



United States Catholic China Bureau

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Editor's Note:

This mixed profile of life in China Today – appeared in the December issue of the Magazine by that name. In essence it also sets out **the context and challenges for Gospel witness in China today** to which the churches are called. *"Life in China, the world's most populous nation, is generally more affluent than ever before. But since the onset of opening up and reform some 30 years ago, its citizens are also subject to greater strain. A more meritocratic approach enables Chinese people fully to exert their talents and achieve personal dreams. Growing marketization has remarkably boosted productivity, substantially augmenting public and individual wealth. The downside to this enormous social and economic transition is manifest in sky-high housing prices, fierce social competitiveness that starts at kindergarten, increasing pollution, food safety risks, and a nascent social security system. These are the growing pains that China must bear on its road to economic and social maturity. But they cannot dampen the people's optimism, more justified than ever before."*

Lately, there has been abundant media coverage of developments in both Church and Society in China to which we seek to add some balance and perspective. In view of this, we apologize for omission of the usual *Reading Notes* – and promise to restore this feature in the next CCQ. SJC

Most Rev. John Tong Hon Co-Adjutor Bishop of Hong Kong

In December, **Auxiliary Bishop John Tong Hon**, 68, was named by Pope Benedict XVI as co-adjutor of the Hong Kong Diocese with right of succession to *Cardinal Joseph Zen Ze-kiun*. Bishop Tong is well respected as a specialist on the Church in China. For the past 28 years, he has directed the *Holy Spirit Study Center*, which researches and documents developments in the Catholic Church in China. At his installation Mass on February 10, Bishop Tong acknowledge that although he accepted the role 'with diffidence and a feeling of inadequacy,' he had confidence in the wisdom of the Holy Father's appointment; and the support and prayers of the wide variety of people whom make up the Hong Kong diocese.



Bishop Tong made special mention of the Hong Kong diocese as a "Bridge Church" between the faithful in China and in the world Church. This role was assigned to the Churches of both Hong Kong and Taiwan many years ago by the late Pope John Paul II. **Bishop Tong promised to continue striving to act as a bridge himself between the Holy See and the Beijing authorities, by recourse to a flexible approach vis-à-vis the principles which the Vatican maintains in all its diplomatic relations with states.** *"The principles are there. But there is some degree of freedom on how to interpret the principles or how to materialize them."* We should also hold up justice, endorse what is right, and criticize what is wrong," he added.

As quoted in *Christianity Today* (02/08), Bishop Tong also seemed to indicate he would not be as outspoken as Cardinal Zen has been on Hong Kong politics, saying, *"There are many talents in the Church. It is not for one single bishop to speak up all the time ... my role is to serve as a bridge."* Tong reiterated his *"great expectation that the Chinese government will guarantee full religious freedom for Catholics in China, so that they can make an ever greater contribution to society."*

Religious Issues

Mission Priorities in China

The recently concluded **35th General Congregation of the Jesuit Society**, named five "global apostolic preferences" as "**Challenges to Mission Today.**" Two of them, expressly address *China* and the "*intellectual apostolate*" particularly in Asia. Commenting on the latter issue, the newly elected Superior General, Adolfo Nicolas, stated his belief that intellectual work is a key dimension of intercultural dialogue. "**Intellectual work has a more pastoral objective, such as creating bridges between our life, our Christian faith and other cultures, other traditions, other religions that also have a depth of experience, and seeing how to communicate about this.**" "In countries ... in the East, this profound dialogue has two doors: the spiritual dialogue that can change pastoral life and help Christians to have a profound experience; and the dialogue between Christianity and these cultures at the high intellectual level. At this level it can have an influence on the situation in the long term, though not immediately."

