

Christian Remnants Battered in Latest Red China Purge

(By Religious News Service)

Nothing good — newswise — concerning religion has come out of China since the Communists seized control in 1949. Thus it was hardly surprising that among the first manifestations of the "New Proletarian Cultural Revolution" should have been the desecration of Roman Catholic and Protestant churches in Peking and Canton.

Religion was one of the most obvious "bourgeois tendencies" against which the Red Guards — the largely teenage-paramilitary body dedicated to enforcing a stricter Communist way of life — should stage a public demonstration.

Just ten years ago, religion was a topic at a Communist Party congress in Peking. Two leading delegates whose speeches were reported by the official radio, declared that religious bodies were still "firmly entrenched" in the country and that religion "will exist for a long time to come."

Outsiders impressed by the tenacious faith of most of the Chinese Christians have predicted that Christianity would emerge as the ultimate victor. But the mid-summer of 1966 finds China at a political crossroad that seems to bode ill for the Christian remnants there.

The recent events in Peking — or, to be more exact, the apparent victory of reactionary elements in the power struggle within the Communist leadership — is of obvious concern to churchmen here and abroad who have followed the long, grim history of religious persecution in Red-ruled China.

For more than a decade and a half, the Christians there have lived behind a wall of silence and enforced isolation from their co-religionists in the rest of the world. They have been the most spied upon group of Christians anywhere in the Red orbit. And, now, having endured a hard battle for survival against the heaviest odds, they appear exposed to fresh attacks as symbols of Western culture that must be rooted out.

This was stressed by Father Alden Stevenson, S.J., associate editor of Jesuit Missions, a monthly published in New York, who has long been in close contact with developments in the Orient. Commenting on the happenings in Peking, he said:

"So far this has only been an attack on Western symbols, the church being one of them. Crosses have been ripped from church walls and sacred pictures smeared with black paint. At this moment there is no indication that the campaign of search and destroy, now in process, will go any further than Christian structures. However, it may well be that in order to generate more revolutionary fervor among the Chinese masses, a manhunt for all Christian remnants will be instituted — and this means new troubles for the individual believer."

Also commenting on the Peking development was Dr. Wallace C. Merwin, executive director of the Asia Department of the Division of Overseas Ministry in the National Council of Churches. He said while the more recent policy of the Communist regime had been one of toleration, the activities of the Red Guards — those being neither spontaneous and certainly not organized without strong official sanction — pointed to a radical change of tactics.

"It has been the Communists' hope that religion would wither away, and for that reason they refrained from any all-out campaign that would have closed every church," he said. "But now they appear to be using these groups of young people to spearhead a direct attack on whatever open manifestation of Christian activity they can find."

Already two, sombre and all too apparent realities are that both the Protestant and Catholic Churches have ceased to have any real organizational structure in Red China and that for the individual believer to



HONG KONG—(RNS)—A 59-year-old Irish nun, one of eight Catholic Sisters expelled from Red China, died in a hospital in Hong Kong after she was rushed there on her arrival in the British colony. She was Sister Eamon, formerly Mary O'Sullivan from County Cork, shown here being wheeled on a baggage trolley as she entered Hong Kong. The nun had fainted from exhaustion as she was about to cross the border and was thrown by guards face down on the trolley. Ouster of the nuns followed an attack on their Sacred Heart Academy in Peking by youthful Red Guards who have been waging an intensive campaign to wipe out all Western culture and influences from Communist China. Shown at left is Sister Joel of Greece, also expelled.

remain true to his faith entails no little courage and fortitude.

On this score, Dr. Merwin commented: "I often wonder how in this country realize that many more Chinese Christians than American Christians have died for their faith."

For many individuals Chinese Protestants or Catholics, the greatest burden is the impossibility of maintaining any kind of togetherness. According to Dr. Merwin, most of the Protestant churches in the rural areas have been closed, while in the cities only two or three churches have been permitted to remain open, and this mainly to impress foreign visitors who are expected to see them as proofs of the genuineness of Peking's claim to religious tolerance.

