

Early Decrees Hurt Church in China, Priest Says

By FR. IVAR McGRATH, S.S.C. (NC News Service)

Taipei, Taiwan — Papal decrees of the 17th and 18th centuries, since rescinded, were the main reason for the slow growth of the Catholic Church in China, according to Father Maurus Fang Hao, professor of history at National Taiwan University.

Writing in the September issue of Heng-I, Catholic monthly published here, the priest-professor said that the papal decrees issued by Benedict XIV in 1742 on Chinese rites was the reason why the Church has had until recently such a slight influence with Chinese intellectuals and why still today Catholicism is often regarded as a foreign religion.

The bull Ex Quo Singulari ended a controversy that had raged among missionaries for

more than 100 years. The question at issue was mainly whether certain ceremonies in honor of ancestors and Confucius were to be considered as purely civil rites and Christians permitted to participate.

The papal decree forbade all participation by Christians in rites honoring ancestors and Confucius.

The moderates, led by the famous 17th Century Jesuit priest-scholar Father Matteo Ricci, considered the rites, properly understood, as mere civil marks of respect.

Missioners arriving in China were obliged to promise under oath to obey the papal decrees and not to reopen the controversy.

In 1939, Pope Pius XII abolished the decree and since then various decisions have opened the way for Christians

to participate in ceremonies honoring Confucius as the "Great Teacher," and ancestral tablets now remain in the homes of Catholics. Although Tien Chu (Lord of Heaven) is still the term for God generally employed by Catholics, Shang Ti, the term for God normally used by Protestants, also is considered acceptable by Catholic scholars, who also consider the Tien of classical Chinese as another name for God.

Father Ricci, who succeeded entering China after great difficulty in 1583, had an exceptional knowledge of the Western science of his time — mathematics, astronomy and mechanics. This knowledge caused the interest of Chinese scholars.

He further attained a mastery of the Chinese language and literature, and wrote

many works in Chinese. He felt that if the Church were to succeed in its mission in China, it must in part adopt its teachings and practices to Chinese life. Father Ricci died in 1610.

The rites controversy raged for more than 100 years; missionaries were ranged against missionaries and often congregation against congregation. Rome was appealed to by both sides, popes issued decrees, and sent legates at two different times. The Emperor Kang Hsi, a scholar who had studied Christian doctrine and was favorably inclined towards Christianity, was involved, and never forgave Rome for making a contrary decision in a matter about which, he felt, Rome had not the requisite knowledge to judge.

Father Fang Hao explained how the first act of a stu-

dent on entering a school in those days was to kowtow (kneel and touch the forehead to the ground) to a tablet inscribed to Confucius the Great Sage, and to another inscribed with ideographs referring to the Creator and the emperor. The final decision of Rome had outlawed these acts for Catholics.

"If the Church did not permit a kowtow towards these two tablets, then Chinese Catholics had no way to study, could not teach, had no means of advancing in learning, were barred from the higher examinations. The Catholic Church in China had no option but to work among the illiterate if one wished to be a believer."

There was another point.

If we could not reverence ancestors, then we could not enter the ancestral hall, and our family shrine did not have our names inscribed. If we could not honor ancestors, our name then was not in the family records."

Father Fang Hao recalled how in China the greatest

punishment for a criminal or unfilial son was to remove his name from the family records, and not having their names inscribed in the family records made Catholics outcasts in society.

"A Catholic in his own country was not regarded as belonging to our race. He was

not a citizen, rather he seemed a foreigner."

Father Fang Hao reminded his readers that even today Catholics are often accused of belonging to a foreign religion. People have forgotten that Buddhism and Islam both came originally from the West, he said.

Common Prayer Wording Urged

Washington, D.C. — (RNS) — Representatives of three liturgical commissions, representing 15 Protestant denominations and the Roman Catholic Church, agreed here on common wording of the Nicene Creed, the Sanctus and the Gloria.

The texts will be recommended to parent Churches for approval.

Participating in the work were the Commission on Worship of the Consultation on Church Union (COCU), composed of nine Protestant Churches exploring the possibility of union; the Inter-Lutheran Commission on Worship, made up of five Lutheran groups in the U.S. and Canada; and the International Committee on English in the Liturgy, a Roman Catholic unit under the direction of episcopal conferences in 12 English-speaking countries.

