Dear Reader,

another issue of ANS with extensive news and information is awaiting you!
We continue to portray the new Chinese church leadership with an interview of Presbyter Ji Jianhong in this edition (p2).

At the 7th National Chinese Christian Conference, both the National CCC and TSPM adopted new constitutions. For a brief introduction to the changes, read Rev. Su Deci's presentation on p4. You find complete versions of the two new constitutions in our documentation on p10. (Translations courtesy of Janice Wickeri.)

For some lighter reading, enjoy our first-hand description of the opening of a church-run old people's home in Nanping (p8). Discover the rest for yourself...

With kind regards from the editorial desk,

Katrin Friedle

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Thank you.
A Portrait Of Ji Jianhong, Chairperson Of the National TSPM

(ANS) The following portrait is based on an interview Theresa Carino, head of the Amity Foundation's Hong Kong office, conducted with Presbyter Ji shortly after his election as Chairperson of the National TSPM.

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Personal history
Presbyter Ji comes from a Christian family. His father was a close associate of Watchman Ni Tuosheng, known as Watchmen Nee in the West. Born in Huaian, a very poor area in Jiangsu Province, his father joined the Presbyterian church upon conversion to Christianity but later joined the Little Flock. Ji himself was born in 1932 into a family of eight. During the Japanese invasion, the family moved to different areas, eventually settling in Nanjing in 1947.

During the revolutionary war, the family was very anti-communist in orientation and used to pray that People's Liberation Army soldiers would drown when crossing the Yangtze river. It was not until after the Communist takeover that Ji changed his attitude towards the Communist Party.

Asked how he came to change his mind about the Communist Party, Ji replies: "I learned that the Chinese Communist Party was not against religion per se. After liberation, they respected us and did more than the Guomindang for the people. I also found that some Communists were great people. Their aim was not to destroy religion but to serve the people."

After high school graduation, Ji could have gone on to university but decided instead to devote his life to mission. He joined Jinling Seminary in Nanjing in 1952, graduating in 1956. During the Cultural Revolution, he and his family were thrown out of their home and sent to labour in the fields in Northern Jiangsu between 1969 and 1979.

Restoring the church after the Cultural Revolution
After the Cultural Revolution, Ji and his family returned to Nanjing, where his wife started to teach at the seminary. Ji joined the Jiangsu Provincial Three-Self Committee (which he chaired) and helped in the process of "rehabilitating" pastors who had been imprisoned or sent to the countryside earlier. Restoring churches and church property that had been confiscated during the Cultural Revolution was another major task he helped to carry out.

This was followed by the task of printing Bibles to replace those destroyed during the Cultural Revolution. This was rather daunting since he could not, at that time, find a printing press with adequate technology to bind the Bibles. He prayed about it. Someone suggested the PLA's printing press in Nanjing. It had printed the thick volumes of "Selected Thoughts of Chairman Mao" and would have the necessary technology to produce Bibles. It seemed the only possible solution but Ji was filled with anxiety about approaching the PLA printing press.
He finally plucked up courage and approached the Party Secretary of the factory. He explained the importance of the Bible for Christians. As a challenge, he said that if Christians could not have Bibles, then it meant government policy on the freedom of religion was not being fully implemented. The Party Secretary, to his surprise, agreed that burning Bibles had been the result of ultra-leftist influences and had to be rectified! At the end of three months, in 1982, the Provincial Christian Council had produced 450,000 Bibles, using the PLA printing press. Ji had to handle most of the sale and distribution at that time. He suffered a stroke soon after that and had to stop working for five years. In 1987, Ji resumed work, and started a small Bible school in the 1990s that he continues to manage until today.

On the TSPM and CCC
According to Ji, one important question most overseas people are not clear about is that the Three-Self is not a "faith". It is the principle or rationale of the CCC to build the church, but neither the CCC nor the TSPM are the "church". As a post-denominational church, the Chinese Church is undergoing a process of unification that is not yet complete. So, TSPM is not the church but its work is to support the church in its development. CCC and TSPM are two different organizations belonging to the same family, like one body with two arms or legs. They have common goals.

"We must intensify theological reconstruction," Ji outlines one of those common goals. "This is important for developing the church. We need to reconstruct theological thinking in order to catch up with rapid changes in society."

Coming back to the role of TSPM, Ji notes: "The origins of the TSPM were, of course, political - it was against western imperialism and western control of churches. The Three-Self Patriotic Movement stands for self-reliance and is considered quite political in the west. But the original policy is very religious and has biblical roots. Christianity is universal and the church is universal - all are equal. At the same time, the church has a local context or local characteristics, and a Christian is also a citizen and thus has responsibility towards his country. He continues:

"We have the right to criticize the government and we need to point out what is wrong. Loving one's country does not imply a total approval of the government. The government also treats us in the same way. Of course, there are those officials who don't like to be criticized."

