Dear Reader,

Two months containing extraordinary events have just gone by. At one of the highest-ranking and most important meetings in past years dedicated to religion, the Chinese government tried to assess the role of religion and to formulate ideological guidelines for its religious policy. A summary of President Jiang Zemin’s keynote speech at this meeting appears on p2.

At the same time, a Hong Kong-based businessman dominated international newspaper headlines. Li Guangqiang, charged with trying to smuggle thousands of Bibles to the banned “Shouters” sect, was sentenced by a Fuqing court to two years in prison but later released back to Hong Kong on medical grounds. Li’s case was unusual for the international attention it attracted, but every so often there are similar cases of foreigners who are arrested trying to bring large quantities of Bibles into China. Is there really a need for this? Find our report on Bible printing and distribution in China on p8.

Meanwhile, the lives of ordinary Chinese believers continue untouched by such “big” events, and the questions concerning them are of a different nature. Shaped by their experience of belonging to a religious minority within their own country, Chinese believers often find themselves confronted with the question of just what sets Christians’ values apart from other value systems. “Are pastors really ‘only human’?” Liu Yuxia asks in an article reflecting on the importance of pastors as role models for ordinary believers (p4), while another writer demands that not only our actions but also the motivations behind them ought to be filled with the right Christian spirit (p5).

With kind regards from the editorial desk,

Katrin Freuler
Chinese Government Reassesses Religion

(ANS) Between 10th-12th December 2001, the Communist Party's Central Committee and the State Council held a joint meeting on religion. The meeting, attended by key political figures such as President Jiang Zemin and Premier Zhu Rongji, was probably the most important assessment of religion by the government since a similar meeting held in 1990. The following report is based on Tian Feng's coverage of the event in the January edition of the magazine of the China Christian Council.

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In one of the key speeches of the meeting, President Jiang Zemin underlined the importance of religious policy and religious work for the Party and the Chinese government. According to Jiang, the main tasks for religious work in the new century include the following: implementing Party policies on religious freedom thoroughly; handling religious issues according to the law; actively encouraging religion and socialist society to adapt to each other; upholding principles of autonomy and independence in religious affairs, and strengthening the united patriotic front of all religious circles. Jiang also mentioned that religion in China should not threaten national stability or unity or run counter to socialist modernization, national reunification and development, or global peace.

Jiang Zemin underlined the importance of religious work, saying that, in light of China's own internal circumstances as well as the external global situation, religious work must certainly be strengthened rather than weakened in any way. Religious work handled well, Jiang Zemin pointed out, has a positive impact on the relationship between the Party and society and is a contributor to political stability. In order to provide a stable environment for reforms and future development, Party members must recognize the importance of handling religious affairs well, Jiang said.

Jiang then came back to the international situation, emphasizing once more the need to fully understand the complicated nature of religion in order to comprehend the current global situation. At an international level, Jiang commented, religion is often the cause of strife and conflicts.

As Jiang pointed out, religion is never an isolated problem but must be seen in its political, economic, cultural and historical context. According to Jiang, religion has certain special characteristics. For example, religion is historically rooted in society and continues to exist and exert a certain influence. Secondly, religion is linked to certain economic, political and cultural problems and has an affect on the stability of society.

Jiang Zemin explained that members of the Communist Party are not believers of any religion. At the same time, Party members must try to understand religion from a scientific point of view. The Party must clearly recognize the fact that religion is going to prevail for a long time in socialist society. Religion cannot be extinguished through administrative measures, Jiang acknowledged, emphasizing at the same time that religion cannot be developed by administrative means either. Instead, he said, the aim is to promote the adaptation of religion and socialist society to each other.

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Jiang Zemin underlined the need to properly implement the policy of religious freedom. This includes guaranteeing normal religious activities in line with the law as well as protecting religious organisations who abide by the law. Jiang continued by saying that freedom of religion and the separation of church and state could not be used as an excuse to loosen or give up the government's control over religious matters. Special privileges for religious groups or tolerance of suppressive religious systems could not be allowed. Religion should also not be used to oppose the leadership of the party, to undermine the socialist system or to erode the unity of the nation.

As Jiang explained, adaptation of religion to socialist society does not require religious believers to give up their faith but demands that they love their motherland, embrace the socialist system and the leadership of the Party, respect state laws, regulations and central policies, and serve the people and the nation through their religious activities.