Alluding to China as '*a mystery*,' Nicolas said, "it is very difficult to know what we can do, but we know that China is a very interesting country that will contribute greatly, not only in the economy but above all in culture. He described Chinese culture as "*impressive and profound in all fields.*" He went on to observe "we must always follow the national laws and not think of doing something bizarre in China. We have to collaborate with projects in which China takes the initiative. **The initiatives for the Church must come from the country, where there is a Church, and the Church in China is very alive.**"

Nicolas pointed to the 2008 Summer Olympics Games in Beijing as a very important moment for China. "I think we must above all accept China's will to present itself to the world, and not use this moment to do missionary initiatives or other things," he added. "It's a moment in which others must respect that China has become a very great, a very important country. If we respect this then we can collaborate with it, and work with it on world projects."

[UCAN 03/12/08]

Dialogue on Religious Perspectives

The Center for Religious Studies of State Administration for Religious Affairs (SARA) of the People's Republic of China, and **Georgetown University**, an American Jesuit Institution, have signed a cooperative agreement to foster innovative scholarship and research at both institutions, and to promote dialogue on religious perspectives of mutual concern. This is the fifth agreement with China signed by Georgetown. Additionally, there are agreements with the *China Scholarship Council*, the *China Central Party School*, *Renmin University*, and *East China Normal University*. **The significance of this agreement concerns religious exchanges between China's various religious organizations and their counterparts in other countries.**



Shanghai Stresses Evangelization



Bishop Aloysius JIN Luxian, S.J., of Shanghai Diocese, has asked his flock to intensify evangelization efforts to **mark this year's 400th anniversary of the introduction of Catholicism to Shanghai.** In a Pastoral Letter released December

24, Bishop JIN also urged Catholics to renew themselves spiritually in response to Pope Benedict XVI's call for prayers to Our Lady of Sheshan. The Pope made the call in his Pastoral Letter to Catholics in China, released at Pentecost 2007.

Noting that May 24 is "dedicated to the liturgical memorial of *Our Lady Help of Christians*, who is venerated at the Marian Shrine of Sheshan in Shanghai Diocese, "Bishop Jin urged the Church throughout the world to pray with Catholics in China on that date. Bishop Jin, 91, a Shanghai native and a Jesuit, started his letter by recounting the story of Catholicism's arrival in Shanghai in 1608. He told Catholics "*not to forget the missionaries,*" including the Italian Jesuits Matteo Ricci and Julius Aleni and German Jesuit Adam Schall, who contributed to local arts and sciences. [America 01/08]

Papal China Commission

Pope Benedict XVI continues to pay significant attention to China. In early 2007, a consultation was convened in Rome to consider the dynamically evolving situation of the Catholic Church in China. At Pentecost, the Pope issued an historical *Pastoral Letter to Chinese Catholics*, which has continued to be the subject of widespread interest, both in the Church in China itself; as well as serving as a guide to the Sister-Churches around the world.

Subsequently a *Commission for the Catholic Church in China* was named by the Holy Father to study questions of major importance. The Commission held its first meeting in Rome, March 10-12, 2008. For politically sensitive reasons, no one from China was able to be present. Members of the Chinese hierarchy from Greater China (Hong Kong and Taiwan) were present; together with Senior Vatican officials responsible for China affairs; and a small team of China Church consultants or *experts* with experience in China.

This official statement was issued on 13 March:

"The Commission established by Pope Benedict XVI to study the most important questions concerning the life of the Church in China met in the Vatican from 10 to 12 March.

*"The meeting had as its theme the Letter which the Holy Father sent to Chinese Catholics on 27 May 2007. Participants first examined the reaction to the pontifical document both inside and outside China. They reflected on the theological principles that inspired the Letter in order to comprehend the future prospects they bring for the Catholic community in China. In concrete terms, in the light of the papal text consideration was given to certain important aspects regarding the Church's mission as 'instrument of salvation' for the Chinese people: evangelisation in a world experiencing globalisation; the application, in China's current situation, of the Vatican Council II doctrine on the nature and structure of the Church; forgiveness and reconciliation within the Catholic community; the requirements of truth and charity; the government of dioceses, which has great relevance for pastoral activity and for the formation of priests, seminarians, religious and lay faithful. In line with the indications expressed by the Pope in His Letter, **the will for a respectful and constructive dialogue with the authorities was reiterated.** Finally, and still in the light of the pontifical document, the participants exchanged information and experiences concerning the life and activity of the Church in China.*