"To be a fervent Christian, to have faith and build a good society is not a contradiction. Some Christians believe that to be Christian means not to love the world. They think that a Christian should just love God and should not take part in social activities or economic development. Such Christians refuse to participate in activities in their work place, for example there was a doctor who after being converted to Christianity returned all his awards to his work unit and cut off all ties to the world. This kind of thinking is a vestige of the past. Unfortunately though, after the opening up of China, this form of theology is making inroads again, especially with outside influences. These outside forces exert considerable influence, not least through the Internet, and have reinforced old thinking. For example, some believers are being taught that Witness Li Changshou is a spiritual being and can become a God."

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Ji finishes with some thoughts on the challenges lying ahead: "The most important tasks the church is facing today comprise theological reconstruction and training for all kinds of work, including theoretical thinking, theology, pastoral work and church-related management, but also training for lay workers."

"Other problems affecting the church today are the question of self-reliance, and how to counter cults and raise the spirituality of believers. We should continue to intensify the publication of Christian literature to develop the faith of believers. Finally, the church needs to endorse social responsibility: Having faith does not only mean building churches, but also contributing to society. In the past, the church did not pay enough attention to social needs, for example of the disabled. We must care for people, especially the needy, and must be involved in social work. This is an important area for the next five years," Ji concludes his outlook on some of the projects and priorities for the CCC and TSPM in the years to come.

**New Constitutions for CCC And TSPM**

(ANS) On May 25th, 2002, new constitutions for both the National CCC and TSPM bodies were adopted. Rev. Su Deci, Vice President of the CCC and head of the commission on church regulations, presented the constitutions in a speech at the National Christian Conference that was reprinted in August's edition of Tian Feng.

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In comparison with the preceding CCC and TSPM constitutions, a relatively large number of changes were introduced this time. This is due to two main factors: China and Chinese society are changing rapidly, and many of the old rules and regulations were perceived to be no longer appropriate for the church in contemporary China. Secondly, the revision of the CCC/TSPM constitutions has to be seen in the light of the government’s ongoing efforts to strengthen the rule of law. As part of these efforts, groups and organizations are encouraged to adapt their constitutions to resemble legal texts.

Accordingly, both the CCC and TSPM constitution were changed in their appearance and now are made up of articles and sections. Both constitutions follow the same structure and fall into six parts: "General Principles," "Scope of Duties," "Structure of the Organization; Election and Removal of Officers," "Principles for the Management and the Use of Finances," "Procedure for Revising this Constitution" and "Addendum".

Among the general principles outlined in the constitution, the following can be found: "to abide by the Constitution, laws, regulations and policies of the State, to observe socialist mores" and "to enable the church to adapt to socialist society." This reflects the spirit of governing by virtue and the rule of law as well as the importance attached to the necessity of adapting to socialist society.

Under the general principles section, both constitutions also include the following: "The Committee accepts lawful administration by the Religious Affairs Bureau under the State Council and regulation as a mass organization by the State Civil
Administration Department." This part explains the administrative and legal duties between the CCC/TSPM committee and the respective government bodies.

Both CCC and TSPM committees included an article on the "Scope of duties" into their new constitutions. While some duties differ, both bodies formulated the aim to "actively promote theological reconstruction" in the new constitution. This reflects the ongoing deepening of the Three Self Movement. Another aim that was added is increased cooperation between central and local CCC/TSPM bodies. For example, in the new CCC constitution we read: "The CCC serves to strengthen contacts with provincial, autonomous region and directly administered municipal Christian Councils (or Church Councils), through channels of communication, exchange of experience, study and consultation on problems common to its counterparts at these levels."

A number of major changes were introduced in Article Three, "Structure of the organization; Election and removal of officers". For example, to help the transition to a younger leadership generation, specific age guidelines were set for the positions of president, vice-president and general secretary. It was also resolved that persons serving as legal representatives of the CCC or TSPM committee cannot simultaneously serve in the same capacity for another organization.

Any changes in the constitution need to be approved by at least two thirds of the representatives of the National Chinese Christian Conference.

For more details on the new CCC/TSPM constitutions, please see our documentation in this issue.

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New Commissions And Departments for the National CCC/TSPM Committee

(ANS) The new CCC/TSPM committee has now set up its working commissions and departments. These commissions and departments implement the CCC/TSPM committee's policies on specific issues. Below you find a list of the new entities and their directors.

