Dear Reader,

Over the past few months, the topic of social harmony has received much attention from the Chinese government. In a society where rapid economic development has led to huge social inequalities, it is now being recognized that progress must encompass more than economic growth. While some observers label this discussion on a harmonious society a "Neo-Confucian discourse", members of the church are quick to point out that harmony is also a Christian value. On p3, Xie Jinsong reflects on the meaning of social harmony from a Christian perspective.

In a more practical approach of dealing with continuing and newly emerging social needs, local churches are strengthening their social involvement, in many cases supported by the China Christian Council’s Social Service Department. A two-day conference in June of this year served to bring church-workers and experts together for session of mutual learning and sharing (p2).

One of the most obvious victims of China’s rapid economic growth is the environment, with air and water pollution at record levels in many locations. In a rare piece of Chinese "ecological theology", Yunnan-based Zheng Hui argues strongly for a more careful relationship with nature (p4).

Continuing with the theme of economic development, two pieces in this edition of ANS solve money mysteries. "What is the Christian way of doing business?" asks a reader in a letter to the editor (p7), and Liang Mushan from Hunan advises on "How should Christians view money?" (p8).

With kind regards from the editorial desk,

*Hannah Friedler*

The Amity Foundation turns 20!

Highlights of the anniversary to be celebrated from November 1-9, 2005 include exposure visits to project sites and an International Consultation on Development. For details, please visit: www.amityfoundation.org
Serving The People

(ANS) The Chinese Protestant Church continues to deepen its involvement in social services. A two-day conference in June of this year served as a platform for church co-workers to share experiences and underline the CCC's commitment to serve the people. Among those present were Presbyter Ji Jianhong, Chairman of the TSPM, Rev. Cao Shengjie, President of the CCC, Ms. Wang Xiuling from the State Administration of Religious Affairs, Carlos Ocampo from the World Council of Churches, and Ng Seui-lai from Hong Kong-based Christian Service. Ding Jieren reports about the conference in July's edition of Tian Feng.

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Over the past few years, church-run social service initiatives have sprung up all over China, including such initiatives as AIDS prevention training programmes in Hunan, poverty alleviation and relief work in Shaanxi, a clinic in Wuhu (Anhui Province) and a rehabilitation centre for autistic children in Qingdao.

Participants at the meeting pointed out that such involvement in diaconal service initiatives does not only provide help for individuals and their families, but is also a way for the church to contribute to a harmonious society. As such, the church is responding to a very timely need, just as social work always reflects the needs of any society at any given time.

The only difference between social services offered by the church and those run by other social groups is that church-run initiatives are always aware of God's love as their motivating force. Just as Jesus served his disciples and set an example through washing their feet, serving our neighbours is about making the person served into our Lord. Christian witness is not only about doing good, but also about transforming people's lives. Some of those present also underlined the transforming power of Christian witness for those serving. Ng Seui-lai from Hong Kong Christian Service emphasized the aim of providing people not only with material help, but also a sense of self respect, as every human being is created in the image of God.

Understanding the needs of the beneficiaries is one key to successful social work, some conference participants pointed out. One group that deserves particular attention in this first stage of church-run social service initiatives are the elderly.

Carlos Ocampo, WCC expert on social service, underlined the importance of assessments throughout the implementation process, starting from a feasibility study at the beginning to a final evaluation at the end. As social problems increase, churches involved in diaconal work need to strengthen their corresponding expertise. The old adage that "life experience or experience working with people" is enough no longer holds true, he said.

Participants at the conference agreed that church-run social work is necessary in order to build a harmonious society, and that it is also a sign of social progress. While social service initiatives run by the Chinese church are still at their beginning
stage, it is necessary to strengthen the professional nature of these services both in terms of administration and programme contents. The aim is to create church-run social service initiatives with Chinese characteristics.

2005.7/8.2

Social Harmony Is An Earthly Revelation Of The Kingdom Of God

(ANS) Over the past few months, the topic of social harmony has received much attention from the Chinese government. In a society where rapid economic development has led to huge social inequalities, it is now being recognized that progress must encompass more than economic growth. Xie Jinsong from Hubei Province reflects in April's edition of Tian Feng on the meaning of social harmony from a Christian perspective.

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God is love in both nature and behaviour. God's love is great love; it is love that does not seek repayment and lights up every corner of the earth like the radiance of the sun. Everyone needs love - not only love from family, the opposite sex and friends; they need God's great love. Animals require only food, shelter and survival; people need not just survival, but love.