Jiang Zemin also emphasized the need for religious groups to uphold the principles of self-support, self-propagation, and self-administration, in order to avoid repeating certain negative experiences in Chinese history. He then called on religious bodies to strengthen themselves, as they play an important bridging role between the government and ordinary Chinese religious believers.

Finally, Jiang underlined the need to strengthen the leadership of the Party in religious affairs. Jiang remarked on the need to strengthen propaganda for the Marxist view on religion and to improve the educational level and understanding of all government officials involved in religious matters in China.

Premier Zhu Rongji also delivered a speech at the meeting. Premier Zhu mentioned that cults are not religions and efforts should be made to fight against any illegal religions as well as prevent the emergence of any new illegal religions.

2002.1/2.2

**Portrait Of A Three-Self Veteran: Shen Derong**

(ANS) "Teacher Shen" (Chinese: Chen Lao, "lao" literally meaning "teacher" or "master"), this is the name by which Shen Derong has come to be known by his friends, co-workers and relatives. It is an affectionate nickname, expressing both respect and admiration. The following portrait of the Three-Self Patriotic Movement (TSPM) veteran featured in December 2001's edition of Tian Feng, the magazine of the China Christian Council.

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Success runs in his family. As a native of the Shen family from Niao Township close to Jiaxing (Zhejiang Province), Shen Derong is a distant cousin of Shen Dehong, one of China's most prominent 20th century writers better known by his pen name - Mao Dun.

As early as his teen years, Shen, who was pursuing an education in Shanghai at the time, was already active in various student movements. Within various networks linked to Shanghai's universities and Christian youth groups, Shen participated in
China's battle against her Japanese invaders. Shen was baptized in 1944, the same year he graduated from Shanghai's prestigious St. John's University, and went on to work for the Shanghai YMCA.

After the founding of the People's Republic of China in 1949, the church faced difficult decisions, decisions which proved far-reaching and formative for future church development. In response to the situation, Tian Feng was established in 1951 as a vehicle for promoting the Three-Self Patriotic Movement and its leadership. When China entered the Korean War, a committee in support of China and its resistance to the U.S. was founded. This committee, which was a part of the Three-Self, was to become a breeding ground for future church leadership. Looking back at the members of that committee at that time, we discover a number of contemporary high-level Chinese church leaders among them. One of them is Shen Derong.

Apart from his work on committees for the Three-Self, Shen was also made Editor-in-Chief of Tian Feng in November 1951. By the age of 30, Shen was thus already shouldering a dual responsibility, serving both the reform and the development of the Chinese church. However, his promising career within the TSPM was abruptly suspended in 1966 when all church life in China came to a halt due to the Cultural Revolution. In 1979, when religious activity in China resumed, Shen Derong was named Secretary and Vice President of the TSPM. In the following years, much of his work concentrated on the restoration of church life in China.

In 1991, Shen moved back to Shanghai where he assumed leadership of the city's TSPM committee. Under his guidance, particular importance was attached to the building up of the church body in Shanghai as well as the structural strengthening of church work in the city.

Social work has constituted another important aspect of Shen's work in Shanghai over the past decade. Over the past few years, Shanghai churches have made generous contributions to victims of natural disasters in Anhui, Guangxi and Yunnan Provinces. Christians from Shanghai have also supported school-less children in need of financial assistance for tuition fees. Recently, Shanghai churches also made contributions in support of the development of China's poorer western provinces.

Shen has an active interest in the area of theological formation. Apart from publishing, he has also promoted the re-construction of theological thinking through regular discussion meetings. Now, at the age of 80, Shen still works hard to contribute to both church and society, pursuing the same aims and ideals that have inspired him since he was a young student.

**Are Pastors Also Human?**

(ANS) "Pastors Are Also Human." Under this title, the September 2001 edition of Tian Feng, the magazine of the China Christian Council, discusses a Hong Kong pastor's view on ministers as role models. The following article, taken from January's issue of the magazine, is a reply to the September article. Liu Yuxia (herself not an ordained minister) gives her view on human failure and the need to be a model in the service of Christ.

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"Pastors are also only human beings." However, not all human beings are pastors, Liu replies to this statement. The call to become a pastor is not given to everybody, and pastors ought therefore to have extraordinary qualities. Otherwise discipleship would become an empty word. A pastor is like a teacher, who also has to have broader knowledge than his or her students in order to be accepted as their teacher. And, if the church is the conscience of society, pastors should be the conscience of the church.