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Let Women Become An Instrument Of Peace

(ANS) One of her first duties led Rev. Cao Shengjie, newly-elected president of the China Christian Council, to the Asian Conference on Religion and Peace [ACRP]. Tian Feng, the magazine of the China Christian Council, reprinted her speech in its August edition.

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In all religions, women comprise the majority of believers, Cao started her presentation. However, due to historical factors and traditional culture, in many religious communities their actual status is not very high. In post-liberation China, the equality of men and women is emphasized. Christian women learn that both women and men were created in the image of God, that God sees them as equal and can use them to play an active role in church and society.

Today, the ratio of male and female students in China's theological seminaries is balanced. One third of all pastors are women, and these more than 400 women pastors play an important role in unifying the church.

All religions promote equality between men and women in their teachings. The question is just how to develop this doctrine, how to raise the gender awareness of women and make them realize and appreciate their position and function. Men and women are different. With their gentleness, patience and caring attitude, women are particularly apt at performing a reconciliatory function; a quality that is especially beneficial in contemporary society.

The family is a basic unit of society, a fact that is well acknowledged today, including the important role of women in the family unit. The exact understanding of this role, however, tends to differ. Some see the role of women in the family as a subservient one: women are to support men by fulfilling their tasks as housewives and mothers. This kind of thinking contributes to machismo. To fully appreciate the role women can play, we ought to see men and women as equals in the family.

In China, women have stressed the importance of their economic independence for the past 50 years. Today, in the wake of economic reforms and the ensuing competition, there is much debate whether women ought return to the home. Most women think that they should maintain a social awareness and combine domestic with wider social responsibilities, be it through full-time or part-time work.

Religions ought to teach that within the family, women and men are equal and that their relationship is one of cooperation. In Protestant and Catholic Christianity, we believe that God created Eve as a companion for Adam, so that both would help each other. In Daoism, we have the two principles of the male yang and the female yin. Both can only be in harmony if they coexist. Therefore, the role of women in the family is not to be subordinate to men, but to live in a relationship of mutual love and respect. The stability and harmony of the family are the foundations of social progress and peace for humanity. Only with harmonious families can society develop.
Religions assert the female task of continuing the line of generations by giving birth to children, but the more important duty is to mould these children into useful human beings. Today, Chinese children face exceptional pressure as only children in an increasingly competitive society. Religions should educate mothers for their task of bringing up children, to enable mothers and children to maintain family relations in a spirit of partnership. This includes respect for the child’s personality. According to Christian belief, children are not private property of their parents, but a gift bestowed on us by God.

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World Religions Must Unite In Efforts For Peace And Development

(ANS) Rev. Deng Fucun, one of the Vice-Chairpersons of the National Three Self Patriotic Movement and head of the CCC’s Social Service Department, presented the following speech in Bangkok this summer. Deng attended a meeting of the Council of World Religions and Spiritual Leaders in the Thai capital.

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Since ancient times, Chinese people have strived for peace and harmony. Their wish for universal harmony is reflected in Beijing’s famous Forbidden City, where the first big hall carries the name of “Great Harmony”. A recent exchange between Buddhists from both sides of the Taiwan strait can be cited as one example of how we strive for
harmony. Another example of inter-religious cooperation is a project that was conducted early in 2002, when Buddhists, Christians and Daoists from Zhejiang and Guangdong Provinces jointly donated medical equipment worth several million RMB to Muslim communities in southern Xinjiang.

Today, there are religious believers who live in or close to areas of crisis and who pay a high price for the political interests that are traded there. We empathize with them. We also support this meeting with its call for peace between India and Pakistan. We are convinced that through our moderation and cooperation, new respect, new exchanges, new mutual understanding and trust can emerge.

We call on all religious leaders to actively promote and participate in peace talks and to create an atmosphere conducive to reconciliation. We have to look forward and must not open old wounds again.

The meeting of religious leaders in New York in 2000 created a favourable atmosphere for religious and cultural dialogue and reconciliation. We call on all world religions and on religious leaders of all countries to unite on this foundation, to enhance communication between different cultures and religions, to protect traditional cultures and marginalized communities, and to find unity in a pluralized world. We have to strive for peaceful coexistence of all religions and cultures and join forces for the sake of world peace.

ANS Feature

2002.9/10.6

Nanping Christian ‘Kind-heartedness’ Old People’s Home Opens

(ANS) As two long term Amity teachers working at Nanping Teachers’ College, Anne and Mick Kavanagh have grown familiar with members of their local congregation. In the following article, Anne describes the opening of a church-run old people’s home they were invited to in early September.