People need love, and so a society, which is a community of people, also needs love. A society that lacks love is imbalanced, ugly and unharmonious. Imbalance refers to abnormal development, growing into an undesirable shape. It means ugly rather than beautiful; sick rather than healthy. Social imbalance is seen in the emergence of communities that are injurious to people's dignity, interests and happiness – for example, the underworld, underground gambling, the abducting and sale of women and children, and the production and sale of counterfeit goods.

The healthy and harmonious development of a society depends upon the spiritual health and inner harmony of every member of that society. Social harmony is comprised of many facets, referring not only to harmony between people of different social strata, but also to harmony between man and nature.

An even more important element of a harmonious society is harmony between people's spirits; a harmonious society must overcome contradictions, conflicts and struggles between people's hearts. By nature, people cannot change their own spirits. Their nature dictates that they cannot gain spiritual harmony on their own strength, but must rely instead on transforming their thoughts and ideas, on spiritual awakening. Flesh gives birth to flesh, and spirit to spirit.

Spiritual awakening comes from divine revelation, the Holy Spirit's direct guidance of all who accept God in their thinking. God's guidance is the Holy Spirit working on people's spirits. He transforms people's conduct and character, raises their spiritual awareness, and community consciousness, and enables people to escape the confines of a parochial community and enter a transcendent community. This transcendent community is another realm, a place where the true God is. People can escape the confines of restrictive communities only when they are aware of a community that transcends their own presence, and its value and significance.
Every person is a social being and belongs to different communities. We should not leave the communities of this society and enter into God's community in another realm, but should understand that society is also a part of God's community. In this society, we should do things and speak words that please God. Our bodies are in the community of this realm, but our spirits should enter into God's community in the other realm; we should let the Holy Spirit dwell in our hearts. In this way, we are with God.

To be with God is to think like God. Although our actions cannot always accord with God's will, we must strive to do God's will. Before acting we should pray and await God's guidance, in acting we should listen for and accept God's instructions, and after acting we should look back, reflect and examine whether we have acted in accordance with God's will. By doing this we can avoid mistakes, and so avoid our actions causing social discord. Our body and mind can be united, we can be with God, and thus remain in a state of spiritual harmony.

A harmonious spirit is a precious gift from God, and a harmonious society is an earthly revelation of the kingdom of God. God can calm the wind and the waves of the sea, and can also calm the desires and struggles of the human heart. He can give comfort, joy and freedom. "Peace I leave with you; my peace I give you" (John 14:27). Harmony is peace. A peaceful person is a blessed person and a peaceful society is a blessed society. While we are awaiting social harmony, we must not forget our own spiritual harmony, as it is the foundation of social harmony; likewise, when we resolve to transform society and nature, we must not forget to first transform our own spirit. Social harmony and peaceful prosperity is everyone's responsibility, but can be realized only after spiritual awakening and harmony in individuals.

You could put it this way: harmonious society entails harmony throughout all of society; economic development or prosperity is just one aspect of a harmonious society. The goal of a harmonious society is the civilization of the whole society. This requires camaraderie between people, and self-awareness on the part of each individual. True harmony in a person, a family, a nationality or a country is characterized by awareness of the whole, not material prosperity or economic development. Without understanding and moral principle, no level of economic development or natural science can give people peace and comfort. It cannot enhance people's lives, but can endanger humanity in all kinds of ways. As material development increases, this becomes increasingly evident. For these reasons, social harmony requires spiritual awakening; spiritual harmony cannot be overlooked.

**How Can We Worship God The Creator But Destroy His Creation?**

(ANS) As the ecological costs of China's economic development start to become increasingly obvious, ecological awareness is rising and green groups are flourishing. However, the church has been slow to catch up with questions relating to faith and ecology. Below, we summarize an article from Zheng Hui in Yunnan Province that first appeared in June's edition of Tian Feng.

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ANS 2005.7/8 page 4
Among the many signs of inequality between human beings and the environment, the killing of animals for luxury items such as furs is only the tip of the iceberg. Globally, the demographic explosion, the desertification of arable land, the depletion of energy sources, the water crisis and the extinction of species, global warming and nuclear crises all threaten to destroy the human race and its planet.

Opening the book of Genesis, we are astonished by the beauty of Eden, and may ask ourselves: Has Eden ever existed? And as Christians, we may continue to ask: How can we worship God the Creator but at the same time destroy his creation? And when we look at the book of Revelation, we may wonder what the future really holds in store for our planet and the humans on it.

