS Infodoc]

BEIFANG JINDE

Catholic Social Service Center

This Chinese Catholic non-governmental, non-profit organization was formally established in 1998. It truly lives by the quotation from Acts: "***It Is Better To Give Than To Receive***". Advocating "*practicing charity and witnessing faith*", its services cover a broad range:

- **Relief Services:** healing the wounded and rescuing the dying; providing immediate help in times of calamity and disaster (floods, drought, famine, etc.)
- **Social development:** educational and medical projects, sanitation, water conservation, care for the handicapped, etc.
- **Pastoral care:** church construction, pastoral training programs, and other kinds of pastoral care.

Since its inception, the Center has extended humane aid to victims of earthquakes, floods, fires, sickness and poverty. Often **collaborating with other organizations at home and abroad**, the Center has constructed schools, dug wells, built water towers, and repaired bridges, along with its regular offerings of help to the poor and sick. Many people have access to irrigation and fresh drinking water for the first time, and their children finally attend school in sturdy buildings with adequate lighting and supplies.

Workshops for young priests were organized in 1998 and 2000. Six chapels were rebuilt in conjunction with *Caritas Hong Kong*, after the earthquake in Zhangjiakou in 1998.

Donations from ordinary Chinese people of every faith have helped to make all these accomplishments possible.

Beifang Jinde's global vision for the future includes contributing to the development of the people of China, the Church in China, and society in general.

For additional info, refer to:

www.chinacatholic.org/bfjinde

READING NOTES

MODERN CHINA: A GUIDE TO A CENTURY OF CHANGE. Graham Hutchings. Harvard University Press, Cambridge, MA, 2001. US\$35.00. hc. A reliable and instructive aid to learning as well as encouragement to learn more about China's evolution from a decaying empire in 1900 into a rapidly modernizing state more than a century later. It introduces the major aspects of this transition and explains their significance. The aim is to provide general readers and non-specialist academics with a comprehensive and accessible source of information about a country whose growing importance calls for still greater understanding. [China News Update, May 2002]

RE-INVENTING CONFUCIANISM: THE NEW CONFUCIAN MOVEMENT. Umberto Bresciani. Kuangchi Press, Taipei, Taiwan, 2001. 652 pp., Index, US\$31.00. pb. Based on research spanning almost two decades, this book is a presentation of the New Confucian Movement, a cultural movement which developed in China in the aftermath of the 1919 May Fourth Movement. Beginning with a brief history of the movement and the major ideas of three generations of leaders, it is a complete survey from the 1920s to the present. In addition, the author discusses the renaissance of Confucian studies in contemporary China; and presents a comprehensive assessment of the accomplishments, limitations, and future expectations of a movement now situated at the center of the Chinese intellectual landscape. It is an excellent reference for those interested in the history of Chinese philosophy and culture.

PURITY OF HEART AND CONTEMPLATION: A MONASTIC DIALOGUE BETWEEN CHRISTIAN AND ASIAN TRADITIONS. Bruno Barnhart and Joseph Wong, eds. New York: Continuum, 384 pp., Index, \$35.00. hc. Papers from an international symposium held in Summer 2000 at the New Camaldoli Hermitage, Big Sur, CA. The papers presented illustrate the fact that, no matter how they differ, all spiritual traditions share a common source in contemplation.

AUTHENTIC CHINESE CHRISTIANITY: PRELUDES TO ITS DEVELOPMENT (19TH AND 20TH CENTURIES). Ku Wei-ying and Koen DeRidder, eds. Ferdinand Verbiest Foundation - Leuven University Press, 2001. Approx. US\$18.00. This volume intends to tackle two problems: the historical framework of imperialism as the context of the Christian evangelization movement in China; and the position of the Christian mission in its broader socio-political context. A second problem is that of the native Christians. Among these writings are essays by Jessie Lutz on Chinese Protestant evangelizers; and Jean-Paul Wiest on Roman Catholics among the Chinese Hakka minority.

WITNESS TO POWER: STORIES OF GOD'S QUIET WORK IN A CHANGING CHINA. Tetsunao Yamamori and Kim-Kwong Chan. Paternoster Press USA, Waynesboro, GA, 2000. 109 pp. \$10.49. An account of moving individual testimonies assembled by the authors from firsthand accounts of Chinese Christians who "have sustained the Church in difficult circumstances and have kept the work of God alive" in China today.