"The meeting concluded with a meeting with the Holy Father. He listened to a brief report of the work accomplished over the three days and encouraged the participants to continue their commitment in favour of the Catholic community in China. He also mentioned the forthcoming event of 24 May, the Universal Day of Prayer for the Church in China".

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Fostering Pastoral-Catechesis

While many non-Christians in China are interested in Christian Faith today, so far priests, religious and lay Catholics have received little formation in pastoral catechesis. The Belgian *Verbiest Institute* is involved in organizing such formation sessions, making good use of the talents and the long and rich experience of their senior staff like *Louis Kuo* from the Taiwan office; and *Joseph Lin* from Leuven. Recently Mr. Lin completed specialized formation in **Social Ethics**, which **will add an important dimension to the Pastoral Catechesis formation programs being provided to the dioceses in China.**

For several years Verbiest has also contributed to pastoral formation in Chinese seminaries. Most recently,

a three-month course on the Adult Catechumenate (RCIA) was added to the curriculum at the National Seminary in Beijing. It is hoped that this will develop into a full-year specialized formation in pastoral catechesis. This is seen as the beginning of a new phase in the growth of the local Chinese Church, led by the new generation of young bishops.

In recent years, dozens of priests, religious and lay Catholics have returned to China from studies abroad. They are capable of taking in their own hands the establishment of Centers for Formation in spirituality and in pastoral catechesis at the diocesan level, with which Institutes abroad can offer their cooperation. To date, Verbiest has organized 49 formation sessions in China, in which 2,500 priests, religious and lay Catholics have participated.

[Verbiest Update 01/08]

Reconciliation in Action



In a small village of Hebei Province some Christians of the open Church community went on the feast of Epiphany to the local "underground" church and decorated their altar with flowers. The parish priest was impressed and praised in his homily this wonderful symbolic gesture of reconciliation. **It was clear to all that this gesture was the fruit of the Pastoral Letter written by Pope Benedict XVI to the Chinese Church.** This concrete step towards unity in this Hebei village is **a prophetic act which means more than all that has been written and said about the intent of the Papal letter.**

In stark contrast, another priest of a registered Church observed: *"We have no prejudice against the underground. They are welcome to join our Eucharistic celebrations."* In fact, this priest revealed that he himself is not ready to reconcile. His attitude expects that the *other* should make the first step. The Christians of the Hebei village however took a concrete initiative in walking towards the "underground" Church. In so doing, they walked their 'Exodus,' freeing themselves from their own "exile in Egypt." This walk to the underground liberated them from any prejudice that kept them in exile. The symbolic gesture of the flowers speaks a clearer language than any homily or articles. Whoever looks at this with the eyes of faith can see the Spirit at work.

Verbiest Update 01/08

Teilhard de Chardin's Legacy

The ordination of *Bishop Joseph LI Jin* for Yinchuan Diocese marked a new phase of growth for the local Church, even as the Christian community also commemorated the origins of evangelization in the region by CICM missionaries. They took the occasion, midst the cold winter weather, to organize a visit to *Shui Dong Gou*, the site where Jesuits *Teilhard de Chardin* and *Emile Licent* discovered the Ordos Man (30,000 years old). During their archeological research between 1923 and 1933, CICM missionaries had been involved in guiding Teilhard and his expedition through the whole Ningxia region. Statues of Teilhard and Lucent, as well as two Chinese scholars who also did excavations there in the 1960s and in 2004, have been erected at Shui Dong Gou, which has become a tourist attraction.