Some Christians may say that as believers, we are only concerned with the life to come and do not concern ourselves with matters of this world. But do we really, in this world, want to baptize somebody with dirty water that is supposed to symbolize purity? Do we want to celebrate communion with goods that have been contaminated? As Christians in today's post-modern world, we have to look at the destruction of our environment from a Christian perspective and have to think about ways of restoring it.

In 1985, representatives from Germany's Lutheran churches as well as the German Catholic Bishops Conference issued a joint statement in which they criticised the human worldview as anthropocentric and solely concerned with individual profit. Human beings were oblivious of the fact that they were guardians, not rulers of God's creation, the statement said.

The origins of this human anthropocentrism can be found in early creation, when human beings defied God's will in order to gain knowledge in the Garden of Eden. Ever since then, the relationships between God and human beings, between human being and human being and between humanity and the environment have been imbalanced. God created human beings from a piece of mud; human beings are children of the earth. Yet ever since human beings started to sin, the relationship between them and the earth has been imbalanced. It is not only human beings who suffer from their sins against creation, but creation itself suffers.

Before human beings appeared on earth, this creation already had God's approval of "being good"; human beings have never been the centre of this world. They depend on nature for survival rather than the other way round.

Apart from anthropocentrism, the second big cause of ecological destruction is excessive material greed. Industrialization in its various forms up to today's globalization has brought about unprecedented environmental hazards. Today, we cannot even guarantee the two most basic elements for the existence of life, clean air and water. Is this really "progress"? This is not to say that we should return to a primitive life and not let the economy develop, but we should make sure that economic development should not be brought about by sacrificing the environment.

We have negated the sacredness of creation; instead, we think of how to make best use of the creatures that we encounter: how to make this tree into a chair, or how to catch that fish and eat it. For the sake of our existence as well as that of future
generations, we need to learn a simple life. After finishing creation, God created the Sabbath for human beings to rest and enjoy creation. St. Francis once said that "It is the world that is the true monastery, with creatures as our faithful companions." If we manage to treat this world as our monastery, we will not be overcome by material greed that can cause us to destroy creation as we pursue material gains.

Only if we manage to overcome our anthropocentric worldview and take God as the fulfilment of our lives, only then will we be able to coexist with other creatures on this planet. Mutual love and acceptance, brotherly and sisterly love for the creatures surrounding us, have to be the basis on which we found our peaceful coexistence with creation.

**What Role Can Women Play In The Building Of The Church?**

(ANS) In Hubei, there is one pastor for every 4000 Protestant believers. While this situation is comparatively good for Chinese standards, it still means that there is a shortage of ordained clergy. Like in other areas of China, the dearth of pastors is partially made up for by the fact that men and women evangelists act as preachers and church workers in many local congregations. In March of this year, the Hubei Christian Council organized its fourth conference for women church workers. Zhang Shuilian, a woman pastor with the Hubei Christian Council, reports in June's edition of Tian Feng.

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The sound of seventy female voices rang out on the bright March morning, as participants from all over Hubei gathered for the fourth provincial meeting on women's work in Wuchang. Focusing on the overall question of how to allow women to play an even greater role within the church, the meeting featured talks like "A Biblical and historical look at the role of women within the church," "How to resolve family conflicts," "How to build a happy marriage," "Pastoral counselling" and "A platform of Asian feminist theology".

Rev. Zhu Chenren, president of the Provincial Christian Council, reminded the audience of the important function women had played in Hubei to date. Of the approximately 300 000 Protestant Christians in Hubei, about 85% were women. Women made up one third of the province's pastors and theological teachers and 60 percent of all evangelists. Zhu then continued to point out that not only the number of believers had been increasing over recent years, but also the demands on the educational backgrounds of evangelists. In the light of this development, he called on the women to continue raising their personal skills.