Of course, pastors are all too human in their ability to fail, and we should not see them as being on the same level as God. It would be completely wrong and inappropriate to judge human beings as if they were God. Nevertheless, while we may never reach the divine standard, we should certainly strive for holiness.

In his original article, Su Yingrui claims that a pastor, when punished unjustly, for example during a sports match, can voice his anger and need not control himself in a particular way just because he is a pastor. Liu Yuxia does not agree with this point of view. On the contrary, a pastor need not suppress his inner voice because his feelings will be different from those of ordinary people. Being a pastor means viewing outside events from a different perspective, it means being able to change one's attitude toward things.

In the face of injustice, one should not always remain quiet, because the quiet acceptance of injustice might ultimately support evil forces. But, in both the Bible and in real life, we find numerous examples of the power of patience and of people sacrificing themselves, people who inspire others through their testimonies. Therefore, we should judge each case individually and listen to the Holy Spirit.

As for feelings of remorse after expressing disapproval or anger against injustice, it is to be said that such feelings are basically good but always carry an element of self-protection and self-love - we ourselves want to save face in front of others. Liu suspects that certain personal experiences may have caused Su to write about the pastor's role from his perspective. But Su's reasoning provides pastors who do not practice what they preach with an excuse. Pastors ought to be particularly sensitive to sin and continually strive for personal holiness, giving others an example to emulate.

Achieving Unity Of Body, Mind And Spirit

(ANS) The search for ethical values within China's rapidly changing society is one of the reasons for the strong interest in Christianity in China today. But what exactly distinguishes Christian ethics from other value systems? A Shanghai-based author, going under the pen name of Tian Ran, reflects on Christian ethics in December's edition of Tian Feng, the magazine of the China Christian Council.

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"If you want to become an up-to-scratch Christian, first of all you have to become an up-to-scratch person." In fact, "up-to-scratch" is not enough, it should be nothing short of "excellent." Unfortunately, though, many things exist in today's world that do
not give glory to God or come anywhere near being "up-to-scratch" let alone "excellent". Does this mean that we should think about re-emphasizing "the Law" like in Old Testament times?

In fact, we need to take a look at our "worldview", our attitude towards life. If we look closely, it is not difficult to discover that everybody acts according to his or her own principles and rules. Everybody's behavioural patterns are different - we all know people who do things in a hurried and superficial way, and others who work meticulously.

This teaches us the importance of one's worldview: The way we do things is decided by our worldview, and our worldview is shaped by ourselves. At this point, a Christian might say: "This is easy. I am a Christian, and my attitude towards life is shaped by serving the Lord and following Biblical teachings." Real life is not as simple as this. Throughout history and still today, there are many Christians whose actions do not conform to God's teachings, giving a bad example of Christian life. Historical examples are the participation of Catholic Christians in the persecution of Protestants, the slave system upheld in the U.S. for more than a century, or the Holocaust committed by German Nazis who at the same time still considered themselves Christians.

Different worldviews, as they reveal themselves through other people's actions, can be divided into the following groups - (1) a worldview that obeys the self, (2) a worldview that obeys others, (3) a worldview that considers the self and, finally, (4) a worldview that considers others. A person belonging to the first group might say: "My conscience does not allow me to tell lies," whereas an adherent to the second point of view would probably say "My parents and teachers taught me not to lie." A person belonging to the third kind of group would think "If I lie, others will lie to me, so I'd rather not do it", and somebody supporting the fourth point of view might say "My lying will harm others."

The first kind of reasoning - following one's own inner voice - is probably the most common. Sometimes we feel a strong force pulling us towards a certain type of behaviour, an inner voice or a strong physical urge. The second type of motivation described above is derived from models and authorities like parents or teachers or from other sources, such as religious books and teachings. The third kind of person - one who will behave well in order to achieve personal gain - can also be found among Christians, for example believers who do good deeds in order to get to heaven. The last group is represented by those who behave well out of consideration for other people. Of course, such people may also consider outside authorities or their inner voice, but the needs of other people are the overriding force and the ultimate aim of their righteousness and justice. This behavioural pattern is, without a doubt, the one most rarely seen and is, at the same time, the one we should incorporate as Christians.

Looking at the four different models, we can conclude the following: The first two worldviews have certain disadvantages and inherent dangers, the third way of thinking is the least desirable, and the fourth point of view is the most ideal. This way of reasoning is also in line with Biblical teachings as well as the Chinese ideal of "unity of heaven and man" (Chinese: tian ren he yi). Of course, persons with the first
three attitudes described above also exist within the church, and we should all strive progressively towards the fourth attitude.