New Bishop for Yinchuan

On December 21, 2007, 40-year-old Rev. *Joseph LI Jin*, appointed by Pope Benedict XVI and recognized by the Chinese civil authorities, was ordained the Coadjutor Bishop to the 96 year old Bishop LIU Jing Shan of Yinchuan Diocese in *Ningxia Hui Autonomous Region* in northern China. Although civil authorities allowed only three other bishops to be present, more than a thousand Catholics attended the consecration ceremony and more than sixty priests concelebrated. The liturgy was followed by a festive meal and cultural program. On the occasion, the local RAB also allocated funds to repair the 20-year old Cathedral and the bishop's residence.



Unity at Eucharistic Congress

Pope Benedict XVI's Letter to the Catholic Church in China is yielding fruits in the field of evangelization all across China. During the celebration of Chinese New Year, **Bao Tou diocese in Inner Mongolia**, organized its first Evangelization Congress; February 13-21. During the solemn Eucharistic Procession on the vigil of the Congress, over 2,000 faithful accompanied the Blessed Sacrament from the provisional chapel into the larger church.

Over 1,300 faithful from the area and from neighboring towns came together in a gesture of communion, in the midst of what has been a difficult and painful story for the local Catholics. Yet there was **great determination to continue on the path of restored communion, in the light of the teachings of Pope Benedict XVI.** Throughout the Congress, there was a notable environment of love and communion. As one elderly leader of a local group said, "now the Church is united again. I can finally return to the Father's House with my conscience clear and without rancor." The entire community is now *"eager to listen to the teachings of the apostles, in fraternal communion, in the breaking of the bread, and in prayer."*

Christianity in Historic Context

At the 8th **National Conference of Chinese Protestant Churches**, in January, Chinese Christians discussed with zeal and enthusiasm how Western Christian civilization merged into Chinese civilization from two perspectives: (1) Christianity's part in the bitter history of the Chinese Nation; (2) Christianity's role today in the rejuvenation of the Nation.

Of the four ancient global civilizations, only Chinese civilization has come down in a continuous line, without interruption of alien cultures. However, when Protestant Christianity entered China in the mid-19th century, the Nation had been reduced to a semi-colonial, semi-feudal society, and was dominated by 'super powers' of the time. Focused on spreading the Gospel, sometimes Christianity was unwittingly a tool of imperialism, colonialism, and cultural aggression. Some Western missionaries also believed that China could only be converted to Christianity by uprooting and restructuring the culture. **[Ed. Note: This was also true of Catholic Christianity of the era; though not true when Christianity first entered China in its dynastic heyday in the 7th, 12th and 16th centuries.]**

By the early 20th century more farsighted Chinese Christians launched a self-support movement to foster a more indigenous Christianity. When the PRC was established in 1949, Protestant Chinese Christians, holding high the "*Three-Self Patriotic Movement*," per force cut ties with Western powers. As acknowledged by Bishop Ding Guangxun, [K.H.Ting] honorary chairman of the *National Committee of TSPM* and honorary President of the *Chinese Christian Council*, the China Christian Church received a new lease of life. Though aggrieved over the poverty, backwardness and humiliation of their country, Christians were pleased with the emancipation of the Chinese people and achievements they had made.

Today, Chinese Christians stand ready to "blaze a new trail," striking Christianity's roots into the Chinese soil. A new path has been forged, though not always with clear sailing. Christianity in China still faces a new test in the entirely new situation. **The unanimous consensus reached at the recent Conference is that Christianity can be adapted to the basic national conditions of the Chinese society,** as Christians become the *Salt, the Light and the Yeast in Society*. [China Infodoc 01/08]