Ms. Chen Meilin, present at the opening of the women's conference on behalf of the China Christian Council, offered "A Biblical and historical look at the role of women within the church." As she pointed out, the important role women played in the church was intricately linked to the role women played in wider society, where in the Chinese case women's liberation had been significantly pushed forward by the social and political environment. According to CCC statistics, 75% of Chinese Protestants were female, she continued, and there were 700 women pastors. In the nation's 18 seminaries, more than one third of the instructors were female.
Chen also highlighted the theological background that underlies women's involvement in the church, reminding her audience of some feminist perspectives on theological and Biblical issues. In their endeavor to become ever more active messengers of the Gospel, women had to overcome three big obstacles, Chen said: traditional doctrine and notions as well as habitual Bible translations. She encouraged the women evangelists present to engage in theological research in order to contribute a unique female perspective to the emerging Chinese theology. Sharing news about a recent conference on Asian feminist theology, Chen also made the women aware of the relatively advanced situation women church workers enjoy in the Chinese church as compared to other countries.

The ensuing talks and presentations over the next few days helped to shed light on many questions that had been plaguing some of the participants. As one woman revealed: "Before, I did not know how to balance church work and family life, and often I would let my role as an evangelist shine through at home as well, which caused strain in my relationship with my husband. After this meeting, I now know that without being able to manage my family life, I will never be able to manage a church."

Poverty and the dearth of pastors are among the various factors that continue to make church work in Hubei difficult, as well as the insufficient theological knowledge of some women evangelists. Structural reforms, advanced techniques of administration and further training for pastors will be measures that can help create a favourable working environment for those serving the Lord.

**What Is The Christian Way Of Doing Business?**

*(ANS)* Among the most popular columns of Tian Feng is the "Letters to the Editor" section, where believers from all over the country ask for spiritual guidance and practical advice on church affairs. The following enquiry was made in June's issue of Tian Feng.

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Dear Tian Feng Editorial Team,

We have some people here who help a certain company in direct marketing, and because this is a very profitable business, some Christians have also become involved. Now some of their selling strategies have aroused debates among local believers. In order to make more profit, they say: "I'm Christian, I wouldn't cheat you"; the other method is to exaggerate the medical efficiency of medication. In some cases, their customers have spent nearly 1,000 RMB on three rounds of medicine without having any improvement in their health. A few devout sisters have advised these people not to proceed like this, but they reply: "Christians also have to make a living and have an income." How should we deal with this problem? Li Zui, Jiangsu Province

Dear Li Zui,

Using Jesus’ name to attract business, as you describe it in your letter, is a very bad phenomenon that will inevitable tarnish Jesus’ name. As for the legal or illegal nature
of direct marketing, as a religious group we don't comment on that and will leave it to the government's legislation to decide on that. Therefore, I will focus on your questions as to whether we are allowed to use Jesus' name to attract business.

Jesus' name is precious, it stands for authority, power and salvation, and all people should respect it. Relying on Jesus' name we can pray to God, we can be saved, and we can complete our journey on earth, but we absolutely should not use his name for profit. Business is a completely economic activity, where the principles of economy and honesty are observed, and Jesus' name refers to people's faith and life and cannot be carelessly used as a marketing slogan.

We also have to be aware of the fact that Christians can lie. Throughout the two thousand years of Christian history, there have also always been Christians who lied, and whose lies hurt other people. The God we believe in is a trustworthy God, but those who believe in God will not necessarily all be equally trustworthy. And those Christians who are trustworthy will not need to advertise themselves that way; their actions and character are their best credentials.

To exaggerate the usefulness of a medicine and to mislead customers to buy the products of a certain company is immoral; it is a way of action that harms the customers, the image of Christians and also Jesus' name.

When these people say that "Christians also have to live and have an income," they are right. However, this life should be built on honest work and not the exploitation of sick people. Christians who lower their moral standards to make money are to be pitied. Money made in such ways will not bring them glory or happiness. I hope that some brothers or sisters from your church will persuade the persons in question with loving and wise words to change their ways. God sees everything, and those who sin should fear him and regret.

2005.7/8.6

How Should Christians View Money?

(ANS) While pursuing material gain will never be an aim itself for devout Christians, different Christian traditions have found different answers to the question of how to view money and wealth. While some emphasize the possibilities of working for the glory of God and the possibilities of charitable work that wealth offers, others warn of the danger of becoming too involved with worldly affairs and advocate a simple lifestyle. Below, Liang Mushan from Hunan offers a Chinese perspective.

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Throughout history, money has been called "almighty", and there are many traditional sayings that testify to the power of wealth. Indeed, many people see making money as their only goal and think that with financial backing, nothing is impossible.