Before the Red takeover there were approximately 1,000,000 Protestants in China, while Catholics, with a much longer history, were reported to number around 4,000,000. Today, according to Dr. Merwin, Chinese church sources claim there are still 700,000 Protestants, although 13 Protestant universities and many hundreds of lower grade schools and hospitals operated by Protestant church bodies have been taken over by the government. All this to the accompaniment (sometimes both) of foreign missionary personnel.

Rehovoth, Israel — (RNS) — American Jews, while told that survival of their religion in contemporary society can be accomplished within the Jewish Orthodox tradition, were urged to follow the example of the Roman Catholic Church.

This proposal was made by Prof. Irving Greenberg, Yeshiva University in New York, at the annual "American-Israeli Dialogue." Sponsored by the American Jewish Congress, some 40 American and Israeli scholars, writers and religious leaders took part in the three-day conference at the Weizmann Institute here on "The Nature of Jewish Distinctiveness in the U.S. and Israel."

"The relevance or feasibility of living by the tradition," Dr. Greenberg told the group, "depends on the existence of a living community — a holy community — which should be exempt enough to attract and hold loyalties, but sufficiently engaged in contemporary life



The face of a Chinese woman at prayer tells the plight of thousands of Christians in the Communist nation, where a "New Proletarian Cultural Revolution" was marked by new pressures against Protestants and Catholics and the desecration of churches in Peking and Canton.

THE CATHOLIC record makes even more dismal reading. In 1948, the Catholic Church in China had three universities (one was Fu-jen, since reestablished in Taipei, Formosa), 189 middle schools, 1500 primary schools, and 2,243 rural schools with a combined

enrollment of 320,000 students. At the same time, the Church was running 216 hospitals, 781 dispensaries, 115 leprosaria, 254 orphanages with 18,000 orphans, 29 printing presses, one observatory, the largest library in Shanghai, two museums and one ethnological institute. The Church also published 55 periodicals.

Of all these institutions, the only one surviving was the school run by the Franciscan Sisters of Mary in Peking for the children of foreign diplomats. This institution, too, was a target of the Red Guards who hoisted a Red flag outside and plastered signs on the school walls reading, "Get out, foreign devils" and "Chase out the running dogs of imperialism."

"What can we expect, next?" was the Vatican Radios comment in reporting the incident, followed promptly by the expulsion of all the nuns.

In many instances, the Catholic institutions were confiscated after long and ugly campaigns of calumny against them. Catholic hospitals were charged with gross negligence, schools with being hotbeds of imperialism spreading the "cultural invasion" of the country. Particularly fierce was the campaign against the Catholic orphanages. The nuns in control were accused of mass murder of Chinese babies. Bones were dug up and put on exhibition

as "evidence." The Sisters were paraded through the streets and had to serve jail sentences before being expelled from the country.

Some of the bitterest ordeals of the Catholic Church in China have stemmed from Peking's efforts to create a division in the Church's ranks by sponsoring the formation of the Patriotic Association of Chinese Catholics (only a comparative few of the faithful joined) and by forming what is hoped would become the nucleus of a schismatic Chinese church by "electing" 26 bishops and having them validly but illicitly consecrated.

In many areas today, it is reported, attendance at Mass — whenever a Mass can be said — has become minimal because of the fear among Catholics of compromising themselves with the pro-government "patriotic" priests regular Mass for good reasons: there are no churches in which to hold a service and no priests available.

Priests — bound to support themselves by holding regular jobs — find it virtually impossible to carry on a pastoral ministry. In the truest sense, Catholicism in China has been forced underground.