China Christian Church Women

In September 2007 *Theresa Carino* of the Hong Kong **Amity Foundation** office, in cooperation with the *Overseas Relations Office of the CCC/TSPM*, facilitated a 10-day visit of a ten-woman delegation from ATESEA (Association for Theological education in Southeast Asia) to Christian seminaries and churches in Shanghai, Nanjing, Beijing and Xi'an. In rich and exciting encounters with women leaders from the CCC/TSPM, the group discovered that feminist theology has been taught at Nanjing Seminary for several years; and Xian Bible School will follow next year. **Today 50% of Protestant seminary students are women; and women's ordination has been common since the 1980s.** In Beijing, six out of eleven churches are led by senior women pastors. At least 1,000 ordained women ministers - making up a third of all the ordained ministers in China - obviously make women a force in Chinese Church life. [ANS 12/07]

Jesuit Bishop of Xian Xian Dies

Jesuit Bishop John Liu Dinghan of Cangzhou Diocese (Xianxian), known for his strong faith and special contribution to priestly formation, died in Hebei Province, on December 20, at the age of 90. From 1955 to 1979, Bishop Liu was imprisoned 20 years in labor camps. He was ordained as bishop of Cangzhou in 1982. The 151-year-old diocese, centered in Xianxian, and now led by 45-year-old *Bishop Joseph LI Liangui*, is known for its numerous priestly and religious vocations. There are 104 priests, some 240 religious sisters, and around 200 churches and chapels serving some 65,000 Catholics.



**Early Bird Deadline for
USCCB's
23rd National Catholic
China Conference
is May 31st**

*Experiencing Jesus Christ through Chinese Eyes:
Continuing Cross-Cultural Conversations*

Download registration form now at www.usccb.net
or call 973-763-1131 for more details.

Social Issues

Top 10 Economic Stories in 2007

1. **Property Rights Law** passed in March, granted equal protection to public and private properties for the first time.
2. **Labor Contract Law** passed in June, requires employers to provide written contracts to their workers, restricts the use of temporary laborers and extends long-term job security.
3. **Comprehensive Health Insurance:** A pilot program will provide medical care for children, the elderly, disabled, low-income earners and unemployed **in urban areas**.
4. **Sovereign Wealth Fund:** The China Investment Corp (CIC) was created in September to obtain better financial returns on China's \$1.4 trillion in currency reserves.
5. **Socio-Economic Development:** The 17th NPC of the CCP set the goal to have the per capita GDP by 2020 be double that of 2000.
6. **Stock Market:** The benchmark **Shanghai Composite Index surpassed 6000 points and fluctuated dramatically**. The Shanghai and Shenzhen stock exchanges comprise over 130 million accounts.
7. **First Lunar Probe** (launched on October 24), marked a milestone in China's aerospace history.
8. **Environmental Criteria:** Energy savings and decreased emission of pollutants were added to the key indicators for **evaluating the performance of government officials**.
9. **Monetary Policy:** China's stance was shifted from "prudent" to "tight." The Consumer Price Index as an inflation barometer rose to 6.9%.
10. **Public Holidays:** 3 *Golden Week* holidays were scrapped in favor of three more traditional one-day public holidays: *Tomb-Sweeping Day*, the *Dragon Boat Festival*, and the *Mid-Autumn Festival*.

[China Infodoc 12/07]

Challenges of Pre-Affluence Aging

Expert opinion holds that, propelled by a relatively low birthrate and longer lifespan, **China will be an irreversibly aging society throughout the 21st century**. One internationally recognized benchmark of an aging nation is when 10% of the population is above the age of 60. By 2005 11% of China's population was in this age bracket.

China's old-age security and care institutions must also be seen in the context of traditional respect for the elderly and the concept of filial piety; and the serious economic and social ramifications they pose, coming in advance of China's economic affluence. At the time developed countries turned gray, their per capita GDP ranged between \$5000 and \$10,000. China's current per capita GDP is little more than \$1,000. While the Chinese government and society as a whole are working hard to resolve the issue **developments in the aging service industry struggle to keep pace with the relentless growth and demands of the aging population, particularly those in the "empty-nest" and disabled groups**.