ANS Feature: Yunnan Christian Choir Sings In Hong Kong

For the television-less Christians in China's poorer minority nationality regions, singing constitutes their main form of entertainment and their singing is famous all over China. Christians among China's minority groups, such as the Miao or the Lisu minorities, are renowned for their songs of praise and colourful, exuberant worship services. During Christmas 2001, a group of Yunnan Christians had the opportunity to visit Hong Kong. Chen Meilin from the China Christian Council reports on their visit.

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Nujiang River in western Yunnan Province is a region blessed with an unusually high presence of Christians: 100,000 believers make up 4.6% of the local population. Of the nine singers that were selected to go to Hong Kong from this region, seven work as preachers or pastors in their local church. Apart from ethnic Lisu minority members, the group comprised one Tibetan and two from the Nu minority. For all the members of the minority delegation it was their first trip outside of Mainland China, with three of them crossing the boundaries of Yunnan Province itself for the very first time.

The group's members threw themselves into the Hong Kong experience with gusto, throwing both cost and physical exhaustion to the wind. When they encountered the inadequate practice facilities at their hotel they quickly purchased proper musical equipment, pushed their beds aside and started practising their singing and dancing in one of the hotel bedrooms. On their busiest day, Christmas Eve, they hardly had time to eat or drink during their four performances at different locations scattered all over Hong Kong. And, after the first performance, nervousness quickly gave way to the joy of being part of special experiences, such as the special concert organized by the Hong Kong Christian Council on Christmas Eve.

"Move Hong Kong!" This was a slogan originally launched by the Hong Kong government to get Hong Kong's stagnant economy going again. Inspired by this spirit, the Hong Kong Christian Council organized an ecumenical, multi-ethnic concert unique in its scope with the title "Christ Has Risen, A Thousand Peoples Sing With Joy!" HK$1.5 million went into the concert, with professional stage management, lighting and other state-of-the-art facilities. On Christmas Eve, as around 300,000 shoppers bustled about in Hong Kong's busy downtown Tsimshatsui district, 100,000 people joined in songs of praise and worship inside the nearby Hong Kong Cultural Centre.

From folk dancing to brass bands, music and dance from various cultural backgrounds were represented at the concert, with contributions from three continents in multiple languages, including three Chinese dialects. Churches, schools and other church-related organizations from Hong Kong sent performers to the concert, which brought together several hundred people from all over the world onto one stage.
Among the many and varied performances, the presentation by the Yunnan delegation was indeed special. The elaborate singing with its heavy folkloric overtones won the group members in their ethnic costumes strong applause.

In his sermon, Archbishop Peter Kwong of the Anglican Diocese of Hong Kong And Macao reflected on Matthew 16:26: "What will anyone gain by winning the whole world at the cost of his life?," a message particularly suitable for the high-powered, materialistic environment of Hong Kong, delegation members noted.

**ANS Feature:**

**Is It Necessary To Smuggle Bibles To China?**

2002.1/2.6

Every so often, headlines about foreigners trying to bring large quantities of Bibles into China appear. What motivates such people? And is there a real need to smuggle Bibles into China? (For previous ANS reports on Bible-related issues, see ANS 2000.11/12.7, ANS 98.11.4 and ANS 98.4.7)

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Many "Bible smugglers" derive part of their motivation from the fact that, for a long time, there was indeed a dire need for Bibles within the Christian community in China. The rapid growth of Christianity after church life resumed in the early 1980s resulted in a huge demand for Bibles, devotional literature and theological materials. However, since that time, millions of Bibles have been produced and distributed throughout China. At present, demand for Bible printing in China remains but has less to do with any remaining "gap" between the number of believers and a shortage of Bibles available and more to do with the natural, sustained and steady growth within the Chinese church at present. In fact, during the past year, the demand for Bibles has actually dropped and the Amity Printing Press has lowered its annual rate of Bible printing accordingly, reports Rev. Bao Jiayuan, Associate General Secretary of the China Christian Council. The notion of a huge dearth of Bibles in China today is therefore not correct.