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Nanping is a small city by Chinese standards (approx. population of 250,000) nestling among a mass of hills alongside the Min River. Land here is at a premium as the city expands and there is hardly a flat piece of land in sight. There is a rabbit warren of half-hidden stone stairways weaving their way between apartment blocks and medium-rise buildings throughout the city, up and down its many hills, and the route we took to the old people’s home led us up just one such climb.

Before we even saw the building, we could hear the brass band playing and see huge helium-filled balloons straining on their anchored leashes. A huge crowd was already gathering in the garden in front of the home and spilling out onto the steep street leading up to it. We were quickly spotted and ushered into the reception area where we received a warm welcome from the pastor of our church and many familiar faces from the congregation. Soon, a young girl was pinning ‘honoured guest’ corsages on us just in time for us to join a large group of about 15 dignitaries – pastors from churches in neighbouring towns and cities, chairpersons of provincial and city branches of the China Christian Council and Three Self Patriotic Movement,
and representatives from the Baptist Church in Hong Kong - to stand on the platform for the long ceremony. A crowd of more than a thousand people, many standing, had come to praise God for answered prayers in the establishment of this home.

After the obligatory firecrackers and the brass band's opening piece everybody sang the Chinese hymn, 'Respect for Elders'. This was followed by prayer, three readings, and a sermon given by Yue Qinghua, vice chairman of Fujian TSPM. As we stood on the top of that hill we were reminded of Jesus' exhortation to be light to the world (Matt 5:14-16), to follow Jesus' example of serving rather than being served (Mark 10:45), and of God's calling to love one another as He has loved us, so that others may know that we are Christians (John 13:34-35). There was some beautiful singing from Nanping Meishan church choir and performances by the brass bands of both Nanping Meishan and Shunchang churches.

The story behind this home goes back a long way. Before 1949 a large area of Nanping belonged to the church and this particular location was the site of a mission middle school set up by American Methodist missionaries. It was also the base for the annual Methodist Missionary Conference in this province. After Liberation most of the land was taken by the PLA (People's Liberation Army) for its own use, with a small area occupied by Fujian No.2 Construction Company. In 1982 this small area of land with four 'privately occupied' buildings, originally accommodation for assistant pastors, was returned by the government to the church. In 1993, the church demolished two of the old buildings, which were by this time derelict, in order to start building a home for the elderly. The Army insisted on its own position that there should not be any construction to its own. The church was involved in long negotiations with both the Army and the local government for the construction of an old people's home.

Meanwhile, just before Christmas in 1998, responding to the changing needs of the aged in the community, and the needs of a number of lonely old people in the church with no family to look after them, a home was set up in a former pastors' dormitory building on a hill opposite. Over the following three years between 16 and 24 people were cared for by a staff of three. Those residents who had no family to support them financially were funded by donations made at Meishan church.

Not until 2000 was this issue settled. A contract was drawn up whereby the church would hand over the land then housing the temporary home, within 18 months of beginning construction of the new home. In other words, the new one had to be built within this time period.

In July last year, while an Amity summer programme team were working in Nanping Teachers' College, they were taken to visit the site where the home would be built. At that time there were only a few markings on the ground and the foundations hadn't even been started. However, in just over a year, the building has been completed, thanks to the hard work and cooperation between the architects, construction company and the church, and the generous donations of Christians both at home and abroad.

The new home has been open since early July, and now serves 28 people. We were very impressed with how complete the building seemed to be. The only major
drawback is that this 7-storey building does not yet have a lift as funds are still needed to meet this costly but essential piece of equipment. In the meantime, the residents have to slowly negotiate the stairs, with the help of an assistant where necessary, to get to and from the dining room. In addition to bright shared bedrooms with adjacent bathrooms there is a common room with a TV, table tennis equipment and a number of exercise machines. There is a clinic which is served by a volunteer retired doctor, and nursing staff are employed to care for the residents. The garden in front of the home enjoys the natural shade of four tall trees under which have been planted small flowering shrubs with seating arranged around them. This shade and the gentle breeze on that morning was an additional blessing on this occasion.

"This really is our happy lot. It’s beyond our wildest dreams. It is such a bright and happy place to spend our remaining years." These were the words of Zhang Sunshao, a 92 year-old resident of Nanping Christian ‘Kind-heartedness’ Old People’s Home in his speech at the ceremony. "We, here, are not those talked about in society who have no children to care for us in our old age. Apart from two or three of us, we all have many children - some 7 or 8, some 5 or 6. I have three daughters and three sons, working in Shanghai, Xiamen and Shunchang. Why have I come here to live? Because here, there is love." He went on to describe the loving attention given by all, from the pastor to the auxiliary nurse, the manager of the home to the assistants, who treated the residents as their parents, and the residents in turn looked upon them as their own children.