[China Today 11/07]

A New Paradigm in Leadership

While the phenomenon of China's economic development is seen by many as something *new under the sun*, nothing is farther from the truth. **Until the 14thC, China was a world leader in almost every aspect of science, culture and civilization**. According to *Angus Maddison* in *World Economy: A Millennial Perspective*, from the time of Christ until 1870, China's economy was consistently the largest in the world. According to the *Encyclopedia Britannica until the 18th century more than half of the world's books were written in Chinese, including historical writings, novels, treatises on government and law and speculative thought*.

If we think of the last 5,000 years as a 5,000 meter race ... China was in the lead for the first 4,800 meters! Only in the last 200 years has China stumbled and fallen behind. What is truly miraculous is that **in a mere 25 years China has raced back into the forefront!**

[China Source, Winter 2007]

Exchanges on Rule of Law

A key goal of the *Dui Hua Foundation* is the promotion of dialogue between China and the United States on issues related to human rights, transparency, and the rule of law. To this end, Dui Hua has been looking for opportunities for exchanges on topics of concern to both countries. In 2006 and 2007, Dui Hua hosted Chinese human rights experts on visits to the San Francisco Bay Area and arranged visits to a variety of local detention facilities, court proceedings, and other activities. These exchanges have highlighted positive aspects of the American criminal justice system, such as the openness of criminal trials, as well as some more problematic aspects, such as terrible overcrowding in the prison system.

In 2007, Dui Hua attempted to pursue more exchange by accepting an invitation to give a series of lectures to Chinese audiences and also gain unprecedented access to Chinese prisons and detention facilities. **The experience showed that many Chinese officials and scholars are eager to exchange ideas with foreign visitors on matters of criminal justice and rule of law, but serious barriers remain to making such dialogues truly two-way.**

Dui Hua executive director *John Kamm* traveled to Hubei Province in central China in November 2007. Despite being unable to visit detention facilities or raise individual cases during the trip to Hubei, Dui Hua came away from the program feeling a measure of success and optimism. Though things that had been more common in the past – visits to prisons and submission of prisoner lists – appear more difficult to accomplish in the current climate, there nevertheless seems to be an opening in China through which the exchange of information and opinions on legal issues can take place. By continuing to engage in such exchanges, Dui Hua hopes not only to provide Chinese partners with information helpful to China's efforts to modernize its legal institutions, but also to impart the importance of a more open and transparent criminal justice system.

[See www.duihua.org.]

US Catholic China Bureau's

12th Religious Study Tour to China

April 18 - May 5, 2009

Visit places of cultural and religious significance

Estimated Costs: \$4,000 (dbl/occ)

Contact 973-763-1131 for more details.

Tai Yuan Diocese Youth Center

Tai Yuan Diocese is located in the Shan Xi Province, and has a long and rich history of evangelization, with many heroic martyrs. The area was evangelized by the famous Jesuit, Fr. Giulio Aleni in 1620, a companion of Fr. Matteo Ricci, and by his successor, Belgian Jesuit Alphonsus A. Vagnoni, known as the Apostle of Shan Xi. The diocese was created in 1890. Today, it has 27 churches, 90 sites of prayer and missions, 50 priests, 30 religious, and about 80,000 lay faithful. **Many of the martyrs beatified in 1946 and canonized by John Paul II in 2000 were from this diocese.**

On February 12 one hundred and fifty youth delegates from Tai Yuan Diocese gathered for the grand opening of a Youth Center. An appeal was made to all young people, to actively participate in the life of the Church, and in the local community, by **placing their youthful enthusiasm at the service of evangelization.** The priest also asked the young people to strengthen their faith through the Word of God and prayer, thereby increasing the efficacy of their service and the eloquence of their testimony.