CHINESE THEOLOGICAL REVIEW, NO. 15. Janice Wickeri, ed. Pub. FTE/SEA, Holland, MI, 2001. jmhoff@egl.net These essays relate to various aspects of the life of the Chinese Christian Church and its theological and ecclesiological significance. Other articles explore the nature of theology and how theology changes in response to social change. **A discussion of theological reconstruction leads to its important corollary: adaptation of Christianity to socialist society.** The authors included in this issue stress that faith does not change. Rather, the emphasis is on theology changing in response to the facts of, and changes in, a socialist society. Four essays present Feminist Perspectives. **Consideration of feminist theology and hermeneutics seeks the meaning of biblical teachings on women for Chinese women today.** The necessity for greater attention to theology and a greater diversity of viewpoints continues to be contrasted to the conservative theological attitudes that presently hold sway among large numbers of Chinese Christians, especially in rural areas. The 21st century requires the Christian church to express itself in a language people today can understand and identify with.

CHINA SOURCE. A quarterly newsletter providing "analysis of the issues and opportunities facing Christians involved in China service, and providing a forum for exchanging viewpoints and discussing strategies". A cooperative effort of a consortium of Protestant Evangelical Mission Agencies. USA \$24/year (multiple-year discounts). Contact: info@chinasource.org P.O. Box 4343, Fullerton, CA 92834.

AN UPDATE ON USCCB PROGRAMS

19th National Catholic China Conference

Held at Techny Towers in Chicago in April, this year's conference attracted some 120 participants. Co-sponsors were the *Mission Office of the Archdiocese of Chicago*, and the *Ricci Institute for East-West Cultural History at the University of San Francisco*.

The topic, "**Spiritual Growth and Social Change in China**", focused on China today, as it undergoes significant socio-economic and political change, and emerges as a major player in the world community of nations. Papers reflected upon the impact of this radical transition and transformation on the Chinese people: religious believers and Christians in particular.

The major papers, "*Globalization: Challenge to the Churches*", by Robert Schreiter, C.S.S.P., "*Chinese Christians: Catalysts of Social Change*" by Wilhelm Mueller, SVD and the **Panel Papers** by three young priests from China are **available on the USCCB website <www.usccb.net>** or by request from the office at a charge of \$10 to cover printing and postage.

In a lecture opened to the wider public, **Bishop John Tong** reflected on his personal experiences of the Church in China and the challenge of formation of clerical and religious leaders. The lecture, which drew an additional 50 people, was preceded by a reception in honor of Bishop Tong and **Bishop Aloysius Jin Luxian** of Shanghai, who brought greetings to the Conference from friends in China. **Bishop Gerald Kicanas** of Tucson, AZ, a long-time friend of USCCB, presided at the Sunday Eucharistic Liturgy.

The **20th National Conference is scheduled for Fall 2003 on the East Coast.**

ISSN: 1084-8401

Editor: Sr. Janet Carroll, MM
Layout and Design: Ann S. Lieber

U.S. Catholic China Bureau
Seton Hall University South Orange, NJ 07079

Tel: 973-763-1131 FAX: 973-763-1543

E-mail: chinabur@shu.edu

Website: www.usccb.net

Subscriptions:

US/Canada: US\$10.00 Overseas: \$15.00 airmail

8th Religious Study Tour to China

**** A FEW PLACES STILL AVAILABLE ****

28 October - 17 November, 2002

**** July 24 Deadline ****

Focus on the Chinese people, local catholic communities and places of cultural and religious significance associated with the history of Christianity in China. Renowned tourist attractions and other highlights included.

Itinerary: Beijing - XianXian/Shijiazhuang - Shenyang/Fushun - Xi'an - Guilin - Shanghai/Suzhou

All-Inclusive Costs: US\$3,000 (except personal items)

Non-Refundable Deposit for Reservation:

US\$300.00

Due 24 July 2002

* * IN MEMORIAM * *

On 15 May 2002, **Rev. Marcellus White, a Passionist Missioner to China [1935-1955]**, passed away in Brockton, MA. Born in 1908, Fr. Marcellus was ordained in 1934 and missioned the following year to Western **Hunan Province, China**. In 1951, he was placed under house arrest, and kept in solitary confinement from 1953 to 1955, when he was released and expelled from China. He often spoke of this suffering as a learning experience, in the "*grace of spiritual understanding*".

In the mid-eighties, Fr. White began a new series of visits to China, re-connecting with Chinese people he'd known for many years. His large and generous spirit **manifested great love for the Chinese people**. Until his death, he maintained an ardent interest in the China Church; corresponding and reporting on developments and **always fostering reconciliation and unity**.

May he rest in peace