Reports in the early part of 1959 disclosed that all the Protestant denominations were being merged into a single church body, the "Three-Self Patriotic Movement Committee," and the majority of local churches forced to close. Commenting at the time on what he said were "crippling blows" to Protestant Christianity, Dr. Merwin said:

"By leaving the churches little choice except to join the committee, the Chinese authorities are succeeding in maintaining closer control over the churches and their members. He added that in addition to churches, the committee had acquired Protestant schools, hospitals and other institutions and the result was that "it is not so much a persecuted church as a captive church." At that time, there were no foreign Protestant missionaries left in China.

Christian Churches have not been the only victims of ruthless Peking campaigns aimed at their extinction. Moslem and Buddhist faithful have similarly been singled out as "enemies of the state" and have suffered perhaps even more bitterly than the Christians.

As reports relayed through Hong Kong confirmed that the youthful Red Guards were flexing their revolutionary muscles in Shanghai, Canton and Tientsin, it was disclosed that their latest demonstration in the capital had seen them desecrate a Moslem mosque and invade a Tibetan Buddhist lamasery from which they removed statues of Buddha.

Religion Told

"The Church in 1966, looks to you I ship just as the Church was looked to St. Paul ago." St. Paul's Father Gerard of Chicago challenge elementary school Religion attending the Dioresed Religion Workshop at McAuley

Commenting on St. Paul's to the Ephesians in a Mass at Fenwick, author of a new series of religion textbooks, religion teachers that the school who worked in Paul in them, "to preach titles the unfathomable Christ."

"Our twentieth-century American culture greatly fight that of the Church. Today's child no sense of the spirit we must find ways of making the hidden alive" for them. We technize in a language, modern and American, and American.

Leaders of other the two-day program, Father Alme, C.S.J., and Ann, C.S.J., of St. Annes, authors of the texts the diocese is using, intermediate grades; William Shannon a seventh grade course; and three Missions of the Sacred Heart, Christine, from Erie, Pa., and Sister Natalie, from who demonstrated techniques for the grades.

Gerard Pottebaum, Pflaum Catechetical and author of several catechetical books, two sessions use of the weekly "Witness," in the

"We employ still graph to point of of everyday life that be overlooked by vantage," he explained, "stressed that a child taught to look for in natural life if he nize the working of Spirit in supernatural

No youngster will an explanation of Father if he has not and loved by a nat and it is not possible the life of grace never pondered the biological life. Let dren plant seeds them grow. Take the out-of-doors. Help experience life deeply

Films, records, other materials a loan from the CCD library, were exhibitor Albert Schnsan CCD Director, Marietta, M.H.S.H. pointed to his stat attraction on the was "The Parable produced by the W of Churches for the Protestant Pavilion World's Fair. A hile representation of tian life which can factively as a catech the Film has been tensively in local p

Sister Teresa Ma principal Fairpoper, in a session on cases demonstrated of cartoons and si on audiences steep

When Begin

"The 'When' vent got underway tion of the Vati

Passionist Fatl KugeIman said the timed the directic studies pointed o Plus XII in his subject in 194:

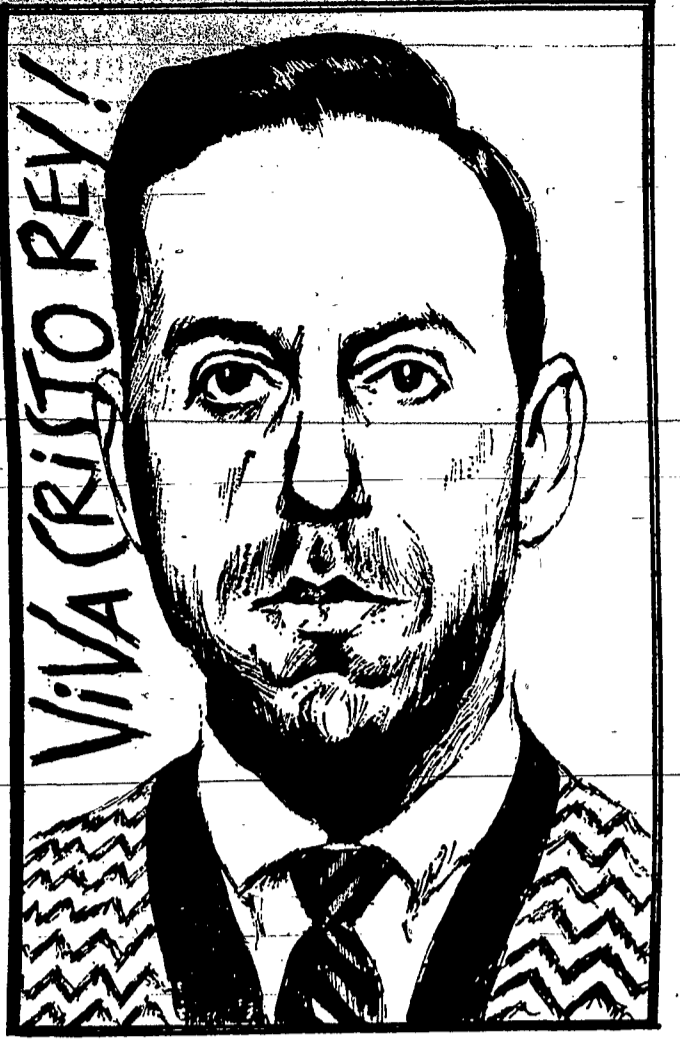
He stressed the the Bible "accor imagery" that cha thors of that perio to look for verbal events as fit in a newspaper.

His was the Wednesday evening the theme "Where are We Going series, open to the gan with close t tered.

Irish Fair In Maced St. Patrick's Ch cedon will hold Ham Supper and Saturday, Sept. will be served in Hall between 4:30

Father Eugene pastor of St. Jerry Crowley as arrangements. Su adults will be \$7.50 for children.

The Irish Fair in the parking ar church. Games w for adults and ch



VIVA CRISTO REY!
People of God
Miguel Augustin Pro Juarez, born in 1891 and executed in 1927, was one of the early fighters against Communism and a pioneer "worker-priest" in Mexico. While studying with the Jesuits in Belgium, he became involved with the newly formed apostolate in the worker movement. He returned to Mexico at the height of the anti-Catholic persecutions, and for two years conducted an underground ministry in which heroism itself became the daily routine of survival. Father Pro was eventually arrested, convicted on false charges, and executed by firing-squad. His last words were "Viva Cristo Rey!"

Bishop Kearney's Appointments

- SEPTEMBER
- 11 Sunday — St. Mary's Hospital School-of-Nursing — Mass of the Holy Spirit — 7:00 p.m.
 - 12 Monday — Nazareth College — Mass of the Holy Spirit — Freshmen — 11:00 a.m.
 - 13 Tuesday — St. Joseph Church — Lawyers' Red Mass — 9:00 a.m.
St. Mary's Hospital — Luncheon — 12:00 p.m.
 - 14 Wednesday — Mercy High School — Mass of the Holy Spirit — 9:00 a.m.
 - 15 Thursday — Nazareth Academy — Mass of the Holy Spirit — 9:00 a.m.
Columbus Civic Center — CYO Campaign Dinner — 6:00 p.m.
 - 16 Friday — Academy of the Sacred Heart — Mass of the Holy Spirit — 9:00 a.m.
 - 17 Saturday — St. Bernard's Seminary — Tonsure and First Minor Orders — 9:00 a.m.
 - 18 Sunday — Holy Sepulchre Cemetery — Blessing of the Graves — 4:00 p.m.
 - 19 Monday — St. Andrew Seminary — Mass of the Holy Spirit — 8:45 a.m.
 - 20 Tuesday — Nazareth College — Mass of the Holy Spirit — Upperclassmen — 10:30 a.m.
 - 21 Wednesday — St. John Fisher College — Becket Hall — Mass of the Holy Spirit — 8:00 a.m.
 - 22 Thursday — St. John Fisher College — Mass of the Holy Spirit — 9:00 a.m.
 - 23 Friday — St. Joseph Business High School — Mass of the Holy Spirit — 9:00 a.m.
 - 24 Saturday — Notre Dame High School Convent, Elmira — Feast Day Mass and Blessing of New Convent — 11:00 a.m.
 - 25 Sunday — Sacred Heart Retreat House, Auriesville — Bishop's Annual Retreat.