It is quite common to see opening ceremonies for new companies, shops and restaurants. There were many similarities at this ceremony - the balloons, the firecrackers, loudspeakers for formal speeches and the obligatory brass band. But along with all the excitement there was a deep sense of gratitude and reverence among the crowd. These people had gathered, not to obtain free handouts of new products or a discounted meal, but to give thanks to God for the outworking of his purposes in this community. Despite fierce opposition and a multitude of difficulties encountered along the way, God had repeatedly strengthened his people to endure these trials and given them the will and determination to see this work come to fruition. We pray that God would continue to bless the work in this home as the staff seek not to be served but to serve, and show God’s love to those around them. 'Let your light so shine before men that they may see your good deeds and praise your Father in heaven.' (Matt.5:16)

ANS Documentation

2002.9/10.7

Constitution of the China Christian Council

Article One
General Principles
This Council shall be known as the China Christian Council (CCC); together with the National Committee of the Three-Self Patriotic Movement of Protestant Churches in China, known as the National Christian Offices (CCC/TSPM).

Section 2
The CCC serves as the national organization for church affairs.

Section 3
The CCC exalts Jesus Christ and his cross and unites all churches throughout China with Christ as our Head in developing together our role in building up the Body of
Christ, so as to bear excellent witness to the Gospel of Christ; actively develops theological reconstruction; offers its services to the churches in performance of their ministry; upholds unified worship; advocates mutual respect in matters of faith and worship, and the spirit of "bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace" in relationships among members.

The aim of the CCC is to unite and lead all patriotic and church loving Christians in China who believe in and serve God and who acknowledge Jesus Christ as Lord in glorifying God and benefiting people; to abide by the national Constitution, laws, regulations and policies, and to observe social mores; under the leading of the Holy Spirit, with one heart and unity of purpose, in obedience to the truth of Scripture, to uphold the Three-Self patriotic principle, to formulate and perfect the rules and regulations of the Chinese Church, to make our Chinese Church an independent, self-run and well run Church and to enable Chinese Christianity to adapt to socialist society.

The CCC accepts lawful administration by the Religious Affairs Bureau under the State Council and regulation as a mass organization by the State Civil Administration Department.

This Council shall be based in Shanghai.

**Article Two**

**Scope of Duties**

The duties of the CCC are as follows:

1. To promote theological education and the training of personnel;
2. To promote publication of the Bible, hymnals and other Christian books and periodicals;
3. To actively promote theological reconstruction;
4. To introduce and facilitate the exchange of experience in the areas of evangelism, pastoral work and management among local churches;
5. To formulate rules and regulations for the church and oversee its application in the local church and promote formulation of local rules and regulations by provincial, autonomous region and directly-administered municipal Christian Councils (or Church Councils) in order to raise the standard of management in the churches;
6. To initiate friendly relationships between the government and regional churches;
7. The CCC serves to strengthen contacts with provincial, autonomous region and directly-administered municipal Christian Councils (or Church Councils), through channels of communication, exchange of experience, study and consultation on problems common to its counterparts at these levels.
8. The CCC shall join with the TSPM in convening the National Conference at prescribed intervals and may convene other joint meetings as the need arises;
9. The relationship between the CCC and the TSPM is one of cooperation with differentiation of function. The CCC coordinates with the TSPM to achieve the whole program of the work of Chinese Christianity;
10. It is the duty of Christian Councils (or Church Councils) at the provincial, autonomous region and directly-administered municipality level to observe and carry out the resolutions of the CCC. The CCC shall urge compliance and supervise in this regard.

**Article Three**

**Structure of the Organization; Election and Removal of Officers**

The National Chinese Christian Conference is the highest body of this Council. It is composed of delegates recommended by Christian Councils (or Church Councils) and Three-Self Committees at the provincial, autonomous region and directly-administered municipality level. Its duties are:

1. The drafting and/or revision of this constitution;
2. Election of the members comprising the national committee of this Council;
4. Discussion and determination of the guiding policies for the work of the incumbent Committee;
5. Determination on other matters of importance.
Section 9  A two-thirds majority of members must be present in order to convene the National Conference. Resolutions passed at the Conference take effect upon a minimum fifty percent affirmative vote of those present.