Appeal for Victims of Snowstorms

JINDE Charities (*Beifang Jinde Catholic Social Service Centre*), a charitable association that coordinates Catholic aid groups in China, has made a universal appeal for help on behalf of the victims of the Winter snowstorms, using exhortations on fraternal charity from the Lenten Message of Pope Benedict XVI.

This year the Lunar New Year coincided with the beginning of the Lenten Season. The Pope's Lenten message invited the faithful all over the world to be "armed with prayer, fasting and the practice of almsgiving, so as to arrive at the celebration of the Easter Feast, renewed in spirit." Jinde Charities Director, **Rev. J.B. Zhang Shijiang**, called upon Chinese Catholics to "follow the Pope's teaching, offering from the gifts that we have received, those which we want to give to others, to the people who are suffering from cold, from hunger... Let us offer our fasting for them. The resources from only one parish or only one diocese are limited; but when we unite the resources of all the faithful, problems can be solved, at least for a certain specific area."

China Infodoc 02/08

Briefly Noted...

- **Church Life Featured on National TV:** In January China T.V.'s international channel featured a 15 minute program on life in Catholic communities in China. According to *Faith Fortnightly*, the program described life in Catholic communities in Beijing, Shanghai and Chong Qing, with brief shots of a Mass and the faithful receiving communion, a parish choir, and life in a seminary, with an interview with former Seminary Rector, **Rev. LI Jin**, now Bishop of Ning Xia. The program concluded with a presentation of the *Guang Qi Catholic Publishing House* of Shanghai diocese. [Fides 01/08]
- **Adoptions to USA:** Since the early 1980s, over 70,000 Chinese children have been adopted by U.S. families. Figures released by the *U.S. State Department* reveal **China as the largest source of adopted children**. From October 2006 to October 2007, American families adopted 5,453 Chinese orphans. To ensure children enter a sound home environment in America, PRC regulations require that adopting parents be between the ages of 30 and 50, and in sound health.
- **PRC State Sponsored Study Abroad: In 2008 the China Scholarship Council (CSC) plans to select 12,000 people**, including 6,000 graduate students, **for study abroad**, the largest number since the opening-up policy commenced in the late 1970s. Founded in 1996, the CSC has sent 25,000 students to study abroad, with a return rate of 97.5%. **Preferred study fields** are energy, resources, the environment, agriculture, manufacturing, information technology, space science, oceanography, nanometer technology, as well as humanities and applied social sciences.
- **Christian Understanding of Becoming Parents** by *Raphael GAO Chao Peng*, 2008, based on the author's dissertation for the STD degree at *Catholic University of America* in May 2007. Fr. GAO is currently teaching Pastoral Theology at Sheshan Major Seminary in Shanghai. **Manuscript is available in book form at Amazon.com.**
- **Roman Missal in Simplified Chinese.** Faith Press has published a new edition of the Roman Missal in simplified Chinese characters, with horizontal arrangement, in order to better meet the current needs of younger clergy and the faithful who are accustomed to these stylistic changes. It is well-bound with a reasonable price, and contains the additional *Errata Corrige*. The new edition of the Missal can be viewed on the internet, along with other useful information on the subject: <http://www.chinacatholic.org/XindeFB/jd.html>.
- **Resources for Catholic Seminaries in China:** Several US publishers – including *Paulist Press* and Maryknoll's *Orbis Books, Inc.* – are collaborating to supply surplus books for China's major seminaries to supplement their meager libraries. While English language texts have limited usefulness, many major seminarians do have a working knowledge of English, due to it being taught as a second language from primary school on through to college. In addition, as growing numbers of faculty at these institutions have studied abroad [in the Philippines, USA, the UK and Australia], they can use these resources to supplement their teaching. Orbis Books also recently shipped 7 copies each of 240 titles to Fr. *Alberto Rossa*, in Macau, who distributes them to diocesan seminaries in southern China.

New Leadership for USCCB:

The Board of USCCB met in Chicago February 22-23 and outlined major elements of a new **Strategic 5 Year Plan**.

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