Fatima Message---Peace Not Hallucinations

Leiria, Portugal — (NC) — "Fatima must not be equated with sensational prophecies of terrible wars," declared Bishop Joao Pereira Venancia of Leiria, the diocese in which the shrine is located, in a pastoral letter on the 50th anniversary of Our Lady's apparitions there.

Referring to the so-called Fatima secret and to rumors that it foretells catastrophic events, the bishop said, "Fatima does not encourage fantasies and hallucinations. Its message is peaceful and not against any particular nation, particularly not that beloved country now the victim of false doctrines."

Fatima reflects divine mercy based on Christ's infinite merits and Our Lady's intercession, he said. Its ultimate role should be understood as meaning "in the end, my Immaculate Heart will triumph," he stated.

The Catholic COURIER
Journal
THE NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 77 No. 50 Friday, September 9, 1966

MOST REV. JAMES E. KEARNEY, D.D., President
Published weekly by the Rochester Catholic Press Association

MAIN OFFICE 35 Solo St. — 454-7050 — Rochester, N.Y. 14604
ELMIRA OFFICE 317 Robinson Bldg., Lake St. RE 2-5688 or RE 2-8423
AUBURN OFFICE 168 E. Genesee St. AL 2-4446

Second class postage paid at Rochester, N.Y.
Single copy 15¢; 1 year subscription in U.S., \$5.00
As required under the Act of Congress of March 3, 1879.
Canada, \$5.50; Foreign Countries \$6.75

U.S. Money Sustained Sadistic Trujillo

By GARY MACDOIN

I have just enjoyed the pleasure of an extremely civilized hour-long discussion on a nationally-syndicated radio program with Robert D. Crassweller. I had never heard of Mr. Crassweller until a few days ago, and I would have more reason than most to have run across him, since we both have been involved in Latin America for many years.

Mr. Crassweller has, however, suddenly been projected into a gratifying prominence by the publication of his first book, something that all authors see; but few achieve. The subject was not particularly promising, a biography of a small-time dictator who once controlled the destinies of a nation less than half the size of Pennsylvania, with 3 million people, and a total gross national product comparable to that of a United States city of one hundred thousand inhabitants.

There is, of course, a potential readership in the public that has grown tired of Truman Capote, the Marquis de Sade and the nightly tortures of the television wasteland.

The sadistic refinements of this dictator's amoral mind reveal appalling new aspects of man at his most gruesome. It is not simply a matter of numbers, though he slaughtered 15,000 to 20,000 innocent and unarmed people in one week-end. Nor is it simply the refinement of techniques, though he revealed in inserting an electrically-charged wire in a victim's genitals and another in his colon before battering him to merciful death.

What distinguished the 31-year dictatorship of Rafael Leonidas Trujillo Molina, Benefactor of the Fatherland, Savior of the Nation, Founder of the New Era, was his ability to destroy the living. His family, his henchmen, the businessmen and politicians (local and foreign) on whom he showered his prodigal largesse, were the ones who paid most dearly. He devoured their moral fiber, turned them into subhumans.

The importance of Trujillo lies in the fact that he constitutes the perfect specimen in the pathology of dictatorship in Latin America in this century. The United States started him on his way. In spite of detailed analyses from its representatives in Santo Domingo at an early stage of the kind of monster with which it was dealing, the State Department backed him to the hilt for nearly 30 of his 31 years of tyranny. Without that backing he could not have survived. His end followed rapidly on its with-

drawal. U.S. business was at one with the State Department in supporting Trujillo. It had no complaint while it could invest with profit and make profits from its investments, and while it could get the U.S. taxpayer through the Export-Import bank to help Trujillo amass his millions. The amount was trivial as U.S. business goes, an investment of \$100 million, a tenth of what we lost in nearby Cuba, but it was a lever in relation to the Trujillo and economy equivalent to a \$500 billion investment in the United States.