Everybody wants to lead a happy life, and how should that be possible without money? Especially in today's times of rapid economic development and globalization, money seems to be of extraordinary importance, and some people even take to illegal means to earn money.
In Luke 12:16-21, Jesus tells us the following parable: "There was once a rich man who had land which bore good crops. He began to think to himself: 'I don't have a place to keep all my crops. What can I do? This is what I will do', he told himself, 'I will tear down my barns and build bigger ones, where I will store the grain and all my other goods. Then I will say to myself, Lucky man! You have all the good things you need for many years. Take life easy, eat, drink, and enjoy yourself!' But God said to him, 'You fool! This very night you will have to give up your life; then who will get all these things you have kept for yourself?' " And Jesus concluded, "This is how it is with those who pile up riches for themselves but are not rich in God's sight."

For Christians, money and wealth are clearly entrusted to us by God. We should use our money according to God's will and not consider it money for our personal enjoyment. Financially well-off Christians should become even more involved in work for the needy. Disaster relief, financial support for the evangelists who are serving the Lord in his church, support for public construction work, schools and churches are all ways for Christians to use their money according to the charitable Christian tradition.

"Being lazy will make you poor, but hard work will make you rich." (Proverbs 10:4) People believe that money and wealth do not fall from the sky like manna, but come about through hard work. Therefore, while we expect God to bestow wealth on us, we also have to fulfill each day's hard work.

In Matthews 19:16-22, we encounter another wealthy person, a young man who asks Jesus what else he can do apart from observing the commandments. Jesus advises him to sell all he has, give the money to the poor and follow him. Upon hearing this, the man becomes very sad and goes away. His unwillingness to give up his riches ultimately costs him the chance to go to heaven.

Christians need money and wealth, but above all they need God's mercy and blessings. As long as we are clothed and fed, what we strive for will not be material wealth, but the joys of heaven. Money plays an extremely important role in human life and we cannot function without it, but it will not buy us peace of mind or eternal life. Money may be "almighty", but it certainly is not everything.

2005.7/8.7

ANS Feature:

"God Has Blessed The Chinese Christian Church In Ways We Are Not Aware"

(ANS) "Dear Friends, I have just experienced one of the most spiritually moving events in my lifetime." With these words, Ann Wilson from Volunteers for China starts her personal report on the opening ceremony of Hangzhou's Chong Yi Church (See ANS 2005 5/6.4). Below are some of the highlights from her article.

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[...] On May 2 the church opened for Hangzhou people to come and see what God has done! Arriving at 8 a.m. for the 9 a.m. service I discovered that I could not get up to the front stairs because of the crowd. A church worker whom I know saw me and took me to a
side door where I was able to get a seat on the front pew. All 7,000 seats were filled with people in the aisles, around the walls, and outside on all the steps and sidewalks. An estimate of 8,500 was made. When have I ever seen such a crowd coming to church one full hour early!

At 9 sharp the massive bell carillon rang to announce the start of worship. Pastor Gu opened with prayer followed by the 400 members combined celebration choir singing "The Lord is in His Holy Temple". Eighty-nine-year old Eleanor Tsai led the choir in singing a special anthem she wrote just for this occasion. Tears of joy flowed not just from my eyes but from those of thousands of believers around me.

After the blessings in song sung by the 400 member choir and praises sung by us in the congregation came the blessings through reading God's word in unison. Imagine over 8,000 Christians reading responsively Psalm 23. The sound resonated throughout the building and outside the church walls as those without seats quoted along. The whole community could not miss hearing that the Lord is our shepherd!

A member of the church construction committee gave a report about the total project. He reminded us that often we pray for things that we want and expect God to bless those wants. We should not ask God to just bless our plans. He told us a story to illustrate that God knows best. A church prayed for sun; God gave them rain. They did not understand why God did this. Yet it was the better plan because most of the believers were fishermen. If the day was sunny then the members would be out fishing. Because of the rain they were in church worshipping. So if it rains, we should say "amen"; if it is sunny we should say "amen". God knows best.

God gave us sun for Monday's celebration service. He knew it was the best thing. Many Hangzhou people came to see what God has done in their city. We were reminded that all gifts from God are the best gifts. God has gifted the believers in Hangzhou with a beautiful place to worship with space for many new Christians. They waited a long time to see this day happen. They wanted a new church; God answered their prayers two decades later. His timing is always right!