Since 1987, the Amity Printing Company in Nanjing, Jiangsu Province (Website: http://www.amityprinting.com) has been printing Bibles and other related materials. Through the China Christian Council, the Press has legally and openly distributed Bibles to churches and congregations all over China. To date, the printing press has published 28 million copies of Scripture and now has over 70 local distribution centres that serve the delivery of Bibles throughout the whole country. Bible distribution vans are now being purchased for these centres in order to facilitate the distribution of Bibles to the more remote congregations. The standard edition of the Bible sells for the equivalent of around US$1.42. The Amity Printing Company is a joint venture between the Amity Foundation and the United Bible Societies. Printing machinery and paper are provided at low cost or no cost by these organizations or by friends and partners both within China and abroad, thus enabling the Bibles produced to be cheap and affordable by most Chinese Christians. The current capacity of the printing press is some 3-4 million Bibles per annum. Bibles are also printed in minority nationality languages and even in a braille version for visually-impaired believers.
Problems concerning the availability and accessibility of Bibles do remain, however. For some believers in remote poorer areas of China, even the cheapest RMB 6.5 yuan Bible [=US$ 0.8 approx.] is simply not affordable. For congregations in such areas, the China Christian Council tries to help through financial support and subsidies. In some instances, the China Christian Council donates Bibles free-of-charge to believers from such areas.

A bigger problem, and more difficult to solve, is geography. Many Christian congregations are located in remote, mountainous areas that cannot be reached by ordinary vehicles. Distribution of Bibles to these scattered, inaccessible congregations represents a tricky logistical problem. Incidentally, it is a problem also affecting overseas Bible smugglers, resulting in many smuggled Bibles never making it to the places where they are really needed, remaining instead in locations which are already well stocked with Bibles.

Apart from misperceptions about a lack of Bibles in China, another common misunderstanding concerns regulations surrounding the distribution of Bibles within the country. While it is not allowed to bring more than a few copies of Scripture for personal use into China, Bibles can be openly and legally purchased within the country, albeit only at church locations. This latter limitation will probably be abolished soon - reports indicate that a non-church-based Bible translation intended for the regular Chinese book market is under way. (See the NEWS section in this issue of ANS.)

Apart from running a personal risk by breaking the law, foreign Bible smugglers project a negative image of Christianity to the wider Chinese public. "They underline the prevailing image of Christianity as that of being a foreign religion, and they send the message that Christians engage in secret, illegal activities," explains Theresa Chong Carriño, Coordinator of the Amity Foundation’s Hong Kong office. "This is why many Chinese Christians from ordinary, registered congregations view Bible smuggling with disapproval. If you want to support Bible production and distribution in China, we suggest you make a donation to the Amity Printing Press."

If you wish to support Bible printing and distribution in China, please make your cheque payable to "The Amity Foundation" and mail it to the address below. Please indicate in your letter that your donation is intended for Bible-related purposes.

The Amity Foundation
71 Han Kou Road
Nanjing, JS 210008
CHINA

Thank you for your support!

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When Walls Come Tumbling Down: An Interview With Carolyn Higginbotham

As reported in ANS 2001.7/8.10, Nanjing Union Theological Seminary welcomed two new visiting professors at the beginning of the winter semester last year. One of them, Carolyn Higginbotham, shared some of her experiences with ANS during a Chinese New Year visit to Hong Kong in February. Carolyn's husband, James, will be teaching a course on Modern Christian Thought at the seminary next semester.

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"My great-grandfather taught theology in China."

Carolyn Higginbotham comes from a family of "Old China Hands": From 1898 through to 1951, members of her family were involved in various kinds of missionary work in the country. And, in a rare twist of events, she finds herself teaching Old Testament in Nanjing today, just as her great-grandfather did 80 years ago. Two of the three courses she teaches are for graduate students, meaning that most of her students are in their early 30s. "During the winter semester, I taught Recent Developments In Old Testament Studies, a course which will become Old Testament Theology in the spring. I also teach Introduction To The Old Testament and Biblical Hebrew, which is an elective course for both undergraduate and graduate students. All courses are taught through translation," she says, adding that this works much better than she had expected.

"The biggest difference is that the level of preparation is higher than I had anticipated," she explains when asked for a comparison with American students. "But part of what I have loved with the students is that they are so eager, so enthusiastic - they really want to know." Higginbotham admits that some of the ideas she presents to students challenge them, but she finds most students very willing to grapple with the unaccustomed. "They don't want something simplistic, they understand the issues are complex and they want to wrestle with them," she comments enthusiastically about her students.