The texts, as recommended, are as follows:

Nicene Creed:
"We believe in one God, almighty Father, maker of heaven and earth, and all things visible and invisible.
"We believe in one Lord, Jesus Christ, the only Son of God, begotten of the Father from all eternity; God from God, Light from Light, true God from true God; begotten, not made, one in being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven. By the power of the Holy Spirit he was born of the Virgin Mary and became Man. He was crucified, died and was buried. He arose on the third day in accordance with the scriptures. He entered into heaven and is seated

at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will never end.
"We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. Together with the Father and the Son he is adored and glorified. He has spoken through the prophets. We believe in one, holy, catholic, and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and for the life of the world to come. Amen."

Gloria:
"Glory to God in heaven: peace and grace to his people on earth. We praise you for your great glory, we worship you, we give you thanks, Lord God, heavenly King, almighty God and Father. "Lord Jesus Christ, Lamb of God, only Son of the Father, you take away the sin of the world: have mercy on us. You sit at the right hand of the Father: hear our prayer. "You alone are the Holy One, you alone are the Most High, Jesus Christ, with the Holy Spirit in the glory of the Father. Amen."

Taiwan -- A Miniboom in Progress

By Fr. William J. Richardson

Taipei, Taiwan — Prosperity has struck Taiwan like a Pacific typhoon. Everyone here is hustling to make a dollar. The per capita income for Taiwan's 13 million people has risen to \$208, placing the island seventh on a list of 22 Asian nations, according to the World Bank.

Vastly increased productivity from agriculture, and a quarter of a billion dollars in foreign investments — mostly in industry — have created the miniboom. Some farm families now own washing machines and television sets. The annual production of motorbikes has reached 100,000 units — mostly for local use.

Taiwan's trade last year amounted to \$1.5 billion. Japan was the biggest trading partner, with two-way exchange amounting to nearly half a billion dollars. The U.S. was second and South Vietnam was third with \$100 million in trade.

The tourist industry netted Taiwan \$40 million in 1967. One out of every six tourists was an American serviceman on leave from Vietnam.

Foreign investment, tourism and large scale sales to Vietnam have had a very stabilizing effect on the economy and morale here. One hears little talk today of retaking the mainland of China by Chiang Kai-shek's

army of a half-million troops. The army, however, still exists and takes the lion's share of the government budget, a fact about which the people complain bitterly. The major sources of income also come from the vested interests of the U.S. in the island.

Everything is not rosy. Social injustice still is rampant in nearly every form of employment, particularly among workers in small factories who are sorely underpaid for long hours of hard work.

Even the thousands of young women employed as assemblers in large U.S.-owned electronics factories are paid only about 10 cents per hour for a 48-hour week. Wages and benefits for these workers, however, are much more attractive than the pay by smaller, locally owned plants.

Unions and collective bargaining exist on paper, but a strike is unheard of and would hardly be tolerated. Unemployment — and underemployment — are increasing, as is the housing shortage.

The rich get richer and the poor get even poorer because of the high rate of interest on borrowed money. Interest rates run on a national average to 30 per cent a year, with under-the-table loans reaching 100 per cent. Cooperative credit unions which loan money at 12 per cent a year to members are the answer to profiteering, according to Maryknoll Father Richard M. Dewoe, head of the 20 such credit unions in the Roman Catholic diocese of Taichung in central Taiwan.



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Doug Kleber, captain of the two victories of the team this Saturday Oct. 26 faces Ivy League Doug is a former major league player and was

Attention Bowlers

Courier Estate Bowling News

With the opening of Courier-Journal this week news and scores of bowling

Because of the newspaper's space limitations, the 10 highest bowlers will be listed — the third single game.

League correspondents bowlers, not initials (with Example: Dick Johnston)

The Courier will be assisted by list team staff be possible on a mid-week

As with most rules, ticularly outstanding scores be submitted separately. will begin with our issue

Special forms for use be obtained through the

The following shows be reported: The Catholic Park Lanes, Rochester:

Jim Pizzi 659-243; W. bonneau 632-213; Nick 625-252; Marvin Gascon Stanny 600-214.



Rev. Brother Arthur of the Christian Brothers visit to Bishop Kearney Phillips, left, and John who is celebrating his at the General Chapter

N. Y. Chancery

New York — (RNS) — The chancery building of the Roman Catholic Archdiocese of New York at Madison Avenue and 50th Street has been designated a city landmark and its exterior thus cannot be altered without the consent of the city's Landmark Preservation Committee.

The somber building considered among the fine examples of classical architecture in the Italian Renaissance style. It was built in 1882 by McKim, Mead & White, a famous architectural firm of New York's glider age.

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