"How Great thou Art" closed the morning service. These thousands of people had been in church for many hours. The afternoon service would begin within an hour. How can so many people leave, have lunch and return? No problem! (As the Chinese often say.) Across from the new church building is a large supermarket whose owner has become a Christian. He asked if he could serve God by providing bread, cakes, milk, and water for the people to have lunch. Therefore, lunch bags were assembled early that morning. Fresh bread and cakes were baked, packaged after cooling, and placed with milk boxes and water bottles in plastic lunch bags for 7,000 people. Grocery carts (dozens of them) were filled to overflowing with the lunch bags. Yet, how to distribute all those lunches... the church servants (mainly from the Tuesday evening Youth Group of Si Cheng Church) pushed the carts into the church down the aisles. Bags were passed down the pews in an orderly fashion and all had a good lunch without needing to leave the building. After all were fed, some young people came back with more bags asking if you wanted more. Think about Jesus feeding the 5,000. He took a little and used it to feed everyone then had leftovers. That's exactly what happened at Chong Yi Church. No one was hungry. The leftovers were taken to feed the poor people.

After all were fed, the grocery carts came back to collect the trash so that God's House would be clean for the soon-to-start afternoon service. People did not leave. The church was still packed though it was quite warm inside. The afternoon programme was highlighted by the singing of praises by individual church choirs in the local area. "We Want to Praise the Lord", "Praise the Lord of All Creation", "All Hail The Power of Jesus Name", "Love lifted Me", "How Lovely is Your Temple", and others that I could not get translated into English.

A Bible study from Psalm 84, many other congregational hymns, prayers, and blessings completed the day. Being a part of this extraordinary day of celebration is a blessing I will not forget. Yet, this was just May 2, the first day of the celebration.

May 5, 2005... this is the day that the Chong Y Church opened its doors to believers from outside the local area. Though over 8,000 were in attendance on May 2 for the local celebratory service, on May 5 the crowd was about 10,000 people. Christians from all over this province (Zhejiang) and other provinces sent delegations to rejoice with their fellow believers over this wonderful new church. Many sent choirs in the afternoon service of
singing praises. This was the day that church leaders at the national and provincial levels came to bring greetings and offer word of joy. God has blessed the Chinese Christian Church in ways we are not aware. [...]

NEWSBRIEFS

Anti-Secession Law. The Wuhan Christian Council in Hubei Province organized a study session on April 15 for church workers and clergy to discuss the new anti-secession law. Participants expressed their endorsement of the law, which they characterized as "a law of peace, not a law of war". The Taiwan question was an internal affair where outside national forces must not interfere, they said. The new legislation helped to protect the stability and development of the Taiwanese region. All participants understood their personal responsibility in protecting national autonomy and integrity.

Regulations on Religious Affairs. Churches around the country are studying the new regulations on religious affairs that came into effect on March 1 of this year. On April 11, Christians in Hangzhou's Nanyang Township gathered for a talk on "The [new] Religious Regulations from an Biblical perspective". Delivered by Rev. Ni Guangdao, the talk informed listeners that the new regulations are compatible with Biblical doctrine and the Christian spirit of harmonious coexistence. The relationship between the government and the church as represented by the regulations was in line with Biblical principles, Nie told the audience.

Management training. Organized by the Zhangzhou Christian Council, 80 local church workers participated in a two-day management training in the Fujianese city. With its focus on financial management, the training put special emphasis on government-required accounting techniques for non-profit organizations. A second focus was the art of filing, and a thorough introduction was given to combat this habitually weak spot.

2 September 2005

Dear Sisters and Brothers in Christ,

Warm greetings from the National Committee of TSPM and the China Christian Council!

We are deeply saddened to learn about the tremendous damage caused by Hurricane Katrina in the American states of Mississippi, Alabama, Louisiana and Florida this week.

We are shocked by the news and the pictures of this tragic event, a disaster that has not only destroyed property but, even worse, has brought death to many people.

At this difficult time, please be assured of your Chinese brothers and sisters’ concern and prayers for those who lost their family members, friends and valuable possessions. Our hearts are with them.

We also pray for those who are barely managing to survive, those who are participating in difficult relief work, and those who have committed themselves to rebuilding homes and communities.

May God’s grace and rich blessings be with you.

Sincerely yours,

Presbyter Ji Jiahong
Chairperson
National Committee of TSPM

Rev. Dr. Cao Shengjie
President
China Christian Council
Places Mentioned In This Issue Of ANS

1) Wuhu (Anhui)
3) Wuchang/Wuhan (Hubei)
5) Zhangzhou (Fujian)

2) Qingdao (Shandong)
4) Hangzhou (Zhejiang)