A lecture on the conquest of Israel turned out to be the biggest challenge to Carolyn so far. "That Jericho never had a city wall to come tumbling down made a three-hour lecture into a six-hour one," she smilingly explains, recalling the reaction of students used to a more literal interpretation of the Bible. However, she finds the theological diversity among her students wider than expected, ranging from the fairly conservative to those incorporating more liberal points of view.

Another learning experience has been the fact that the definitions of "conservative" or "liberal" theology differ from how these terms are applied in American church circles. "I also did a lot with feminist interpretation," Higginbotham recounts, "and for some of the students this was a challenge." As she observed, some students had much less trouble with a feminist interpretation of the Bible than with the more historical-critical approach. To Higginbotham, this shows that, in China, the issue of being "conservative" or "liberal" is not in the same place as it is in the West. Remarkably, many men were very open to the feminist approach, says the professor, adding that she found her Chinese audience much more willing than her American students to discuss feminist approaches to theology and issues like the question of male violence in church culture.

Higginbotham, who comes from a Disciples of Christ background herself, finds it "refreshing" to work in a post-denominational environment. At the same time, she is also aware that many differences are merely glossed over and have not yet been truly resolved. "My impression is that not all of it has been worked through yet in China. And, because of history, unity is happening as a result of actually working through issues whereas, in America, we are saying we have to work through those issues first before we can ever have some kind of structural unity."

Does she try to adapt her materials to the Chinese context? Higginbotham says this is restricted by her limited knowledge of China, and right now most of her adaptation occurs at an academic rather than at a theological level. One example is the fact that, in the course she is planning for the coming semester, Creation
Theology will get much more attention than it would in a similar course in America, "because I understand that this is a very important theme in the Chinese church."

So how does Carolyn see her role as a foreigner teaching a core subject at a Chinese seminary? Part of the reasoning for her teaching at Nanjing Seminary, Higginbotham says, is the lack of PhD-trained seminary scholars in China, and in particular the lack of methodological training. "I try to do a lot that's very theoretical. Other people can offer the basic things, but I try to work a lot with the theory behind it all."

Faculty development at the seminary is another area where she sees the possibility of making a contribution, although she perceives this to be a sensitive task. "I don't want it to come across as them having 'poor quality' faculty. In fact, they just haven't had the educational opportunities we have had," she explains. For the following semester, courses are being planned for which she will be assisted by Chinese seminary staff. She is looking forward to this, both as an opportunity to get more involved with her seminary colleagues on a personal level and also to engage them in dialogue. "We can learn much from each other through how we develop the course and interact with the students. I hope we will also get into areas of our own research and interests."

"We see ourselves as filling a gap because of the transition in the Chinese church between those who were trained 50 years ago and those trained recently," Higginbotham sums up her point of view. "And we try to build relationships so that conversations can now go both ways," adds James, Carolyn's husband.

At times, Carolyn Higginbotham feels that she is somehow opening doors for her Chinese colleagues. "One teacher told me that she will now be able to teach things the students would not have accepted from her before." However, Carolyn is concerned that this might be linked to her being a Western foreigner who is perceived as being a "more authentic" Christian teacher than her Chinese counterparts. "Christianity is, after all, an Asian religion," she points out, referring to Israel as part of Western Asia.

Higginbotham clearly sees herself on a two-way mission of mutual learning. Inspired by her teaching experience in Nanjing, she now even harbours a dream about future student exchanges between Chinese and American seminaries. It looks like, through Carolyn, her family's long-standing commitment to China is certain to continue.

NEWSBRIEFS

Bible Printing And Distribution. The Institute for Christian Studies at People's University in Beijing is planning a Bible translation in modern Chinese to be sold in ordinary bookstores throughout China. Professor Yang Huilin from People's University reported this at a seminar entitled "Translation and Reception. Encounters of Christianity with Chinese culture." The seminar, which was organized by Germany's China Study Centre in St. Augustin in cooperation with the Institute of Sino-Christian Studies from Hong Kong, took place from 6-9 September 2001 in Berlin. According to Prof. Yang, his institute is cooperating closely in this project with Nanjing Union Theological Seminary in Jiangsu Province. To date, the sale of Bibles in China has mainly been restricted to church buildings. General bookstores are currently not allowed to sell Bibles. (Source: Aktuelle China-Nachrichten No. 53/14.1.2002)
Places Mentioned In This Issue Of ANS

1) Fuqing (Fujian)
2) Jiaxing (Zhejiang)
3) Shanghai
4) Nanjing
5) Hong Kong