There is no record of use of this leverage against the dictator but plenty of evidence of shameless involvement in his self-enrichment schemes, of a company which flew a lady for his pleasure from Miami by special plane to close a deal, of another whose wholesale bribery of the Trujillo gang was ruled a legitimate business expense by the U.S. Internal Revenue Service. Our efforts to shore up the mess in the past 14 months have cost us more in aid (\$130 million) than the total investment we were trying to save (not counting the military costs of invasion and occupation), and this is only a first installment.

Trujillo is important as an example of the course of dictatorship. He starts with a military coup which brings order, a

climate for U.S. investment, a period of prosperous expansion and profits for everyone, a surge of underground activity by those who prize liberty and cannot stomach oppression, a psychotic reaction of savagery and concentration of resources in unproductive armed forces, economic decline, social upheaval, and sooner or later, the denouement.

The pattern, with minor variations, was repeated by Peron in Argentina, Perez Jimenez in Venezuela, Rojas Pinilla in Colombia, Batista in Cuba. It is in its closing stages with Duvalier in Haiti.

In every case, nothing of worth remains. Materially and morally, the country is worse after than before. The new men, to quote Mr. Crassweller, are "inferior in judgment, technique and temperament, and often in morality, to those" liquidated by the dictator.

Look to Catholics, Jews Are Told

to be a reasonable alternative to total assimilation for most Jews.

"Some of the possibilities inherent in this group will only be grasped when it emerges into full flower. Perhaps, the current development in Catholicism can give us an inkling of the dynamic potential involved."

Dr. Greenberg rejected the idea that Jewish survival could be ensured by developing "contemporary and secular Jewish definitions and culture." He expressed doubt that such a civilization could be built rapidly enough "to hold on to the bulk of Jews who might simply elect to go right into Western civilization."

Stronger Agency for Bishops

St. Louis — (RNS) — An editorial in the St. Louis Review, archdiocesan newspaper, calls on the U.S. Roman Catholic bishops to "establish a strong and effective national conference of bishops" as called for in Pope Paul's motu proprio, Ecclesiae Sanctae, which implements four more decrees of the Second Vatican Council.

"In this document, the Review said, 'the Pope again calls for establishment of a strong and effective national conference of bishops, set up to reflect the full import of collegiality within a country and for the best service of the worldwide Church.'

A more likely prospect for fostering Jewish identity, he said, is "to work within the framework of the Orthodox tradition."

He conceded that, for most American Jews, such a notation would seem "inconceivable."

"Let us say then," he added, "that no matter what policy we undertake, a significant fraction of the Jewish people will not follow. However, since any attempt at the status quo involves the loss of many Jews anyway, it may be the lesser cruelty to take a frankly more committee approach, whatever the cost in immediate detection."

Dr. Greenberg told the dialogue session that the key to Jewish continuity in America lay "not in modernizing or secularizing Judaism but in confronting the modern world with an indigenous Jewish theology rooted in traditional Judaism rather than Western culture, combining integrative and separateness."

When Begin

"The 'When' vent got underway tion of the Vati

Passionist Fatl KugeIman said the timed the directic studies pointed o Plus XII in his subject in 194:

He stressed the the Bible "accor imagery" that cha thors of that perio to look for verbal events as fit in a newspaper.

His was the Wednesday evening the theme "Where are We Going series, open to the gan with close t tered.

Irish Fair In Maced St. Patrick's Ch cedon will hold Ham Supper and Saturday, Sept. will be served in Hall between 4:30

Father Eugene pastor of St. Jerry Crowley as arrangements. Su adults will be \$7.50 for children.

The Irish Fair in the parking ar church. Games w for adults and ch