

## EDITORIAL

This issue of *Tripod* commemorates the 80 years since the founding of Fujen Catholic University in Beijing in 1925. It was such an important event in Chinese Catholic Church history that we could not let it slip by unnoticed. It is important because it showed Chinese society that the Catholic Church is interested in the development of the whole human person, and that through its educational institutions, it has been making this contribution to society for many centuries.

Two books were published in 2005 to commemorate the event, one in Beijing and the other in Taipei. The one from Beijing is a nearly 900 page volume, entitled *Beijing Fujen Daxue Xiaoshi, 1925-1952*. It contains 10 chapters covering such subjects as, a narrative history of the university, the administration, the formation of schools and departments, famous professors, graduates, student activities and campus life. The title of the Taipei volume is *Xuefeng Yu Chuantong*, and it contains the papers delivered at a one-day colloquium, on December 7, 2005, held to commemorate the 80<sup>th</sup> anniversary. The evident hard work put into both volumes reveals the love and respect that both graduates and faculty had for Fujen.

Today's Fujen on Taiwan continues the rich tradition of Catholic education in Chinese society that its predecessor offered in Beijing. In addition to the 9 colleges with 45 departments teaching 23,000 students, Taiwan's Fujen University possesses little gems, which are in danger of going unnoticed. For instance, its Faculty of Theology, in addition to forming candidates for the Catholic priesthood, now accepts lay students. In many cases these turn out to be zealous apostles of the Gospel throughout the island of Taiwan. The Mandarin Language School is one of the best such schools on Taiwan, and it has a long history of teaching Chinese to missionaries and other foreigners. Another example is the Catholic

Historical Materials Center, established in 1999, which contains over 20,000 volumes, both ancient and modern, on Chinese Catholic Church history.

In his article, Patrick Taveirne treats all three Catholic post-secondary colleges established in China in the early 20<sup>th</sup> century. Peter Barry's article describes the sometimes less than smooth beginnings of Beijing Fujen. Professor Peter Ng of Hong Kong Chinese University spells out the influence the 13 Protestant Christian universities had on Chinese society.

This year also marks the 80<sup>th</sup> anniversary of the ordination of the first 6 Chinese bishops in 1926. This is of course in addition to the only other Chinese bishop, Luo Wenzao, ordained 241 years previously, in 1685. Thus we include Anthony's Lam's article on the South China Regional Seminary as a way of commemorating these Chinese bishops.

Finally, we include an article by Gianni Criveller on how some Internet companies dealt with the problem of censorship in China.

The episcopal ordinations of last April and May came to mind when we saw the most recent issue of a magazine dealing with the Catholic Church in China. The centerfold contains many pictures of a priest, consecrated bishop without papal approval in April, in the company of several Cardinals from Rome and around the world at a meeting of religious leaders in Moscow in July. The pictures could give the mistaken impression that this "bishop" has the papal mandate, when he does not. An accompanying article says that the Cardinals congratulated him on his ordination. Perhaps they did not know the circumstances.

This priest had been in the habit of going around to episcopal ordinations, and substituting the reading of the papal appointment during the ceremony with an appointment by the Chinese Bishops Conference. If Rome approved his episcopal ordination, it would have meant approving of his manner of acting in the past, which was contradictory to Church dogma and practice.  
(PJB)