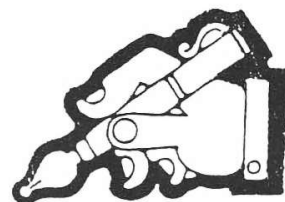


FROM THE EDITOR



It is an acknowledged fact that the Second Vatican Council has had a profound effect on the Catholic Church in our time. Not only did it bring about a major internal renewal, but it also has fostered ineradicable changes in its relationships with the outside world. One of its more striking achievements during these two decades since the Council's closing has been the rapid development of its ecclesiology. The advances made in ecclesiology have in turn brought about further reflection on traditional concepts of salvation in the field of missiology. Cardinal Josef Tomko, who heads the Church's Congregation for the Evangelization of Peoples, raises certain questions about the meaning of salvation in his opening address to theologians attending the Missionary Congress held in Rome last October.

The years since Vatican II have also brought changes to the structure of the Roman Curia. Joseph O'Neill gives us a clear and detailed report on Pope John Paul's recently promulgated constitution Pastor Bonus. Reform of the Curia dates back to Paul VI's 1967 encyclical Regimini Universae and Father O'Neill outlines the Curia's new structural modifications as well as commenting on how Pope John Paul II's constitution was received by Church-people in general.

The Canadian Catholic China Friendship Association, Amitié-Chine, has responded generously to Tripod's recent request to outside organizations to expand our editorial services. As Guest Editors of this issue, the Association shares with us highlights of their 1988 visit to China. The trip was made in the company of some Brazilian theologians, most notable among their number being Leonardo Boff who is one of the Church's leading exponents of Liberation Theology. We are sure you will find the selected excerpts from their dialogues with Chinese government officials and churchmen quite interesting, as the Brazilians compare social conditions in China with those in their own country and question the role of the Church in building a socialist society. Sister Luisa Tan follows this with a brief report of the trip itself, including the impressions of the delegates on their China experience. To conclude the Association's contribution, we have Sister Celia Chua's outline of the aims and purposes of a newly founded organization in the Canadian Church which will focus on the China-dialogue, the Canadian Catholic Roundtable on China.

The Tridentine liturgy remains the official rite for the Church in China. Father Eugene LaVerdiere, an American Scripture scholar, found himself a participant in the old Latin Mass on a recent visit and writes of his observations. We bring this issue to a close with a piece by Father Elmer Wurth, who went to China on the eve of the tragic events of June 4th, and an interview with four young Sisters from Nanjing.