Section 10  The National Chinese Christian Conference is jointly convened by the Standing Committees of the present CCC and TSPM. It shall meet every five years, but when need arises, may be convened earlier or postponed. This is a matter for decision by the Standing Committees; however, postponement shall be limited to one year. The number of delegates and the method of their election shall be jointly decided by the Standing Committees of the CCC and TSPM.

Section 11  The national committee of the Council shall be elected by the National Chinese Christian Conference. Term of office shall run until the following meeting of that Conference, with re-election leading to a further period of service. A two-thirds majority of members must be present to convene a meeting of the Council and a two-thirds vote of members present is required to pass resolutions.

Section 12  The national committee shall be convened every two years jointly by the Standing Committees of the CCC and TSPM, or earlier or later when necessary.

Section 13  This Council shall consist of the President, Vice-Presidents, a General Secretary and members of the Standing Committee. An honorary President may be appointed.

Section 14  The President, Vice-Presidents and General Secretary must possess the following qualifications:

1. Abide by the Constitution, laws, regulations and policies of the nation, and possess good political credentials;
2. Enjoy a good reputation within the church;
3. At the time of election, the ages of the President and Vice-Presidents shall not exceed 75 years; the General Secretary is a full-time position and the incumbent’s age shall not exceed 65 years at the time of election.
4. Good health and the ability to shoulder a normal workload;
5. Shall not have a criminal record resulting in loss of political rights;
6. Be capable of fully representing the Council in civil matters.

Section 15  The President of this Council is the legal representative of the organization. A Vice-President or the General Secretary may serve as legal representative if this is so reported to the department responsible and approved by the relevant organization responsible for registry of mass social organizations. One serving as the legal representative of this Council shall not simultaneously serve in the same capacity for another organization.

Section 16  The President, Vice-Presidents or General Secretary, if re-elected, shall continue to serve, but service shall not exceed two terms.

Section 17  The national committee has the following duties:

1. Consideration of the Work Report of the Standing Committee;
2. Discussion and oversight of the implementation of the guiding policies of the National Conference;
3. Election and removal of the President, Vice-Presidents, General Secretary and members of the Standing Committee;
4. When necessary, supplementary members may be added to the Standing Committee, or an honorary President may be named. These shall serve until the next National Christian Conference.

Section 18  The Standing Committees are the administrative body of the National Christian Conference. When the full body is not in session, the Standing Committees handle the business of the National Conference.

Section 19  The President shall, with the assistance of the Vice-Presidents and General Secretary, direct the work of the Standing Committee.

Section 20  The responsibilities of the Standing Committee are:

1. Together with the Standing Committee of the TSPM, convene the National Chinese Christian Conference.
2. Convene the plenary sessions of this Council;
3. Draft the Work Report of the Standing Committee, and invite consideration of same by the National Chinese Christian Conference or the Plenary Meeting of the CCC/TSPM;
4. Thoroughly carry out the guiding policies for work determined by the National Conference;

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(5) When necessary, recommend the co-option or withdrawal of committee members; those so co-opted shall serve until the next National Conference;

(6) When its work requires, the Standing Committee, together with the Standing Committee of the TSPM, shall appoint working groups, or other specialized commissions, which can be adjusted or supplemented as necessary. These commissions shall work under the joint direction of the Executive Committees of the CCC and TSPM, and their respective General Secretary and Secretary-General. Their resolutions must be passed by a two-thirds majority and their term of office shall end with that of the Standing Committees which appoint them.

(7) To determine other matters of importance.

Section 21
Two-thirds of the members must be present to convene a meeting of the Standing Committee. Resolutions must be passed with a two-thirds majority vote.

Section 22
Meetings of the Standing Committee shall be convened by the Executive Committee once per year; when necessary they may be held more often or postponed.

Section 23
The Executive Committee shall be comprised of the President, Vice-Presidents and General Secretary. The Executive shall deal with the important ongoing business of the Standing Committee, meeting every six months. When necessary, the CCC Executive Committee shall meet jointly with its TSPM counterpart.

Section 24
Associate General Secretaries shall be nominated by the General Secretary, subject to approval by the Standing Committee.

Section 25
Together with the TSPM, the CCC shall set up an Advisory Committee to facilitate access to the positive influence and potential of the older generation of those who have served as members in the past.

(1) The Advisory Committee shall have two Directors, several Deputy Directors and members who shall be recommended by the Executive Committee of the National Conference and approved by the Plenary.

(2) The duties of the Advisory Committee are: Submitting proposals and suggestions for the work of the committee; when necessary, they may be invited to attend related meetings of this Council.

(3) The Advisory Committee shall serve for the term of the Committees that constituted it.

Article Four
Principles for the Management and Use of Finances

The expenses of this Council shall be the responsibility of the Standing Committee. Sources of funding are as follows:

(1) Rents and income from church buildings and property;
(2) Income from publication;
(3) Donations;
(4) Interest;
(5) Other lawful income.

Section 26
This Council shall receive donations and contributions according to government regulations.

Section 27
Council expenditure must be within the scope of duties and for the development of work set by this constitution; monies cannot be apportioned to individuals.

Section 28
This Council shall establish a strict system of financial regulation, guaranteeing that its accounting practices are legal, honest, accurate and complete.

Section 29
This Council must provide professionally trained and certified accountants. Accountants cannot simultaneously receive and pay out monies. Accounting personnel must undertake to reconcile and oversee accounts. If accounting personnel are transferred or leave their jobs, transfer formalities must be strictly complied with according to government regulations.

Section 30
The financial management of this Council must follow the government regulated financial management system, reporting income and expenses to the Standing Committee and the Plenary and must accept oversight by the Chinese Christian National Conference and the auditing department.

Section 31
Before a change in officers, or when changing the legal representative, there must be a financial audit by the related office of the registry of mass organizations and the department responsible for the work concerned. No unit or individual may occupy, take for personal use or misappropriate the property or funds of this Council.
Section 33  Wages and salaries, insurance and benefits for full-time employees of this Council shall be based on the relevant government regulations for units and enterprises.

Article Five  Procedure for Revising this Constitution
Section 34  Revisions to this Constitution must be passed by two-thirds of members present of the National Chinese Christian Conference.
Section 35  Revisions to this Constitution must be reported to the office responsible for the work concerned and approved by the registry of mass organizations within 15 days of passage before they will take effect.

Article Six  Addendum
Section 36  Dissolution and cessation of activities by this Council must be carried out according to relevant government regulations.
Section 37  This Constitution was approved at the Seventh National Chinese Christian Conference May 25, 2002.
Section 38  The authority to interpret this Constitution lies with the incumbent Standing Committee.
Section 39  This Constitution takes effect on approval by the related office of the registry of mass organizations.

The Chinese text governs.
Translation courtesy of Jarice Wickeri.

ANS Documentation

Constitution of the National Committee of the Three-Self Patriotic Movement of Protestant Churches in China

Article One  General Principles
Section 1  This Committee shall be known as the National Committee of the Three-Self Patriotic Movement of Protestant Churches in China (National TSPM); together with the China Christian Council, known as the National Christian Offices (CCC/TSPM).

Section 2  The TSPM serves as the patriotic and church-loving organization of Chinese Christians.

Section 3  The aim of this organization is to lead Christians to love the nation and the church; to glorify God and benefit the people; to abide by the Constitution, laws, regulations and policies of the State; to observe social mores; uphold the independence of the church; strengthen unity inside and outside the church; serve the aim of running the church well; and enable the church to adapt to socialist society.

Section 4  This Committee accepts lawful administration by the Religious Affairs Bureau under the State Council and regulation as a mass organization by the State Civil Administration Department.

Section 5  This Committee shall be based in Shanghai.

Article Two  Scope of Duties
Section 6  The duties of the TSPM are as follows:
(1) Under the leadership of the Chinese Communist Party and the People's Government, to unite all Chinese Christians to deeply love our socialist homeland and abide by its Constitution, laws, regulations and policies;
(2) To uphold self-government, self-support, self-propagation, independence and a self-run church as guiding principles; to defend and develop the achievements of the "TSPM;"
(3) To actively promote theological reconstruction;
(4) To assist the government in implementing the policy of freedom of religious belief and in safeguarding the legitimate rights of the church;

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(5) To contribute its efforts in safeguarding national unity and stability; building socialist material and spiritual civilization; achieving national unification and developing friendly international relationships; and safeguarding world peace;

(6) The TSPM serves to strengthen contacts with all provincial, autonomous region and directly-administered municipality level Three-Self Committees, through channels of communication, exchange of experience, study and consultation on problems common to its counterparts at the provincial, autonomous region and directly-administered municipality levels.

(7) The TSPM shall join with the CCC in convening the National Conference at prescribed intervals and may convene other joint meetings as the need arises;

(8) The relationship between the TSPM and the CCC is one of cooperation with differentiation of function. The TSPM coordinates with the CCC to achieve all aspects of the work of Chinese Christianity;

(9) It is the duty of Three-Self Committees at the provincial, autonomous region and directly-administered municipality level to observe and carry out the resolutions of the TSPM. The TSPM shall urge compliance and supervise in this regard.

Article Three

Structure of the Organization; Election and Removal of Officers

The National Chinese Christian Conference is the highest body of this Committee. It is composed of delegates recommended by Three-Self Committees and Christian Councils (or Church Councils) at the provincial, autonomous region and directly-administered municipality level. Its duties are:

(1) The drafting and/or revision of this constitution;

(2) Election of the members comprising the national committee of the National TSPM;


(4) Discussion and determination of the guiding policies for the work of the incumbent Committee;

(5) Determination on other matters of importance.

Section 7

A two-thirds majority of members must be present in order to convene the National Conference. Resolutions passed at the Conference take effect upon a minimum fifty percent affirmative vote of those present.

Section 9

The National Chinese Christian Conference is jointly convened by the Standing Committees of the present TSPM and CCC. It shall meet every five years, but when need arises, may be convened earlier or postponed. This is a matter for decision by the Standing Committees; however, postponement shall be limited to one year. The number of delegates and the method of their election shall be jointly decided by the Standing Committees of the TSPM and CCC.

Section 10

This Committee shall be elected by the National Chinese Christian Conference. Term of office shall run until the following meeting of that Conference, with re-election leading to a further period of service. A two-thirds majority of members must be present to convene a meeting of the Committee and a two-thirds vote of members present is required to pass resolutions.

Section 11

A plenary session of the National Conference shall be convened every two years jointly by the Standing Committees of the TSPM and CCC, or earlier or later when necessary.

Section 12

This Committee shall consist of the Chairperson, Deputy Chairpersons, a Secretary-General and members of the Standing Committee. An honorary Chairperson may be appointed.

Section 13

The Chairperson, Deputy Chairpersons and Secretary-General must possess the following qualifications:

(1) Abide by the Constitution, laws, regulations and policies of the nation, and possess good political credentials;

(2) Enjoy a good reputation within the church;

(3) At the time of election, the ages of the Chairperson and Deputy Chairpersons shall not exceed 75 years; the Secretary-General is a full-time position and the incumbent's age shall not exceed 65 years at the time of election.

(4) Good health and the ability to shoulder a normal workload;

(5) Shall not have a criminal record resulting in loss of political rights;

(6) Be capable of fully representing the Committee in civil matters.
Section 14 The Chairperson of this Committee is the legal representative of the organization. A Deputy Chairperson or the Secretary-General may serve as legal representative if this is so reported to and checked by the department responsible and approved by the relevant organization responsible for registry of mass social organizations. One serving as the legal representative of this Committee shall not simultaneously serve in the same capacity for another organization.

Section 15 The Chairperson, Deputy Chairpersons or Secretary-General, if re-elected, shall continue to serve, but service shall not exceed two terms.

Section 16 Members have the following duties:
(1) Consideration of the Work Report of the Standing Committee;
(2) Discussion and oversight of the implementation of the guiding policies of the National Conference;
(3) Election and removal of the Chairperson, Deputy Chairpersons, Secretary-General and members of the Standing Committee;
(4) When necessary, supplementary members may be added to the Standing Committee, or an honorary Chairperson may be named. These shall serve until the next National Christian Conference.

Section 17 The Standing Committees are the administrative body of the National Christian Conference. When the full body is not in session, the Standing Committees handle the business of the National Conference.

Section 18 The Chairperson shall, with the assistance of the Deputy Chairpersons and Secretary-General, direct the work of the Standing Committee.

Section 19 The responsibilities of the Standing Committee are:
(1) Together with the Standing Committee of the CCC, convene the National Chinese Christian Conference;
(2) Convene the plenary sessions of this Committee;
(3) Draft the Work Report of the Standing Committee, and invite consideration of same by the National Chinese Christian Conference or the Plenary Session of the TSPM/CCC;
(4) Thoroughly carry out the guiding policies for work determined by the National Conference;
(5) When necessary, recommend the co-option or withdrawal of committee members; those so co-opted shall serve until the next National Conference;
(6) When its work requires, the Standing Committee, together with the Standing Committee of the CCC, shall appoint working groups, or other specialized commissions, which can be adjusted or supplemented as necessary. These commissions shall work under the joint direction of the Executive Committees of the TSPM and CCC, and their respective Secretary-General and General Secretary. Their resolutions must be passed by a two-thirds majority and their term of office shall end with that of the Standing Committees which appoint them.
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Places Mentioned In This Issue Of ANS

1) Nanjing (Jiangsu)  
2) Nanping (Fujian)